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New Moral World

VOLUME 6

1839



GREENWOOD REPRINT CORPORATION
NEW YORK
1969

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THE NEW
MORAL WORLD:
OR GAZETTE

OF THE
UNIVERSAL COMMUNITY SOCIETY
OF RATIONAL RELIGIONISTS.

ENROLLED UNDER ACTS OF PARLIAMENT, 10 GEO. IV. C. 33, AND 4 AND 5 WM. IV. C. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM,—NOT BY HIM.

VOL. VI.

Including from No. 38 to No. 62, of "New Series."

LEEDS:

PRINTED AND PUBLISHED FOR THE "UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS," BY JOSHUA
HOBSON, 5, MARKET STREET.

1839.

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OR GAZETTE OF THE

UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

JOHN A. HOBSON, PRINTER, 5, MARKET STREET, LEEDS.

No. 38.

SATURDAY, JULY 11, 1838.

PRICE 2d.

MR. OWEN TO THE SOCIAL MISSIONARIES.

INSTRUCTIONS to the Missionaries of the Universal Community Society of Rational Religionists, established to introduce, and maintain, Charity, in principle and practice, over the world:

Friends, and Fellow Labourers, in this most righteous cause.

Hitherto, as a preliminary to prepare mankind for the GREAT CHANGE which we advocate, you have been Missionaries of the "Association of all Classes of all Nations," and of the "National Community Friendly Society," now united into one Society under your new designation of the "Universal Community Society of Rational Religionists." These preliminary missions were necessary as exercise for your own minds, and as rough ploughing-up of the deep-rooted and long-fixed prejudices early imbibed and much cherished by our immediate ancestors, and by their predecessors for unknown thousands of years—prejudices which, during the whole period, have brought forth errors and evils abundantly; and hitherto made man the most irrational of all animals.

So far, you have done well: considering the formidable obstacles with which you have had to contend, you have been most successful. You have now, however, under your new title, to enter upon a new field of labour—one worthy of the cause in which you are engaged. You have to teach *truth* to the world in a plain, simple, straight-forward manner; in the genuine spirit of our religion: and by your forbearance with error; by your kindness to all; by your voice and manner; and by your whole deportment, convince all that you have indeed imbibed that pure charity, which the principles of your system can alone create; that charity which will give you, at all times, the greatest pleasure "to promote the well-being and happiness of every man, woman, and child, without regard to their class, sect, party, country, or colour." It is this spirit, these feelings, and this conduct, united, which constitute "Rational Religion." It is for you now to introduce its practice, and by its self-evident truth, its goodness, and its endless benefits to the human race, to make it the *Universal Religion of Man*.

You will no longer find it advantageous or necessary to contend with the religious prejudices of the old world—for, as you know that men can be trained to receive any errors, especially religious errors, in infancy and childhood, and to maintain them most conscientiously, in manhood, as invaluable truths; you will

best overcome the errors that have been forced into the human mind, by mildly and calmly placing self-evident truths before them, that at their leisure they may compare these with their inconsistent and most incongruous notions; and thus will they most easily be enabled to overcome their early prejudices.

By attacking error in any other manner, or in any other spirit, you violate your own principles, and act in opposition to your religion of charity. The period for these religious contests has already ceased with all minds approaching rationality. The parties who will now desire them have had their feelings made too irritable and diseased to be benefitted by such contests. You will therefore, apply to these deluded and deceived parties the same undeviating kind treatment that judicious physicians adopt to their patients, who are not in a sane or sound state of mind.

Instead, therefore, of longer contending with religious error, and thereby arousing the insane anger of those who could not, on that subject, avoid being trained to become irrational, you will teach them, in the true spirit of charity, those self-evident truths which are derived from the immediate evidence of all our senses; the strongest evidence that man can possess. It is these self-evident truths which, as you know, have now opened to us a knowledge of the Sciences, by which we have learned the straight-forward and easy mode to create a new and very superior character for the human race, and a new and very superior state of Society over the world; a state in which the most inferior at birth, will speedily receive physical, intellectual, moral, and practical advantages, unattainable by the most envied individuals, and, at the same time, be placed under more favourable general circumstances than any people in any age or country have yet experienced, or than can be created for any population existing under the system of error by which the world has been hitherto alone governed. These errors of the past generations have now become self-evident, because the evidence of all our senses informs us

1. That infants do not make their own nature, or any part of their own organization at birth, and cannot, therefore, be rationally made answerable or responsible for their general nature, whatever it may be; or for their individual organization, however it may have been formed at their birth.

2. That although all infants have the same general nature, that is, the same number and kind of organs, faculties, and propensities, which constitute human nature, yet that all infants are made by the Creating Power to possess these propensities, faculties, and

organs in varied proportions; and that it is in this manner that the distinctive individual character of each infant is formed without his consent or knowledge. Consequently it is irrational to attribute merit or demerit; to give praise or blame, or rewards or punishments to any infants for their general nature, individual organization, or distinctive qualities which create the differences between them.

3. That each individual from its birth, is entirely at the mercy of the influences of the external circumstances which are made to surround and act upon it. For these external circumstances may be made to force any infant to become a savage without any cultivation, and a mere cannibal; or a being all of whose natural faculties, physical, intellectual, moral, and practical, shall be cultivated to the highest point of which its natural propensities, organs and powers will admit.

4. That the external circumstances to form any healthy infant into a savage or a cannibal, or the highly cultivated and superior being are now at the controul of Society, as may be easily demonstrated.

5. That Society may now be instructed in a knowledge of such self-evident truths, as will enable it to re-organize itself in such a manner, that all infants shall be surrounded from birth, by a new combination of consistent and superior external circumstances, which shall compel each infant to become a rational creature, or a being in its united physical, intellectual, moral and practical faculties and powers, far superior in virtue, knowledge and happiness, to any man or woman whose character has been formed under the errors in which the human race has been involved from the earliest known period. This truth may be now also easily demonstrated.

6. That Society may now be instructed so to re-organize itself that these superior beings shall, by the beneficial, necessary, and most delightful exercise of their physical and mental faculties and powers, produce, at all times, a superfluity of wealth, of the best and most valuable kind, to insure the health and happiness of the human race; and that they shall distribute the wealth so produced equitably and beneficially for all, and to the entire satisfaction of all; as may be demonstrated by society as soon as public opinion can be made to admit of a fair and full arrangement for the purpose.

7. That Society may now be instructed so to re-organize itself in such a manner, that it shall not only form a superior character for every one, and surround each, with a superfluity of superior wealth which they may freely enjoy; but also to govern every division of Society without force or fraud, in the spirit of charity and kindness, most beneficially for the governed and those who shall govern, and without individual punishment or reward; as may also be demonstrated as stated in the previous paragraph.

8. That Society may now be instructed so to re-organize itself that it shall for ever remove the causes of poverty and the fear of it; the causes of ignorance, division, vice, crime, and very much of the misery which these evils have produced; and in two or three generations, the causes of almost, if not of, all the evil and misery which man has hitherto suffered from ignorance of his nature and of the true principles on which

to construct Society. This most important truth may be proved to a very great extent, in one generation, by the union of those who govern Society, and of those who unitedly have the power to withdraw all the external circumstances which now create division and misery, and to re-create others which shall insure unity and happiness.

Now to effect suddenly and extensively this glorious change in this and in other countries, it becomes necessary that the public authorities in these countries should be thoroughly enlightened on these most important subjects, in order that they may cordially unite to *openly and simultaneously* denounce the fundamental errors on which Society has been hitherto based; to declare their abandonment of them, and of the irrational institutions, and evil arrangements of external circumstances which these errors have generated throughout the world, and announce their intention, as leaders, in Church and State, of public opinion and of practical measures, to adopt the fundamental principles of self-evident truth which have been previously stated; and as speedily as the condition of each population will admit, to change all the institutions in each country to be in accordance with those self-evident truths. It is by this change alone that a sane, rational, prosperous and happy state of society can ever be established.

You are now in your new character, as Missionaries of the "Universal Community Society of Rational Religionists," appointed to advocate this entire change in the principles and practices of the world; but to advocate this, the greatest change that has yet occurred in the history of man, in the genuine spirit of our religion of charity and kindness, and of sympathy and compassion for the errors which all men, in all countries, have been compelled to receive from their birth, each according to his receptive localities. For hitherto, through error, all have been compelled to become mere localized animals. You will, therefore, in future, never attack the details of any of the religions of the world, all of them having been based on the same fundamental errors: and all the individuals who have been forced to receive these mysteries as divine truths, and to remain conscientious believers in them, having been thereby, rendered too irrational to reason as rational beings respecting them.

And should you be challenged to hold discussion on any of the mysteries or dogmas of the Hindoos, Jews, Christians, or Mahomedans, all your fellow-subjects, and all equally entitled to the protection of our Government, you will kindly and respectfully decline it by stating that the authority by which you are appointed and under which you act, will not permit you to occupy your time in discussions which arouse angry, irrational feelings, tending to separate man from man, and to increase the general insanity of the world, upon these mystical and endless imaginations of the human brain; but that you are willing, upon these subjects, to allow to every one that which you claim for yourselves, full liberty of conscience, of mind, and of religious forms and ceremonies; but that you are willing to discuss, with any respectable, well-intentioned individual, in the spirit of charity, and solely with the view of eliciting truths, any subjects important for practice to the well-

being and happiness of mankind; that is, any subjects calculated to increase our knowledge of the best mode of producing wealth, of preserving it in the best condition for general use; of distributing it honestly, without deception, vice, or crime, in the most satisfactory and beneficial manner for all: or to enable us to know what particular arrangements to form to insure to each individual from birth the best physical, intellectual, moral, and practical character, that his organization or natural constitution will admit; and also what are the arrangements requisite to enable society to govern itself locally and generally, in such a manner that each individual shall be the most benefited from birth to death, and society thereby rendered the most permanently virtuous, prosperous, and happy: or, in other words, and shortly, how the causes which have hitherto engendered so much poverty, vice, crime and misery, and kept man ignorant of his nature, and the human race, in consequence, divided against itself and opposed to its own well-doing and well-being, may be for ever removed; and how these causes may be, without violence or any individual injury, replaced by other causes which shall insure a large amount of the most valuable knowledge in principle and practice to all men; which shall cordially unite all in interest and feeling; which shall secure a continually increasing prosperity to the human race; which shall destroy all asperity of feeling between man and man on account of difference of conviction on any subject; and which shall, from infancy, deeply imbue all with charity, kindness, sympathy, and affection.

Now these are subjects of deep and everlasting interest to every individual, and are worthy of all consideration and attention; and a friendly discussion, with a view to elicit knowledge upon these matters, may be so conducted as not to arouse angry feelings or to injure any parties, but, on the contrary, may be so managed in spirit and manner that the speakers and audiences may be made friends, and drawn more and more together by feelings of charity for the conscientious differences of opinion which, for the present, they feel themselves compelled to entertain. They may be also taught, at the same time, to desire that the period may soon arrive when all shall be enabled, without difficulty, to discover truth from error on all subjects connected with the well being and happiness of the human race. Any or all of these subjects you can freely and fully discuss with parties, who by their conduct, education, and experience have been made competent to hold such discussions with benefit to themselves and to the public. With other parties, inexperienced in these matters, it is a waste of time and feeling, and an injustice to the public, to call any portion of it together to listen to discourses inferior to the general knowledge of the educated and experienced members of old society; nor yet should you agree to hold any discussions except in places which can accommodate large and respectable audiences—I mean respectable in their manners and conduct. But when audiences exhibit a want of proper conduct at your meetings, give them notice, in a distinct manner, that if they do not desist from disturbing your proceedings you must consider them not yet prepared to listen with patience to that which is intended for their benefit, and that you must put an end to the meeting by leaving the room, and allowing the annoying parties, at their leisure, to reflect on the wisdom of their

conduct. As the principles and practices which you are now to advocate are so deeply important to all of the human race, it is desirable that these subjects should never be treated by you with levity; nor is it in accordance with the spirit of our principles to apply sarcasm or ridicule to your opponents on account of their weak reasoning—pity and compassion are the feelings which ignorance of themselves or of society on the part of your opponents will naturally produce in minds truly imbued with the genuine spirit of our divine system; divine, if any system can be justly called divine.

Imbued with this spirit, as I hope every missionary in our cause will be, you will not desire to obtain any personal victory over those with whom you may in future have public discussions. It is quite sufficient for every good purpose that you have a fair opportunity of stating before these audiences the principles on which the Rational System is founded, and the practices to which the principles will lead. Never, therefore, claim the victory in any public discussion; it is a useless triumph mortifying to your opponent. It is enough that you have stated the truth, for the sake of truth, and for the endless advantages which it will produce in practice.

In many of the public meetings held by the working classes, I too often see a total neglect of matters which appear to them of little moment, but which are, in their consequences, most injurious to their cause—I mean, a want of attention to the habits, and the feelings created by those habits, of the more wealthy classes. It is desirable, nay, it is absolutely necessary, to make converts of some of these, especially of those who have been in the practice of *directing extensive operations* in old society; for without their aid, it may be a long period before we can have superior communities, while, with it, we may have them soon in a considerable state of perfection. In many of these meetings I have observed a want of order, neatness, and cleanliness in the *place* of meeting, and a want of cleanliness in the dress and persons of those attending them. Many at such meetings keep on their hats, to the great inconvenience of those who sit behind them, in addition to the disrespect evinced by the practice to themselves and the speakers. Now, the middle class is the *only efficient directing class* in society, and will, of necessity, remain so, until our system shall create a *new class* of very superior *directors* as well as *operators*; a class very superior to any men or women who have ever yet lived.

The working class never did *direct* any permanent successful operations. The circumstances in which they are placed, from birth, render it impossible that they can comprehend, without the experience that would necessarily place them in the upper ranks of the middling class, extensive, complicated arrangements; arrangements which require great foresight, patience, and perseverance to work out into successful practice. As man is of necessity the creature of the circumstances in which he is placed, the associations of ideas in the minds of the working classes must, from that necessity, be as limited as their practical knowledge; and their practical knowledge never extends to complicated combinations of arrangements which require capital, time, unity of design, and great patience and perseverance.

It is of the first importance that you enable the

working class to understand this statement, that they may have a correct knowledge of their position, and why they ever have been the working and most oppressed and degraded class in society. Whenever the working class has attempted any complicated, important measure that required unity, patience, and perseverance, to bring to a successful result, they have failed in every instance as soon as they have taken the direction of it.

It is solely owing to this cause that the working classes have been for so many thousand years the slaves of the other classes. Had they possessed the power to direct extensive combinations, they would, as the producers of all wealth, been the upper class. Industry would have been honourable, elevated, and the ruling power; while idleness and all misapplication of the human faculties would have been held so degraded, that, long ago, public opinion, united to the knowledge of the formation of character, would have prevented the existence of one idle or useless man, woman, or child. Fortunately for the world, the time approaches when society will attain this happy state of human existence! a state in which all the petty, absurd, and most injurious divisions among men shall cease; when the natural divisions of age into classes, shall be the only divisions known among men; and when during each age all will be occupied to produce the greatest benefit and pleasure to themselves and the greatest permanent advantages to society; when every one through life will be employed according to age, capacity, and inclination, each individual having been trained, for the first time in human history, to become a rational being, and who will, in consequence, always act rationally. With this knowledge fairly, fully, but kindly impressed on the minds of the working classes, they will perceive and feel the necessity for the adoption of measures to induce talented and practical individuals from all the other classes to unite with them to assist them to effect the great work before us. Their aid and assistance are absolutely necessary to our success; and, without them success, except through a long period, is hopeless. But the aid and assistance of the working classes will be found equally necessary to the middle and directing classes, whose powers to direct would be useless without the aid of the power to execute. To effect the great and glorious change which we now contemplate, there must be, then, a union of all classes, produced, however, under such arrangements that the interest or feelings of no class shall be injured or hurt by the change.

These results will be attained in practice by the establishment of our "new scientific arrangements of society," devised purposely to insure to every individual from birth to death, the greatest number of pleasurable, and the fewest painful sensations; or, in other words, the most happiness that the physical, intellectual, moral, and practical capacity of the individual, when rationally trained, educated, and placed from infancy, will admit.

The term *Community* is applied, by the public, to express their notions of what these "new scientific arrangements of society" will be; but from the general, or rather universal ignorance of society of the separate sciences which require to be known and united to enable any parties to direct the formation of and to conduct these arrangements, you may be assured that when the term *Community* is

used in general society, the party using it know far less of what they attempt to express by the word they pronounce, than the mass of mankind know when, in conversation, they use the terms *Religion*, *Education*; terms, of the meaning of which it is now most evident, from the whole of their practice in their varied attempts to form the character of man and to construct society, they are profoundly ignorant. If, then, the most intelligent and experienced of the directing classes have been hitherto, with all my varied explanations of the outlines and details of this new scientific arrangement of society, made to be incompetent to grasp more than some very crude notions of its workings, and of its wonderful capabilities to insure permanent high prosperity and happiness to all; and incompetent, by reason of their experience being confined to practical combined operations, to perform only some small portion in some one of the varied departments of life; how is it possible for the inexperience and short associations of ideas of the working classes to comprehend the principles, combinations, and practical workings, until they shall see it in actual operation, of a machine to perform all the business of life in a very superior manner; to make our earth a paradise without any temptations to evil, and all its inhabitants far superior in language, manners, knowledge, mind, and conduct, to any who have yet lived, or to any whose characters shall be formed under the old errors and institutions of the world?

The mere statement of these facts will be, I trust, amply sufficient to satisfy you and all the real disciples of the Rational System which we advocate, that the working classes, in their present state, would greatly retard the completion of those measures intended for their immediate benefit, and the benefit of their children, and for the permanent advantage of every class in society, were they to attempt now to direct the formation of what the public call communities.

The experienced know it is not possible that the working classes of this, or of any other country, can form an adequate conception of a new machine to perform all the business of life in a superior manner, previous to its execution, or without seeing it in full operation. And that it is impossible, in the present crude state of their knowledge, that they should understand the construction of a new complicated social machine, which by its hitherto unheard-of arrangements shall materially improve the character of the existing generation; create a new and superior character, physical, intellectual, moral, and practical, for all who shall be born and trained within their influences; which shall produce, preserve, and distribute wealth, of the best qualities, abundantly for all; which shall unite the human race in sympathy, in interest, and in language, and which shall exclude almost, if not all, the causes which have hitherto prevented the enjoyment of happiness and its continual increase to men of every colour and clime.

Disagreeable as this truth may be to many half-formed minds, yet it must be now told for the permanent benefit of all. It is then, impossible, that the working classes in this, or in any other country, can imagine, or be made to conceive, by any mere verbal explanation that can be given to them, how a machine, to effect such wonderful results; can be constructed, much less to direct any of the practical measures necessary to its completion.

It is now of the utmost importance to the safety, well,

being, and happiness of the most experienced and intelligent of the higher classes, that the new scientific arrangements, for the re-organization of society, should be immediately commenced and finished, yet their minds have not been sufficiently expanded, for want of a rational training, to understand the principles and practices by which such arrangements can be made to work well throughout society. They, therefore, so far, have stood aloof, watching the results of our proceedings, until now, with little interest; but the attention of Church and State, and of all who have influence in society, is aroused by the activity and magnitude of our late measures, and when the proceedings of our Congress, held in May, shall be published, their attention will be still more excited.

You perceive, therefore, by this statement, that the minds and experience of the directing classes have not yet been made equal to the full conception of these new scientific machines, or to the extraordinary beneficial changes which they will effect throughout society.

Now no party will ever act willingly in opposition to their imagined interest; you have, therefore, now only to overcome the want of knowledge and experience of the working classes, of the useful operators, but also of the educated and directing classes, and to discover the means by which they may be induced cordially to aid us in our great and good work. You have a delicate and difficult application to make to their self-love and interest, for they must be made to see a great probability of decided advantage to themselves and children by the change, before we shall obtain from them the aid necessary to ensure success to the glorious objects we have in view, but this obstacle must be overcome. The onus lies with us to effect it, and the time approaches when it will be effected—when all classes will discover the necessity for the aid of each to reform society, and make it what it ought to be, what by their union it soon might be made to be.

A great error has been committed by some of the most talented and influential of the leaders of the working classes, by men who, with the best intentions, but from inexperience of society and errors of judgment respecting human nature, have done much towards separating the feelings of the different classes, and to make them suppose that their interests are in direct opposition to each other. In this manner class has been set against class, and the breach has been widened between parties who can never succeed in permanently benefitting themselves, their children, or society, except by a cordial union of feeling and of interest.

It is by this union only that communities, such as I contemplate, of superior knowledge, manners, wealth, and happiness can ever be established, and it is only by a thorough knowledge of the principles of the rational system of society that this union between individuals, classes, and nations can ever be effected and made permanent.

This union of classes and nations cannot be forced—it must be effected gradually and by all classes being placed under those new circumstances, by which the characters of all will be so improved that charity, forbearance, and kindness will take the place of ignorance and pride, and all false estimates of self and others.

Your most strenuous endeavours will now be required

to prepare all parties for this union in mind, manners, and conduct, and by teaching all the natural process by which the characters of all have been formed to become members of the class to which they happen to belong, you will infuse into their minds and conduct, the charity and kindness by which alone they can form and be happy in this union.

May you prosper in the good and great work which you have undertaken is the wish of your friend and associate,

ROBERT OWEN,

President of Congress.

London, July, 1839.

RAPID SKETCH OF THE ORIGIN, PROGRESS, AND USURPATIONS OF THE ROMAN CHURCH AND CHRISTIANITY.

No. 4.

This great revolution in the feelings of men must necessarily have arrived sooner or later, because, on one side, clerical ambition knows no bounds, and, on the other, the human mind is not endowed with patience beyond a certain point, and because the Pontiffs who had for so many centuries exercised the exclusive privilege of deceiving whole nations, could not foresee that, in following the steps of their predecessors, they were incurring every danger.

MARTIN LUTHER.

A Saxon monk, courageous, even to temerity, gifted with a powerful imagination, and possessed of the talent to profit by the effervescence of the universal mind, became Chief of the party which declared itself against Rome; this BELLEROPHON crushed the monstrous Chimera and all enchantment vanished.

If we merely look to the low vulgarity of his language, Martin Luther appears only as an infuriated monk, a barbarous writer of an ignorant nation. If we can justly reproach him with his invectives, and the abuses of which he was so prodigal, it must be considered that those for whom he was writing could only be roused by imprecations, and were incapable of understanding any kind of rational argument; but if we take a general survey of the labours of the religious reformers, we must admit the human mind to be indebted to them for some part of its progress; they have relieved us from numerous errors which darkened the minds of our forefathers. In compelling their rivals to more circumspection, they stifled new superstitions ready to be hatched; and from being themselves persecuted, they learnt to appreciate the advantage of toleration.

It is within the sacred asylum of this tolerance acknowledged in almost all Protestant states, that human reason has been allowed to develop itself,—that rational inquirers have cultivated philosophy—and, that our knowledge of men and things has been allowed to expand without the fear of Man.

Had Luther done nothing more than deliver Princes and People from the servile bondage under which the court of Rome had compelled them to remain, he would have deserved consecrated altars, as the liberator

of nations; and if he has but torn away half the veil of superstition, how much gratitude does not the progress of TRUTH owe to his memory!

The severe and scrutinating eye of the Reformers stopped the Fathers of the Council of Trent from sanctioning further idolatrous superstitions. This Council was about to make the Virgin Mary the fourth person of the Trinity; when, considering the progress of the reformation, they thought it was better to give it up; but in order (as they pretended) to console the Virgin, they gave her the title of the "Queen of Heaven!" and made it an essential point of their "cramping system" of religious instruction to the young of all classes, that prayers should be addressed to her as the "Mother of God!"

MORAL INFLUENCE OF THE REFORMATION OVER THE ROMAN CATHOLIC CLERGY.

The Protestants of Germany increasing fast in number, and distinguishing themselves by religious sincerity, and austere virtues, exercised a powerful moral influence, which compelled the Roman Clergy to adopt a less absurd and more decent comportment. Church miracles entirely ceased; canonization of saints was considerably reduced; the holy See was no longer prostituted to Pontiff's leading a scandalous life; the Sovereigns become less exposed to excommunications; Churches more secure against interdicts; the subjects of Kings and Emperors were no longer released by the Popes from their oaths of allegiance, and the sale of indulgences began to fall out of fashion.

Another advantage accrued from the reformation; it was this—the theologians of so many sects, obliged to contend against each other with pen and ink, were compelled to devote their time to religious applications, in order to instruct themselves; and the necessity of gaining religious knowledge made many of them learner theologians; the eloquence of ancient Greece and Rome was often re-produced, although it was seldom employed but for the most absurd theological disputes, which no one could now read; great men, however, appeared on either side, and many of the church pulpits, formerly held by ignorance and sloth, became occasionally occupied by divines of eminent merit as theologians.

EVIL CONSEQUENCES OF THE REFORMATION.

Such was the good which resulted from the reformation; if however, we compare those advantages with the serious evils which it caused to society, we must admit that the good was dearly purchased.

Throughout Europe the minds of men were in a state of fermentation; the lay population began to examine what it really was they had been made to believe and worship; from the manifestations of this new want the Abbots and the Bishops were afraid of losing their incomes, the Popes dreaded the downfall of their authority, and every one connected with the old church felt seriously alarmed.*

* Time and Civilization are now beginning to reform the Reformation itself—and the Church of England stands at present in the very same predicament, respecting the diffusion of intellectual education in positive philosophy, as Rome and Popery did three hundred years ago, respecting the diffusion of Protestantism! with this difference, however, that under a free press, religious antagonism being carried on with a paper war only, it always advances rationalization by promoting inquiry.

Nothing is more desperate, and more pitiless, than theological hatred; this hatred combining itself with state politics, gave rise to all the wars which then ravaged so many kingdoms and empires; torrents of blood flowed in Germany, France, and the Low Countries; it was only after various successes, for many years uncertain, and after all the horrors that the cruelty and wickedness of ignorant men, excited by fanaticism and political ambition, could commit, that Holland and part of Germany acquired at last, that invaluable prerogative, FREEDOM OF THOUGHT, and LIBERTY OF CONSCIENCE: subsequently all the north of Europe followed their example.

WHAT CONCLUSION MUST WE DRAW FROM THE FOREGOING FACTS RESPECTING THE ESTABLISHED CHRISTIANITY.

Who does not see in perusing this rapid sketch of the origin, progress, and usurpations of the Roman Church, that it was, from the beginning, the work and invention of men? What a pitiful part do they make the Divinity play in it; "They make their God, send an only begotten son in this world!—that son they make God!—he then is made to sacrifice himself, in order to reconcile himself to mankind! that is to say, to his own creatures!" he makes himself man to correct the perverted species he himself created corruptible! and, after all, what is the result of such a wondrous sacrifice? The world is pretty much as corruptible as it ever was before.

A God that is made to say, "let there be light, and there was light;" could he ever employ such inefficient means to obtain the ends proposed, when they admit that a mere act of his will could banish all moral and physical evil from the universe, and make all nations virtuous and happy? None but the most ignorant and narrow-minded could think of attributing to a Deity conduct so foolish and so unworthy of an all-powerful Providence, in supposing him to undertake, by means of most wondrous miracles, a work that after all did not succeed. Then these same men who hold such inconsistent ideas of a supreme being, introduce, on their own authority, at each successive Council, new articles of blind faith and new modes of worship.

The proper character of the works of God, as manifested by nature, is, that they are subjected to unchangeable, irresistible laws; and the proper character of the works and inventions of man, is, that they are subjected to the vicissitudes and changes of time, consequent on human faculties, susceptible of gradual modifications, and progressive improvements; how then,—how is it possible, to admit as divine, opinions and creeds contrary to the laws of nature; first enforced, then reduced, then increased again, according to the changing will, caprice, or private interests of successive orders of priesthood? How then is it possible to believe in the infallibility of those culting themselves "vicars of Christ," when their lives, their worldly ambition, and their bad morals, would rather prove them to be vicars of those evil beings, with which human imagination has peopled the subterraneous gulfs of darkness!

VERAX.

June 18th, 1839.

(To be continued)

ON THE EXISTENCE OF MORAL EVIL,
AND ON THE INFLUENCE OF THOSE
CIRCUMSTANCES WHICH LIE WITHIN
THE CONTROUL OF SOCIETY.

(Continued from Page 579.)

ESSAY II.

Having, in the last paragraph of my second Essay, employed the term "MIND," in a sense which may be thought to imply that this offspring of the physical organization, has, in my opinion, a distinct and separate existence from the body, I am reminded of the necessity of adverting, in this place, to a subject commonly disregarded, though a fruitful source of discord and contention. I mean, the imperfection and ambiguity of language.

This curious and elaborate vehicle, which now serves to convey the most abstruse sentiments and lofty conceptions from person to person, from country to country, and from age to age, consisted, at first, of only a few simple tones, similar to those still used by infants to express their wants and desires.

These tones, when aided by expressive looks and gestures, served to communicate the scanty ideas and uniform feelings possessed by the early and almost solitary progenitors of the different races of mankind, from one to another, in whatever region, or at whatever time they began to exist! insomuch that the whole earth might have truly been said to be of one language and one speech; but when, in process of time, their numbers became increased, their wants augmented, and their ideas multiplied, they were found to vary those tones, and by conventional arrangements, to modulate them into words. This change was attended by a practice which, in after ages, occasioned great inconvenience; a single favourite sound was sometimes used to denote a great many different things, while, on the contrary, a single favourite thing was sometimes designated by a great variety of tones, (intended to express the various attributes or qualities it was known to possess;) so that when these words had to be transposed from one dialect to another, uncertainty and confusion of tongues were inevitable consequences.

Moreover, words, such as *truth*, *life*, *spirit*, *ghost*, *soul*, *essence*, &c., &c., which, in original dialects, had exactly the same meaning, acquired by exportation a different signification and a higher value.

Again; during the successive states of family, tribe, clan, nation, &c., through which the various races of mankind had to pass in their progress from the simple condition of savage life, to the complex relations of the highest civilization yet attained, they had to invent, or, at least, to employ, words, by which they could communicate from one to another the feelings, wants, discoveries, &c., which in endless variety attended this state of transition.

The difficulty of inventing new words, and of making them extensively known, especially before the art of writing was invented, suggested the idea of using old words in a new sense; or, what is now termed, *metaphorically*; and this was done without the least regard to

those grammatical distinctions by which, in after times; these very words were drilled and placed under the government of *Substantives*, *Verbs*, *Adjectives*, *Propositions*, &c., and by which contrivance they were frequently forced to change their relative qualities, Names being converted into Verbs, and Verbs into Names.

Nevertheless, this contrivance, which gave pomp and euphony to language, seemed to extend the boundaries of knowledge and enlarge the stock of ideas, while, in reality, it only substituted one name for another; and, instead of conveying a true idea of the action or sentiment intended to be expressed, frequently raised an idea of some other thing, often a more abstract idea, which had no signification at all. Then from the verb, *to write*, we form the noun, *a writing*, and are able to give substantial proof of the existence of this noun, by exhibiting the writing that has been written; but when from the verb, *to sigh*, we form the noun, *a sigh*, we can give no substantial proof of the existence of this noun. It is a mere abstraction—a nonentity. It exists only under a verbal signification.

Again. In the most early periods of this progress, a taste prevailed for the miraculous and fabulous, which, owing to a similar deficiency of language, introduced the practice of personifying those obscure ideas which in their nature had no substantial existence. In those times

"The Poet's eye, in fine phrensy rolling,
Did glance from heaven to earth, from earth to heaven,
And, as imagination bodied forth the forms of things unseen,
Did mould them to shape—and gave to airy Nothing
A local habitation and a name."

Thus; for example, among the Greeks, were qualities: changes of condition; transitions from one state to another, came to be regarded as real beings. Love (a peculiar state of the feelings) was personified under the name of *Venus*. The north-wind (a peculiar agitation of the air) was called *Boreas*. The rainbow, (a peculiar refraction of light) *Iris*. The dawn, (another kind of refraction) *Aurora*. Fire (a peculiar decomposition of bodies) was personified under the name of *Vulcan*; and these mere names came in time to be regarded as living, intelligent powers, endowed with feeling and sympathy, to whom Temples were erected, Priests ordained, and whose favours were sought to be obtained by prayers and sacrifices. The phenomena remains; but their high attributes and divine honours have passed away, and have been succeeded by a different set of abstractions, equally unsubstantial, and more difficult to define. Those emotions and interior feelings, which impel living beings to use their locomotive powers, have, in a similar way, names applied either to express the sensation, or the action to which it give rise—the verbal states of being, expressed by the words "to feel," "to perceive," "to be conscious," "to be inclined," "to choose," "to decide," "to determine," having once assumed the form of substantives, we speak with as much familiarity of "the perception," "the conscience," "the will," "the judgment," "the reason," as if these were real entities, each possessing a separate capacity, and able to subsist alone, instead of being nothing but mere words or names, which serve to express different modifications of one and the same internal feeling—a feeling generally denoted by the name "consciousness," and which is essential to, and inseparable from, every living thing. Now when these names are taken in their

separated sense, they are called "the faculties of the MIND," and we think we have as clear an idea of the Mind and its faculties, as we have of the body and its organs. On examination, however, we shall perceive that the only idea we can form of MIND, is, by considering it as an aggregation of these faculties, and these, as already shewn, being mere nonentities, the Mind, which is only a collection of them, is placed in the same category.

Thus Mythology and Metaphysics had the same fantastic origin. Each may be called the Science of Nonentities! No sooner, however, had the propagation of them become *gainful*, than they were admitted into Academies as important branches of knowledge, and the valuable period of youth was devoted to these futile pursuits, (which served to engage them in endless controversy,) to the utter neglect of those useful practical sciences, with which every member of Society, both male and female, ought to be thoroughly acquainted. This perversion of intellect was however encouraged by authority, because it engaged the public in the contemplation of *sublime* matters, and left it no time to scrutinize the conduct of those who daily encroached on its rights.

Now he who aspires to serve mankind, must break his way through these cobwebs of the schools; and in order to this, he must begin by restoring to those cabalistic names their *verbal* significations; admitting them, as mere words which serve very well to denote the varying states of our feelings; but rejecting them, as indicative of powers which have an existence independent of the bodily organs: because in this sense they are calculated, and were perhaps invented, to confuse all our notions of truth and falsehood.

Clear ideas on the above subject are the reward only of patient thought and self-examination; but, once attained, they open "new views" and cheering aspects of society in all its relations. It then becomes easy to apprehend how this interior feeling (the MIND) is modified and directed by the various processes which are included in the general name of EDUCATION; how the Laws, Institutions, Customs, Habits, Fashions, and Tastes of Society, decidedly form those feelings and propensities with which society has no right to interfere; and why those who undertake to order and direct these influences, ought alone to be held responsible for the character thus formed, together with all the effects they produce in society. The very existence of such things as laws and institutions, proves that Society acknowledges this fact, and accepts the responsibility; but having assumed this high office, instead of employing all the *best* means that are known to bring into useful activity all the *best* qualities of which our nature is susceptible, so that the formation of character might keep pace with the growth of the individual and the general extension of knowledge; this great purpose is sought to be effected by threats and promises, rewards and punishments, which are thought to possess sufficient power to make every individual form for himself the *best* character he is able to receive. Absurd and erroneous as this notion has always been proved to be, it might be nearer the truth, were rewards and punishments distributed *equitably*; but those who undertake this office, extort the means which con-

stitute the solid part of those rewards from the industrious and useful; and confer them on the idle or mischievous: thus inflicting on a large majority, injustice, cruelty, and degradation.

The infant, on entering life, possesses that peculiar organization which constitutes a human being. From its parents it derives a constitution influenced, in some degree, by their habits. On this the sensitiveness or obtuseness of its feelings, in a great measure, depends. According to this circumstance, it yields (like wax) with more or less readiness to *after* impressions; but it is *these* impressions which determine the direction of these feelings, and the character they are thus forced to assume. Its tastes, inclinations, opinions, aspirations, or what, in a more obscure form of words, we call its will, judgment, reason, conscience, together with its hopes and fears, and the objects to which they shall be directed, are one and all determined by external influences; that is to say, by the circumstances through which it is made to pass; or, in other words, BY EDUCATION. Now Society having in this manner created the hopes and desires, gives or withholds the objects of them; capriciously making some of her children, wanton by the excess of her favours, and driving others to madness by partiality and injustice.

Can any, who are able to appreciate the value of the momentous considerations included in the above remarks, repress astonishment at the conduct lately exhibited in the name of Christianity, by some of the influential classes in this country, on the subject of *national* Education?

After the proofs that have been afforded, convincing to all who have examined them, that *crime* is commensurate with ignorance, and *misery* with crime; how dare they, while preaching the law of "doing to others as ye would that others should do unto you;" how dare they, I say, withhold from millions of their degraded and stultified "brethren," the benefits of good Education, founded on demonstrable truth; requiring the boon to defend, or the right they severally claim, of incalculating the contradictory dreams which bewilder their respective imaginations.

The answer is brief and simple—"No longer pray; no longer pay."

But though the application of this rule may promise to conserve unnatural rights and usurped advantages, it may really endanger the stability of many a fruitful source, by which these propagators of delusion are at present supported.

Those who undertake to manage the destinies of our country, together with all who have an interest in its prosperity, instead of letting the common people be brutalized, for the purpose of plundering them, ought to do every thing in their power to humanize their feelings and enlighten their understandings, in order to weaken the violence of that concussion which seems inevitable; so that, if for want of precaution, power should happen to slide into the hands of the oppressed, they may have the moderation to say, "our oppressors were badly trained; they could not act otherwise."

Communications for the Editor should be addressed as follows:

Mr. G. A. Fleming,
Editor of New Moral World,
6, Market Street,
Leeds.

Communications for the Publisher should be addressed

Mr. Joshua Hobson,
Publisher of New Moral World,
6, Market Street,
Leeds.

All Letters to be Post Paid. — An un-paid Letter from Manchester, has been returned to the post Office, this Week.

SHOULD ANY PARTIES experience difficulty in procuring the New Moral World in its regular course, J. Hobson requests that they will apprise him of the fact, and he will do all in his power to remedy it.

TO SECRETARIES OF BRANCHES. — The Secretaries of Bradford, Huddersfield, Halifax, Manchester, and Newcastle Branches, will materially assist the Editor, if they, in future, write out their "Progresses," so as to be got to the Office by the first Post that reaches Leeds on Monday Morning. The labour would not, perhaps, be too much for them at the close of their respective proceedings on Sunday Evening.

THE NEW MORAL WORLD.

Saturday, July 13th, 1839.

MR. OWEN AT COURT.

THE presentation of Mr. Owen, by the Premier, to her Majesty, — the daughter of his old friend and warm disciple the Duke of Kent, — has drawn forth a burst of virtuous indignation, from a portion of the newspaper press, which is perfectly appalling. Rationality and truth have so long been banished from the precincts of courts, and are withal so ungainly and anomalous guests, that we cannot wonder at the outcry created by the novelty of their appearance on such a stage.

We suspect, however, that the violent tone assumed by some of these scribblers, is more owing to a belief that they can wound Lord Melbourne through this event, than any particular crime to be found in one of her Majesty's most peaceable subjects claiming the common and constitutional right of all subjects; that of laying before the ruler of the country the opinions of himself, and a large body of his fellow-subjects, as to the best mode of avoiding the concatenation of evils which result from existing institutions.

It may be presumed that no treason or disloyalty lurked in the address, or was felt by the parties who thus openly proclaimed their own views upon such an important subject; and solicited, at the same time, the serious attention of the government to the plans which they deem adequate to the removal of national and universal evil. They leave libels upon the Ministry; inecandors against the Queen; calumnies respecting opponents; with all the ordinary irrational weapons of party warfare, to those who are, unfortunately, either conversant with no other mode of argument; or who, knowing better, are yet, by the insane construction of society, forced to pander to the very prejudices and errors which devour us, and eat, like a gangrene, into the core of national prosperity and happiness.

As illustrations of the mode and manner in which this event has been treated, we submit the following specimens of newspaper writing and editorial acumen: —

"WHAT NEXT! — It is with feelings of undigested pain and unmitigated disgust that we call the attention of our readers to the following extracts from the report of Her Majesty's late levee: —

'Presented to the Queen — ROBERT OWEN, BY LORD VISCOUNT MELBOURNE, FIRST LORD OF THE TREASURY.'

Addressee presented by

Robert Owen, from the Congress of the Delegates of the Universal Society of Rational Religionists, soliciting the Government to appoint parties to investigate measures of the Congress proposed to ameliorate the condition of society.

How much longer are these insults to the religious feeling of the nation to be tolerated? Is this the price of the support of the low Radical faction in the House of Commons? — or is it a cool premeditated insult to the Christian people of this land? — MANCHESTER CHRONICLE.

"INFIDELITY AT THE FOOT OF THE THRONE. — LORD MELBOURNE AND ROBERT OWEN. — For the honour of his ancestors we will pronounce Lord Melbourne degenerate. For the honour of the second estate of the realm, we will pronounce him an exception to the rest of his order. And for the reputation of his country we will declare him to be the most lax and unscrupulous man in it. His career as a minister has been marked by meanness; he has crowned it with shame.

We learn by the London papers, that at the Queen's Leves on Wednesday, Robert Owen, the notorious infidel, was presented to her Majesty by Lord Melbourne, prime minister of England. There can be no doubt of the fact — no mistaken identity of persons; because amongst the list of addressees presented to the Queen, we find one by Robert Owen.

"From the Congress of the Delegates of the Universal Community Society of Rational Religionists, soliciting the government to appoint parties to investigate measures which the Congress proposes to ameliorate the condition of society."

Anything in the shape of comment on this disgraceful circumstance would be superfluous indeed. We may safely leave it to be dealt with by people of all parties. The premier of England, the Chaperon of a notorious infidel in the court of a young Queen! What, past all shame, my lord! If it is so, why not boldly play your part at once; openly scoff at common decency, and avow yourself the enemy of every moral and religious principle. — MANCHESTER COURIER.

Well, things are come to a pretty pass. Surely the time cannot be far distant when one universal yell of execration shall drive the wretched advisers of the Queen from their places at the court of a youthful sovereign, and that sovereign a female! Where is the independence which once characterized Englishmen — where the honest open speaking which has hitherto been considered the peculiar boast of our countrymen? We present our readers with the following announcement, and if it do not cause them to boil over with an indignation too strong for words, we mistake the elements of the national character. ROBERT OWEN HAS BEEN PRESENTED AT THE COURT OF THE QUEEN VICTORIA BY LORD MELBOURNE!!! The presentation of his petition (!) is thus recorded in the account of the levee.

"ROBERT OWEN. — From the Congress of the Delegates of the Universal Society of RATIONAL RELIGIONISTS, soliciting the Government to appoint parties to investigate measures which the Congress proposes to ameliorate the condition of society."

'Christians of England! will you tamely submit to this outrage upon your baptismal faith? Is it not enough that every office of the state is filled by men lukewarm and indifferent to the cause of truth? Is it not enough that our diplomacy is the laughing stock of Europe — our legislation ineffective — our destinies wielded by an Irish ruffian? Is it not enough that rouses and debauchees in disguise infest the neighbourhood of the palace? Is it not enough that the sacred feelings of virtuous and honourable ladies are outraged in what should be the very sanctum of purity? Are not these and a thousand other outrages upon decency, morals, and religion enough, but must we also submit to see the prime minister of England present at the court of the youthful Queen of ENGLAND an avowed infidel and a public apologist of despoilers of the marriage vow! We dare not trust ourselves to say more at present, but we shall return to the subject ere long.

The defendant in the case of Norton v. Melbourne is prime minister of England — the slanderer of the women of England

corrupt the government of England—and, as a consummation, the court of the temporal head of the church has been polluted with the presence of a man who has run the gauntlet of infidelity, and crowned his lax opinions with a proviso for licentious morals. Let the cry go forth in the neighbourhood of the palace—“Where are virtue, morality, decency, chastity, and religion?” and we badly fear echo would answer, “Where?” Should these things be? Let Englishmen give the answer.”—LIVERPOOL MAIL.

Nothing would be easier than to reply to, and expose, this ranting nonsense and virulent calumny; to retaliate on the writers in the same style; to show the absence of “ALL shame;” the enmity to “every moral and religious principle;” the “outrage upon decency, morals, and religion,” evinced in, and committed by, these paragraphs: but we refrain: our only feeling is that of profound pity for the unhappy wretches who have been trained to entertain such feelings; or, more unfortunate still, who, not entertaining them, are compelled for bread to write words which must give “feelings of undigested pain and unmitigated disgust” to every reflecting and dispassionate mind.

It has long been the fashion for the opponents of Socialism to stigmatize it, and its professors, as alike despicable, or NON-RESPECTABLE. They have tried hard to wink at its progress. But the self-delusion will endure no longer. In the presence of its founder at the court of his Sovereign—in the claim of his disciples to be heard on the important question of human regeneration; they read clearly the onward progress of our views, and their ultimate triumph over every obstacle which ignorance may lay in their path.

In appearing before her MAJESTY, MR. OWEN was only acting on the same principle which has hitherto distinguished his long and consistent public life. He is convinced that the principles he has been permitted to discover and apply to practice are calculated, when duly arranged and combined in practical measures for general purposes, to benefit, to an incalculable extent, EVERY individual of EVERY class. He perceives, also, that the circumstances which exist around those who most need the changes he recommends, are of a nature extremely unfavourable either to their attaining a correct knowledge of these principles, or of afterwards applying them consistently and effectively to practice. With a boundless confidence, therefore, in the potency and universality of truth; believing in its applicability alike to the Prince and the Peasant, who are simply the productions of an artificial state of society,—not of nature,—MR. OWEN has always laid all his principles and plans fully and fairly before the governments of the civilised world. He believes that they are enabled from their education and previous training, more clearly to comprehend the extent and bearing of abstract principles and comprehensive plans, than those whose station in society has confined their attention principally to localized ideas and petty details; and from the power over the destiny of their fellow men possessed by all governments through the national wealth at their command, and the many influences they are able to exert for the execution of any measure whatever, MR. OWEN perceives clearly, that could they be induced to devote these powers and influences to the furtherance of truth and correct measures, more good could be effected in one year, than in fifty or a hundred by any other plan of procedure.

It may be said that hitherto these elucidations of his views have been barren of results; but such will only be the opinion of those who look at the subject superficially. Every day we reap

the benefits resulting from this wise and prudent course of conduct in more ways than are apparent at first sight; and if the ultimate realization of the object in view seem long delayed, or triflingly advanced, let us recollect the slow progress which all great truths and benefits have made up to a certain period in their history. COLUMBUS long poured into the dull and deaf ear of ignorance, apathy, and interested opposition, his speculations respecting the “far sales of the west,” ere he met with intellect sufficient to comprehend his views, or energy to venture on the task of their realization. The power which revealed a mighty “New World” to astonished Europe emerged from the Court of a QUEEN. Shall we accept this as an omen, and hope for the advent of the “New Moral World,”—greater in riches and benefits than the western Continent,—under the auspices of VICTORIA?

PROGRESS OF SOCIAL REFORM.

LEEDS, JULY 7th.—MR. FLEMING commenced his labours, as stationed lecturer here, by delivering two lectures in the Saloon today. The morning lecture was a commentary upon Mr. Owen's instructions to the Social Missionaries, in connexion with the rabid attacks which have been made upon him and his disciples, by a portion of the press, in consequence of the presentation of Mr. Owen at Court, by Lord Melbourne. In the evening, Mr. Fleming treated of the domestic, social, and political position of women, under the competitive system. The audiences were good, especially in the evening, when the Saloon overflowed, a great proportion being females. The lectures appeared to give general satisfaction to all. No discussion ensued.

LEEDS.—MR. R. CARLILE AND THE SOCIALIST.—This gentleman contended with Mr. Lloyd Jones in a public discussion, in the Socialist's Hall, East Parade, on last Tuesday evening, before a crowded audience. The subject was, the Circumstances influencing the formation of Human Character. The debate was conducted throughout with much propriety on the part of the meeting, and no small degree of ability on the part of the disputants. MR. CARLILE contended that the formation of individual character was the work, in a great measure, of individuals themselves—that it must be built up on the sense of individual responsibility—and that its higher forms were the result of that independent reflective or intellectual power with which man is so superiorly endowed. MR. L. JONES, on the other hand, affirmed that character was the result solely of external impressions—that the higher forms of mind, as well as the lower, were moulded by the atmosphere of circumstances in which men were placed—and that mind or reflection was the result solely of a material organization. It appeared to us that the speakers were often contending for a distinction without a difference; for MR. CARLILE, in declaring that he founded his theory of human improvement on the science of Phrenology, virtually admitted most of what the Socialist advocates contended for; namely, the omnipotence of the circumstances of Brain, the importance of well-selected EXTERNAL IMPRESSIONS by a careful system of training, and the dependence of the whole individual man on his ORGANIZATION AND STRUCTURE. The subject, however, is far too wide a one to be explained either by Phrenology or Socialism exclusively; both these systems recognizing dogmas as unfounded and untenable as they are impracticable. In noticing this discussion we merely bear our testimony to the logical skill and ability displayed by the disputants, and the fairness and impartiality with which it was throughout conducted.—LEEDS TIMES.

NEWCASTLE DISTRICT, JULY 6th, 1839.—We are now rejoicing in what the religionists would term a “revival.” For some weeks previous, what with fine weather, new railroads, preparations for races, and other inducements, we could collect but very small audiences at our weekly lectures; so much so, that we were obliged to have recourse to open air preaching. A few days ago, at a quarterly meeting of the Town's Mission, the Social system did not fail to be duly noticed by some of the reverend speakers. Our missionary, Mr. James Campbell, was present, and endeavoured

veered to obtain a hearing, but all in vain; he was asked if he believed in the Bible—and on replying that he believed in all that appeared to him to be true, whether in the Bible or any where else, the chairman, acting on the advice of the calumniators themselves, decided that the answer was a sufficient proof of his infidelity, and that the time of the meeting could not be occupied by any explanations. On the Sunday following, a handbill was issued, stating that Mr. Campbell would reply to those cowardly attacks, and also prove the reverend calumniators themselves to be the real infidels. A pretty good attendance was the result, and a discussion took place at the conclusion. Last Monday we determined on acting on the offensive, and a placard was issued announcing that Mr. Campbell would discuss with any one on "The effects of Christianity, as it is at present, and hitherto, taught and practiced." A working man began the discussion on the part of the religionists; the tenor of his remarks was, that while he fully admitted the evils of church establishments, and even the uncharitableness of sectarians, he sincerely revered the Word of God. Mr. Campbell followed, detailing most graphically, the evils resulting from blind faith—and instanced the massacre of St. Bartholomew, the Sicilian Vespers, the sufferings of the Covenanters, and the intolerance of the established church in Ireland to this day, and concluded with reprobating the late disgraceful conduct of the Establishment and Methodism in baffling the Government on the subject of Education. The Rev. Mr. Barker, late of Mowley, who is now stationed in the neighbourhood, then arose, and commenced a long tirade against the principles of Socialism. He began with reading an extract from some of Mr. Owen's writings on the marriage system, with his own incoherent remarks, and concluded with the usual rignarole of death-bed scenes—Voltaire, Rousseau, Paine, and Bedeet, of America. The remarks of Mr. Barker were rapturously cheered by his party, who comprised more than three-fourths of the meeting. The reverend gentlemen left the room immediately on the termination of his address, which he no doubt considered as the demolition of Socialism in Newcastle. The discussion was adjourned at a very late hour until next Monday, but not until the audience were amused with some strange antics from a reverend mountebank glorying in the name of Wyper. This last-named gentleman took the somewhat unusual mode of elph-trapping the working classes, by landing their intelligence in the production of the People's Charter; and having got a feeling in his favour, he proceeded, like his brother Barker, to demolish us pell-mell. Although there was nothing new in his opposition to Socialism, yet his gestures were so novel and ludicrous, that the merriment they afforded compensated for the dulness of the subject matter of his tirade. We anticipate a crowded house on Monday next. On Sunday, Mr. Campbell intends, I believe, to reply to some strange theories of one of the great gurus of the Chartists, about getting possession of the land. I will report the result in my next.

CHRIST. BARKER.

DISCUSSION BETWEEN MESSRS. FLEMING AND BRINDLEY, AT COVENTRY.—On Tuesday 2nd. instant, Mr. Fleming at the urgent solicitation of the Coventry friends, proceeded to Coventry, for the purpose of meeting Mr. Brindley in the Theatre, that gentleman having been by their perseverance and determination, induced to concede terms which ensured fair play to both parties.

A private meeting took place previous to the commencement of the Discussion, at which the preliminaries requisite to a proper understanding of the business and its due regulation were mutually and satisfactorily agreed to; and the offer made to Mr. F. of having an additional chairman to the gentleman who had been selected to preside on the occasion, which he declined accepting, stating himself perfectly satisfied that impartiality and justice would characterize the proceedings.

Shortly before eight o'clock, the Rev. Mr. Howells, Vicar of Coventry, was called to the chair, on taking which, he made a few temperate remarks respecting the importance of the subject which would be brought before them that evening. The arrangements were that Mr. Brindley should speak three quarters of an hour; after which Mr. Fleming would be allowed half an hour to reply; and ten minutes be permitted each speaker alternately afterwards, until half-past ten o'clock. Approbation and disapprobation within proper and moderate bounds would be permitted on the part of the audience. His duty would be to hold the scales even, and to secure to each of the gentlemen an impartial hearing, in which he had no doubt he should be assisted by the numerous and respectable meeting there assembled.

Mr. Brindley then stood forward and was received with cheering. He commenced by observing that the course of his lectures having been broken in upon, and Mr. Fleming being present, he would that evening, not take up the evidences of the Christian religion, as by the syllabus of his lectures he should have done, but confine himself more particularly to the system of Socialism. Mr. B. then repented at length but in a most temperate and fair manner, the arguments against the fundamental principles of Socialism which have been formerly noticed in the "New Moral World" as used by him at Worcester and Birmingham. The pith of his objections upon this particular occasion being that man had a free will in the formation of the SPECIFIC IDEAS resulting from "any train of thought induced by external circumstances;" he admitted that the latter was induced by external influences but denied that the "specific ideas" derived in consequence, were necessary or compelled, seeing that the same circumstances produced very different impressions on different persons; which difference he ascribed to an independent and self-regulating faculty in the human mind, over which circumstances had no controul.

Mr. Fleming, on rising to reply, was received with loud and long continued applause, he commenced by alluding to the difficult and harassing circumstances in which he was at that moment, individually, and domestically placed, and which he feared would prevent him from placing the subject before the highly respectable audience, before him, in the manner which the subject and auditory alike demanded; he, therefore, trusted to their indulgence, for any personal shortcomings, observable in his defence of principles, which he believed were incontrovertible.

It would be requisite for him, before directly noticing the arguments of Mr. B., to give a brief outline of the principles and plans of Socialism, as he, a humble disciple and advocate of these principles and plans, understood them, in order that they might compare his ideas with those of Mr. Brindley, upon the same subject; he therefore, briefly related the history of the Social or Combinative Principle, shewing that the most eminent men in all ages, Plato, Bacon, More, Harrington, and Berkeley had employed their pens upon the subject, and according to the knowledge of the times in which they respectively lived, had delineated their ideas of a perfect state of society, adequate to the wants and capabilities of humanity. Mr. F. then proceeded to shew that Christianity, as taught by Christ himself, and practiced by his immediate disciples, was Socialism; that it did not consist in an assent to formularies, litany, creeds, and catechisms, but was a practical religion of love and goodness, and the main obstacle to its universal practice at the present day, was to be found in those speculative disputes, about incomprehensible subtleties, which had superseded true Christianity, and usurped its name. Mr. Fleming then explained the fundamental principles of Socialism, and replied to the objections of Mr. B. on the several heads objected to, he shewed that ~~resurrection~~ was involuntary; that reflection, judgment, and volition, proceeded directly from perception; the law of causation was unbroken, and actions which were the visible result of the mental antecedents which preceded and produced them, were as much links in its chain, and the result of certain mental laws, as the falling of a stone to the earth is a consequence of the law of gravitation. Respecting the difference of ideas produced by similar circumstances in different persons, he contended that, this arose from an original difference in the organization, which was itself, a circumstance over which the individual had no controul, and illustrated the point at considerable length, by a reference to Sir Isaac Newton, and an idiot, the latter of whom, wanting the original capacities of the former, and the training they had received, could never have, by any possibility, deduced the same conclusion from the fall of an apple: the same principle held good with all the variety of organizations between these two extremes. Mr. Fleming was repeatedly and warmly cheered during the delivery of his address.

Mr. Brindley replied, and after reiterating his denial of the influence of external circumstances in the production of specific ideas attempted to create a diversion to theological subjects—his explanations of which were well received by those of the audience who agreed in his notions.

Mr. Fleming refused to be drawn from the subject of Socialism into this fertile field of useless and irritating discussion. They were there for the purpose of discussing demonstrable principles and practical plans of paramount importance to all parties, and it argued gross insensibility to the sufferings of so many thousands of our fellow men to be prating about such subjects, while the means for the removal of vice and suffering were left unheeded. He was quite willing to let Mr. Brindley retain whatever notions

he now held respecting the Deity, and he claimed for himself the same privilege which all in this protestant country were entitled to claim and to exercise, namely, the right of private judgment on religious matters. Respecting the difference so much insisted on by Mr. Brindley between a "train of thought" and the "specific ideas" which each individual had resulting from it, Mr. F. said that it appeared to him a distinction without a difference: a *THOUGHT* was an *IDEA*; a train of thoughts was simply a succession of ideas; and any general conclusion arising from such a series of antecedent ideas were just as certainly the result of these antecedents—flowed as necessarily from them as light from the appearance of the sun above the horizon. There were only two powers to produce ideas—the organization and external nature. The action and re-action of these with their varied and multifarious combinations, were all derived from these sources, and if it should be demonstrated that we were compelled to receive impressions from external objects the ultimate results of these impressions, as shewn in our actions, could not by any process of reasoning whatever be called "free" or "independent."

The remainder of the evening was employed in debating these points, and at half-past ten, according to agreement, the discussion was closed for the evening. Mr. Fleming having stated that subjects of such importance could not be adequately considered by either party in the course of one evening's debate, invited Mr. Brindley to meet him in any large town upon equal terms to discuss the Social System in its principles and plans, &c. &c. Mr. Brindley replied, that in a fortnight he expected to be in Leeds and Bradford, when he would again meet Mr. F.

Mr. Fleming then rose to move a vote of thanks to the Vicar for his impartiality, courtesy, and kindness, as chairman. It was delightful to him to have had an opportunity of debating these subjects under the auspices of such a chairman and before such an audience. The Rev. Gentleman and the respectable inhabitants of Coventry had shewn, by their presence that evening, that they had no fears for truth being damaged by free and fair discussion, and the attention and respect which had been paid to both Mr. B. and himself evinced their appreciation of the lofty and important philosophy involved in the questions discussed.

Mr. Brindley seconded the motion, which was put to a show of hands and carried unanimously.

The Vicar shortly returned thanks, and the immense meeting separated in the best humour, apparently highly delighted and interested by the proceedings of the evening. We anticipate much benefit to the cause of truth from this event. The preceding is necessarily a very brief and imperfect account of the reasonings pro and con, but is as full as our limits will permit.

THE POLITICAL AND MORAL ECONOMY OF SOCIALISM.

BY A SOCIAL MISSIONARY.

The system of Socialism has lately assumed a degree of importance, unprecedented in its annals. Though it has been openly attacked by avowed enemies, and insidiously assailed by pretended friends, it has nevertheless, progressed with amazing rapidity during the last year. The great Moral hero, who, some twenty or thirty years ago, stood almost alone in society, waging war against its artificial and evil-producing arrangements, can now look with a high degree of satisfaction on the determined and patriotic band which has rallied round his banner. Mankind appears to be awaking from the slumbers of an indefinite number of centuries, and to be attentively considering their highest, their most important interests. The tide of prejudice, whether of a religious or political character, which ignorance or bigotry had excited against Socialism, is beginning to subside; and the disciples of the Rational System are now warranted by the experience of the past, to look forward to the future with the most delightful anticipation of its universal and permanent

That the promulgation of our views has been attended with benefit, is a truth evidenced by the history of our Society. Our

mode of procedure has been effectual, in enlarging the intellect, and giving tone to the morality of many amongst us. The drunkard, in some instances, has become enamoured of our principles, joined our Association, and the result has been, that he has become sober. The uncultivated mind has leagued itself with us, and has been stimulated by the powerful influence of surrounding example, to increase its intellectual power, by reading and reflection; and many have been brought to a knowledge of those causes, which retard the progress of man towards a higher state of perfection, by the humble efforts of the Socialists. Shall we, then, say our System has not been productive of benefit? shall we condemn it as a worthless, incoherent, and utopian speculation? No! If no other benefits were ever to result from it than those we have already received, it is worthy of being cherished, and of being allowed to reign the mistress of our habits and affections.

As, therefore, the System has assumed a high degree of importance; as some of the most intelligent minds in existence are beginning to perceive its adaptability, to the exigencies of the time; and, more particularly, as it promises a large and constantly increasing amount of happiness to the human race, we, as Candidates for that happiness, may reasonably enquire into the nature and validity of those promises, and the practicability of those plans, it proposes to institute for their accomplishment.

When Social Missionaries lay their plans before the public, they are frequently told by the Disciples of the fashionable theories of Political Economy, that their plans, though beautiful in theory, are, nevertheless, utterly impracticable; and that, if ever they attempt to throw them into operation, their attempts will prove abortive. Cold-blooded speculators of this kind, often assert, that Population doubles itself once in a given number of years; and that, if mankind were placed in those favourable circumstances which we predicate of Community, the earth would ultimately, become so densely populated, that, there would not be a square yard of it unoccupied by human beings. What then, say they, would become of Society? Do you wish to bring about such a dreadful state of affairs? If so, where is your boasted Benevolence! Yet, your system is calculated to do this, and by consequence, calculated to render its ulterior operations nugatory. These objections, and scores of a similar nature, are (fortunately for the cause of suffering humanity) more of a speculative than practical character. Like Bishop Berkley's reasonings upon the ideality of the world, or the mathematical problem of matter's infinite divisibility, they, however beautiful in theory, are utterly untrue in relation to practice. A discussion of these objections in the present stage of our enquiry would be premature, our purpose in bringing them forward now, having been answered by them; shewing unto us the importance of rigidly scrutinising our system, lest, after we have begun to build, we should be unable to complete the structure.

But, in order that we may proceed methodically, it is necessary we should begin with the beginning, and the beginning of our subject appears to relate to the natural and artificial wants of mankind. These must be ascertained before we can demonstrate the goodness and efficiency of our political economical arrangements.

ONE GREAT NATURAL WANT OF SOCIETY, RELATES TO CLOTHING.

If we compare man with other animals, we shall find, that, in one sense, he is inferior; and in another sense, superior to them.

The horse, the dog, the cow, and almost every other animal comes into existence, provided with a covering, to defend them from the variations of the weather. Almost as soon as they waken into life, nature supplies them with means to support their existence; or, in other phrases, she affords them those necessities which she does not afford to man in a similar manner. The inferior animals, in most instances, are soon able to provide for themselves; but, man continues feeble for a considerable length of time, after he first inhales the vital air of heaven; dependent for the conservation of his existence on the superintendence and support of his fellow beings. But, though man is feeble at first, he is subsequently, enabled to procure those advantages, by the exercise of his superior faculties and powers, which nature spontaneously affords to animals. It is necessary that every sentient, animated, organised substance should be provided with a covering, to protect it from the alternations of heat and cold, and the other variations of the atmosphere. The wise provision which nature has made for the wants of her creatures, in this respect, render the truth of this remark evident. The canine species, and several other orders of creatures, which have short hair in Temperate or Torrid Countries, receive from the beneficent hand of nature, a long thick shaggy covering when they are removed into Polar Regions. Without this covering, or some other analogous thereto, animals are never found, and we have good reason to infer from this circumstance, that, without it they cannot exist. "The chief end for which the skins of brutes are covered with hair, is the protection of their bodies from the effects of sudden alterations of temperature. Every brute is constantly exposed to these sudden, or rapid changes of temperature; it is exposed to the vicissitudes of day and night, summer and winter; it is exposed, also, to the variations of temperature, occasioned by being alternately wet and dry, by being alternately in a strong wind and in a calm. By means of the low conducting power of hair, the skin of brutes is maintained at a certain uniform, or nearly uniform temperature. EDMUNDS ON PRACTICAL, MORAL, AND POLITICAL ECONOMY, Chap 1st. p. 2nd. "In Tropical Climates, the mean summer temperature of the atmosphere differs so little from the mean winter temperature, that the naked body easily adapts itself to the change; but in Polar, or what are called Temperate Climates, the difference between the summer and winter temperature is so great, that the naked human body is incapable of adopting itself to the rapid change. Man provides for these changes by clothing himself with the skins of animals, or with other materials of low conducting powers. Man, I believe, has never been found without clothing, beyond forty degrees from the Equator. We may, therefore, conclude, that clothing is a necessary of life, to all people living more than forty degrees from the Equator." 11th ed. p. 3rd.

The atmosphere does not undergo so many changes in some Countries which approximate the line, as in some of those which are more distant from it. In Italy, for instance, the temperature of the air is more unvarying than in England. There, a bright and warm sun beams almost all the day, from a cloudless sky, enlivening the land of story and of song. In America the temperature of the air does not change so often in some parts, as in others; that Continent being vast enough to embrace, almost, every difference of climate. When the winter season sets in, in some parts of Canada, the snow falls uninterruptedly, for two or three days, and is succeeded by intense frost, the air remaining all

that time cold, but bracing,* and the heaven, to use the language of a Poet, appearing

"Darkly, deeply, beautifully blue."

As, therefore, the temperature of the atmosphere varies in some Countries more than others, it is absolutely necessary that man should be provided with clothing, to defend him from the injurious effects such changes would produce in his constitution.

Howison's sketches of Upper Canada.

(To be continued.)

SOCIAL DESTINY.

BY VICTOR CONSIDERANT, PARIS, 1835.

(Concluded from Page 584.)

CHAPTER V. DISPOSITION OF CULTURE.

In the Phalanx, the labours of agriculture, of the household, of science, education, fire, arts, &c. will not be executed by isolated workman, distant one from the other and passing the day as ours, attached invariably to the same occupation. They will be executed in short sittings, varied and joyous, by groups of workmen freely united by the double affinity of character, and industrial liking.

If the culture of the vine—or any other—require in the Phalanx the care of eighty four species of labour, eighty four different plans, this culture will be ruled by eighty four distinct groups of workers, of proper age and sex. The whole of these eighty four companies will compose the series for that department.

First, the Phalanx is composed of the grand series of classes, namely, Household, Culture, Fabrication, Education, Science, Fine Arts, &c. Each of this series of classes, is divided into series of orders: Forests, Meadows, Fields, Orchards, Gardens, Herbs, Flower Garden. Then each of this series of orders, furnishes series of kinds. Thus, the series of Orchards is composed of all the particular series applying to the culture of different kinds of fruit trees. The subdivision is continued into species and varieties, and we thus arrive at groups or elements of these different industrial series.

Thus, industry organised in the natural method, in logical order, and as pure good sense would require, is far from resembling the anarchy of civilised industrialism, the war called free trade, the extreme divergency of all the works executed by our morcelling management. In the associated method, industrial convergence is complete: the Phalanx is a compact body, acting as a wise army.

It is then understood that associated industry operates by numerous joyous unions, in sittings sufficiently short and varied, and that these unions called groups, combine and hierarchise in the series of different orders.

SECTION I.

We come now, to the material distribution of unitures which are to be put into harmony with the principle of sharing, and to add in all points the operations of groups and series.

The distribution will be executed according to three methods, or agricultural orders, determined by the nature of things.

1st. THE SIMPLE OR MASSIVE ORDER, which reigns in portions of our cultivated lands where all is field on one hand, and all wood on the other. One may see in the masses of corn fields, many points that would suit other cultures; the same in the masses of wood, one finds many pleasant spots that would suit the vine, many inferior plains that might become cultivated glades; and ameliorate the Forest, where vacant spaces are wanted for the play of the solar rays, the circulation of air and maturity of the wood.

2nd. THE MEDLEY, OR COMPOUND AND MIXED ORDER, as that of the confused gardens, named English, but rather Chinese, from whom the English borrowed it; very agreeable when it is employed properly, but not with civilised negligences which assemble mountains and lakes, within the dimensions of a temple.

3rd. THE COMPOUND ORDER, OR INTERPOVEN. Every one in civilisation seeks to intrench himself and make a citadel of his property. This is right in civilisation, because this society is only

a gathering of thieves, great or little, and where the great hang the little; but in Harmony, where one cannot be exposed to the least theft, the compound order or interwoven method will be much employed in the distribution of culture; according to which each series throws its branches at all points. The flower and kitchen gardens, which among us are confined round the habitation will throw branches throughout the domain. Their centre will still be in the vicinity of the Phalanstery, but will push strong lines into the country, detached masses which diminish by degrees, employed in fields and meadows, where the soil may be convenient; and so the Orchards, although less near the Phalanstery will have in its proximity some rallying points, some lines or clumps of bushes and espaliers along with the kitchen and flower gardens. This interweaving so agreeable to the eye, is still more useful in a moral aspect; because this marriage of the groups in culture leads to the meeting of the men with the women, and these industrial meetings are as modest and useful as the meetings in our present Saloons and Coffee Houses are sterile. But many a one of the civilized will say that he could not send his wife or daughter to these unions; this is to judge of the effects of the associated state by the effects of civilization. The fathers will be most desirous to see their wives and daughters in the industrial series, because they will know that nothing which passes there can remain unknown. Now, women are very circumspect in places where they are certain that all their actions will be known to father, mother, rivals; this is what cannot take place in civilized houses, where, if the father wishes to overlook wife and daughters, he is deceived by all that surround him. Marriages being very easy, and without dowry, the young women in Harmony, will always be married from the age of sixteen to twenty. Up to that period they may be left at full liberty, because they will overlook one another, and there is not a surer guard over a woman than the eye of her rivals.

In the Phalansterian lands the three different orders will be employed and combined according to the nature of the soil and the conveniences of exposition; the alliance of these three orders, their mixture, their harmonious contrasts will give to those rich lands an aspect so picturesque, so lively, so enchanting, that a lofty imagination can hardly form an approximate idea of it. And the beauty of the aspects will be the expression of the intrinsic goodness of the dispositions.

SECTION 2.

I cannot engage myself here in the detail of the distribution of the workshops and series; the halls of labour of the series. We shall be content to announce generally that they will be vast, commodious, wholesome, well provided, distributed according to the exigencies! Let us add that to satisfy the first condition of industrial attraction, they will present aspects of propriety, elegance, luxury; each one following his character and nature. Civilization has already raised some establishments that are capable of giving an idea of the kind of beauty of workshops with their machinery.

SECTION 3.

I know well that the most part of the men of to day, habituated to see our insipid fallow, our dreary and monotonous fields, peopled with ragged peasants, sprinkled with ugly dirty cottages, our disgusting, unwholesome workshops, cannot prevent themselves, at first, from regarding as fantastic dreams, even the weakest descriptions of harmonious industry. We must here, also, as with the phalansterian architecture, recal them to the spirit of arithmetic and calculation, beg them to reflect coolly and see if unitive culture, distributed according to the exigencies of the soil, and the indications of science, will not be far otherwise productive than the morcelling culture of civilized villages. The truth has been sufficiently demonstrated and we have a right to conclude that in the associated system, the good and the useful will naturally ally themselves with the agreeable and the handsome. That is a characteristic that we ought to expect to find in the normal social organization.

There exists already, in small numbers it is true, grand agricultural explorations in which one may see the germ of the system of material distribution we have given the idea of. I shall cite especially the fine property of the Count Bigot de Mirogues, and which he directs himself with as much agronomical science, as art and good taste. I have not seen a luxurious garden, even in royal castles, whose aspect was so picturesque and charming to the eye, as this rich and productive estate which may be regarded, at least, in the material point of view, as an approximate representative of harmonious estates.

We must repeat however that all this question of agricultural disposition reduces itself to know if the system of morcelling culture, lacerated and twisted into trapeziums, horns, parallelograms, figures of all forms and sizes, ridiculously assembled by a thousand caprices, fenced, cut with hedges, and explored by a race of peasants, poor, ignorant, plodding, cunning, thievish, and wretched; if this absurd tamely is worth more than that of native and combined culture? There is nothing to hesitate for in the answer. Therefore, the employment of the three orders, and the effects which result from their alliance, are a logical and necessary conclusion of the principles of associated economy. It is not the fault of this eminently productive system; if it is, at the same time, elegant and rich, in the most picturesque aspect; and there is no need to reject industrial and economical advantages, under the pretext that we arrive at results too beautiful and brilliant. That is however the principal objection of civilized wits "That can never be, because it is too beautiful." A fine reason, truly, to prove the falsity of a discovery! Morcelling, contrary to natural order and good sense, only produces misery, duplicity of action, egotism, war and ugliness: by opposition, Association ought to give life to riches, unity of action, harmony and beauty.

The pitious effects of anarchical and disordered morcelling, are, and ought naturally to be, in all points, the counterpart of the brilliant results of the combined system. The evil and the ugly are the counter proofs of the good and beautiful; the ugly couples itself with the evil, as the beautiful is conjoined with goodness: ugliness is the form of evil, the beautiful is the form of goodness. And it is not to the imagination, but to reason, that we have submitted the positive titles, the proofs of the value of these new proceedings. If one showed to a savage, just come from forests, a panorama of the handsomest parts of Paris, the Seine confined by grand quays, the bridge of Louis XIV and its marble columns, the palace of the Chamber, flanked by the rich hotels of the quay d'Orsay, then the garden and palace of the Tuilleries, the Champs-elysees and the arc of triumph de l'Etoile, which terminates the view in the horizon—certainly the savage would not believe all these things to be reality.

This savage would judge well, because he could have no idea of the means possessed by civilization to execute all those works.

But the civilized man of the nineteenth century ought not to fall, relatively to the prodigies of Harmony, into the error committed by the savage, relative to civilized prodigies; for in the nineteenth century the civilized may comprehend with great facility the means that Harmony possesses to realize in all things magnificent results.

Besides, we all love wealth, elegance, luxury, pleasure; and, in truth, it would be very strange that God had given us such tastes, and that he had at the same time willed to condemn us for ever, to misery, to ugliness, and to all the kinds of suffering of which civilization is so fruitful: that would be foolish and absurd, or cruel at pleasure, and truly satanical. Such belief is a gross and monstrous impiety. A father who is rich, says Fourier, has more obligations to fulfil towards his children, than he who is poor: he owes more than this one in education, clothing, nourishment, and pleasures. Well! God, who is our father, and who is richer and more powerful than all monarchs together, ought he not to reserve for us the enjoyment of all good, and would he not be worthy of the contempt and hatred of the creature, if he refused him satisfaction of the desires with which he has organically filled his heart? Can one believe that he has given us these desires with premeditation to employ them against us as instruments of incessant torture. If it had been thus, he would be the cursed one; and every man who knows the value of a conception, can comprehend that no religion hitherto has yet formed a conception of the evil spirit, containing as much wickedness, cruelty, and perfidy, as such a conception of God would contain. And yet—a strange and monstrous thing—many honest people thus comprehend God, and they believe themselves religious!

For ourselves, who would not dishonour our own intelligence by insulting the divine intelligence; we who wish to adore and bless God, the sovereign creator of heaven and earth, of man and his passions, the dispenser of universal life, the father of love, of happiness, and harmony;

We shall not conclude with saying—That is impossible, because it is too beautiful;

We shall conclude on the contrary, religiously—That is too beautiful not to be possible.

End of the First Volume.

*. The Second Volume is not at hand.

GLEANINGS.

TRAPPIST SETTLEMENT AT MOUNT MELLERAY.—Being provided, by the kindness of Colonel Curry, not only with a note of introduction to the Rev. Mr. Ryan, the superintendent of the Trappist settlement at Mount Melleray, but with a horse and servant to convey and accompany me thither, I set off to inspect that interesting and singular establishment. Mount Melleray (a name given by the monks themselves) is situated near Cappoquin, in the midst of a vast track of barren heath, on the side of the Knockmeledown Mountains, which were covered with snow. The buildings are of immense magnitude, and though certainly striking from the loneliness of their position, and interesting from the associations connected with the history of their inhabitants, have nothing to recommend them as specimens of architectural beauty. They strongly reminded me of the drawings of the Hospices on the Alps. Mr. Ryan received me with great politeness, and showed every disposition to communicate information on the subject which had induced me to intrude upon his privacy. In 1831, it appears, seventy-eight monks, who, during the previous fifteen years, had lived happy and contented under the direction of M. Sautner, employing themselves in cultivating the barren lands of Brittany, were forcibly expelled from the monastery of La Trappe de Melleray,—their expulsion being attended with acts of violence, "accompanied," to use the words of Mr. Ryan, "by many atrocious circumstances, based upon accusations the most stupid and calumnious." On arriving in Ireland, Sir Richard Keane granted them, at a nominal rent, six hundred statute acres of moor and bog land, on a lease of a hundred years. This they instantly began to cultivate; they at the same time began to raise their extensive buildings; and it is a remarkable fact,—a fact, by the way, which speaks with singular emphasis against the indispensableness of a compulsory church,—that though possessed of only one shilling on their arrival at Mount Melleray, they raised, within the short space of three years, a series of structures that would have cost, if paid for at the usual value of work, not less than £10,000. They were, however, gratuitously assisted in their stupendous undertakings (for such, indeed, they may be called) by the people on every side. In a country where tithes have nearly ceased to be collected, a small company of religious men (sixty in number) have succeeded, though penniless, in converting a wilderness into a fertile place, and in planting in that wilderness an immense and costly habitation. This can only be accounted for by the fact, that the religion they professed was the religion of the people, and that the people honoured and respected them for the virtues that adorned it. The monks of Mount Melleray, when I visited their establishment, had one hundred and twenty acres under cultivation, yielding fine crops of rye, oats, turnips, and potatoes. Their gardens, too, abounded in every variety of vegetables. They have planted, moreover, 120,000 forest trees; so that in a few years the face of the country, so lately brown and bare of beauty, will be covered with verdure. Besides the land granted to the Trappists, Sir Richard Keane had 8000 acres of bog, all of which was untenanted and uncultivated: since the settlement of the monks, however, the whole of it has become tenanted, and is now undergoing cultivation. Buildings are springing up on every side, and the barren waste is gradually changing into a fruitful and smiling land. The Trappists are of the Cistercian order, and their object is to educate the poor, to promote agriculture, and to improve the general condition of the people. They observe the strictest silence,—no one being allowed to speak, except to his superior; and live in the most exact conformity to rigid rules. All rise at two o'clock in the morning, both summer and winter, and engage in the exercises of devotion from that hour till six. Seven in the evening is their time for retiring to rest. The dormitories are very large; the chapel was lighted with tapers, dimly and gloomily. Some of the monks whom I saw wore woollen dresses of the natural colour, having large hoods. Before leaving Mount Melleray I partook of the hospitality of the superior, who supplied me with some excellent bread and butter, both of them the produce of the land belonging to the brotherhood. The bread contained a considerable portion of rye. The inmates of Mount Melleray live exclusively on vegetable diet, and never touch wine or fermented liquor except as medicine.—*BIRNIE'S MISCELLANEOUS AND BEAUTIFUL OF IRELAND.*

THE EXILE. *From the French of L'Abbe De la Moenaye.* He went wandering o'er the world. May heaven guide the poor Exile!

I have passed among people, and they have beheld me; and I have looked on them, yet we were unknown to each other. The exile is every where alone!

When I see, at day's decline, smoke curling from some cottage in the bosom of a vale, I say to myself, "How blest is he who returns at evening hour to his domestic hearth, and is surrounded by his kindred!" The exile is every where alone!

Whither fly those clouds chased by the tempest? It chases me, like them, and does it matter where? The exile is every where alone!

Those trees are beautiful, those flowers are lovely; but they are not the flowers nor the trees of my native land; they speak not to me. The Exile is every where alone!

This rivulet flows dimly through the plain; but its murmurs are not those to which my childhood listened; it recalls no reminiscences to my soul. The exile is every where alone!

Those songs are sweet; but the sorrows and the joys that they revive are not my sorrows nor my joys. The exile is every where alone!

Some have asked me: "Why weep you?" and when I have said, none have shed one tear, for they understand me not. The exile is every where alone!

I have seen old men encompassed by children, like the Olive by its tender shoots; but none of those old men called me his son, not one of those children called me brother. The exile is every where alone!

There are no friends, no wives, no fathers, no brothers, but in one's own land. The exile is every where alone!

Poor exile! come to sigh; all are banished, even as thou art; all behold their fathers, their brothers, their wives, their friends pass away, and vanish from their sight.

One's country is not here below; man vainly searches for it there; that which he takes for it, is but the resting place for a single night.

He went wandering over the earth. May God guide the steps of the poor exile!—*MORTALTY MAGAZINE FOR JULY.*

CHARACTER OF THE ENGLISH PEASANTRY.—Hodge is now growing up into a tall, long, snook-frooked, strawhatted, ankle-busted fellow, with a gait as graceful as one of his own plough-ballochs. He has grown up and gone to service; and there he is, as simple as ignorant, and as laborious a creature as one of the waggish-horses that he drives. The mechanic sees his weekly newspaper over his pipe and his pot; but the clodhopper, the chopstick, the barback, the hind, the junny-rav, or by whatever name in whatever district he may be called, is everywhere the same. He sees no newspaper; and if he did he could not read it; and if he hears his master read it, not to one but he drops asleep over it. In fact, he has no interest in it. He knows there is such a place as the next town, for he goes there to the statutes and to the fair; and as he has heard of London and the French, and Bonaparte, and of late years of America, and he has some dreaming notion that he should like to go there, if he could raise the wisp and thought he could find the way; and that in all he knows about the globe and its concerns, beyond his own fields. The mechanic has his library, and he reads, and finds that he has a mind, and a hundred tastes and pleasures that he never dreamed of before. The clodhopper has no library; and if he had books, in his present state, they would be to him only as many things not on and upon shelves. He is as much an animal as air and exercise, strong living, and sound sleeping can make him; and he is nothing more.—*HOWETT'S SKETCHES.*

HOURS OF LABOUR AND INSTRUCTION OF FACTORY CHILDREN IN PRUSSIA.—A law has been passed and published in the *STATE GAZETTE* by the Government of Prussia for the regulation of the hours of labour of children and young people, the details of which must be interesting to all persons engaged in manufacturing pursuits, as well as to the Legislature of this country. In which measures for the improvement of the factory not have been pressed on the Government for some time past. The law appears to be simple and effective for its object. The employment of children in manufactories, mines, or workshops of any kind below the age of nine years is strictly prohibited, nor are they to be employed at all before the full age of sixteen, unless it shall be proved by a certificate regularly attested by the school-master, that they have attended and pursued their studies for three years regularly beforehand, are able to read with facility in their native language, and conversant with the first elements in the art of writing. There is no exception to this regulation, except in cases where the master or manufacturers have themselves established schools close to their manufactories.

THE MAGDALEN.—You cannot understand me, madam; and it is well you cannot. Blent with a fond husband, surrounded by every comfort, you have never been assailed by the horrible temptations to which misery has exposed me. You have never known what it is to want food, raiment, shelter. You have never seen the ~~man~~ within your arms perishing from hunger, and no relief to be obtained. You have never felt the heart of all hardened against you; have never heard the jeer or curse from every lip; nor endured the insult and the blow from every hand. I have endured all this. I could not resist the tempter now. I am strong in health,—in mind. But then—O! madam, there are moments—moments of darkness, which overshadow a whole existence—in the lives of the poor homeless wretches who traverse the streets, when reason is well nigh blighted; when the horrible promptings of despair ope, alone, be listened to; and when vice itself assumes the aspect of virtue. Pardon what I have said, madam. I do not desire to extenuate my guilt—far less to defend it; but I would show you, and such as you—who, happily, are exempted from trials like mine—how much misery has to do with crime. And I affirm to you, on my own conviction, that she who falls because she has not strength granted her to struggle with affliction, may be reclaimed—may repent, and be forgiven—even as she, whose sins, “through many, were forgiven her.”—**MR. AINSWORTH’S “JACK SHAFFARD.”**

USE OF GEOLOGY TO FARMERS.—One of the most obvious sources of advantage to the farmer from an acquaintance with the distribution of mineral masses, is the facility with which, in many instances, the injurious effect of small springs coming to the surface may be obviated. The theory of the earth’s internal drainage is so simple, that every man of common sense would be able to drain his lands upon sure principles, or else to know precisely why it cannot be drained, if he were to become so much of a geologist as to learn what rocks existed under his land, at what depth, and in what positions. Springs never issue from stratified masses, except from reservoirs somehow produced in jointed rocks—and at the level of the overflow of these subterranean cavities. Faults in the strata very frequently limit these reservoirs, and determine the points of efflux of the water. Let those faults be ascertained, or the edge of the jointed rock be found, the cure of the evil is immediate. But some geological information is needed here; and landed proprietors, who think it too troublesome to employ an agent, then to direct such a simple operation, may at ~~some~~ profit by ~~the~~ ~~list~~, and choose an agent who knows something of the rocks he is to drain. * * * * *

Another thing, probably of importance to agriculturists, is the discovery of substances at small depths, which, if brought to the surface, would enrich, by a suitable mixture, the soil of their fields. This is very strongly insisted on by Mr. H. Davy in his essays; and considering how many a thing it is for a landowner to acquire positively the value of ~~small~~ in his estate, it is somewhat marvellous that so few names can be quoted, except that of Mr. John Johnston, Bart., of Hacknam, near Scarborough, in which this easy-work has been performed. Finally, in experiments for the introduction of new systems and modes of management, with respect to cattle and crops, it will be of great consequence to take notice of the qualities of the soil, subsoil, and water; for those undoubtedly exercise a real and perhaps decisive influence over the result.—**LARDNER’S CYCLOPEDIA.**

TO CORRESPONDENTS.

AME’s letter and former communication came to hand together last week. The articles offered will be gratefully accepted—if a diversity in reference to the translation of “Considerant” is kept in view.

Other correspondents next week.

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EFFECTS OF PRIESTLY TRAINING; AND AN ABSURD CLASSIFICATION OF SOCIETY.

In a late Discussion, Mr. Owen was asked by an opponent—"why the children of pious parents, who took the utmost pains with their education, generally became the most immoral and depraved characters in after life?" To which he replied, "because they are immorally educated." The answer startled us, and displeased the audience; it seems at first sight, a rash and baseless assertion thrown out in the heat of discussion by way of striking antitheses. The facts we are about to notice, however, fully prove its truth not only individually, but upon a large scale.

We have frequently assigned many of the evils affecting British Society to the rivalry of sectarianism, and undoubtedly to this as a proximate cause, a large class of social evils is directly referable; it would appear however, that contention and acrimony among the antagonist professors of insane creeds is less prolific of crime and suffering, than the stagnancy of universally established superstitions. It is, to be sure, a choice of evils, and "bad is the best," but the collision of mind with mind in the former case, seems more favourable to the ultimate elucidation of truth, and though its progress may be impeded by many obstacles, yet still it does progress; while in the other, a settled darkness rests upon the minds of the people, which renders them totally unable to appreciate or practice virtue.

The country which has at the present day the unenviable lot of teaching some of the most melancholy but instructive lessons in national polity, and the causes of national degradation and national crime, is Sweden. Mr. Laing, in his late work on Sweden and Norway, has made some revelations respecting the religious, moral, and civil condition of the Swedes, which have astonished all our writers upon the theory of society, which in fact seem, to them, so paradoxical—so much at variance with existing feelings, that their credulity would have vented itself in bold denial, but that the statements of the traveller were supported by official documents; the authority and authenticity of which, could not be disputed.

We have just passed through a parliamentary struggle on the part of the Established Clergy, to gain the exclusive power of forming the national mind. Having failed in this attempt, they have, stimulated by the emergencies of the times, and trembling for the stability of their powers—aroused from their past lethargy, forsaken card-playing, balls, theatres, and fox-hunts, for the purpose of propping up the rickety edifice of corruption and superstition, by means of church

pastoral aid societies—church national school societies—and a host of similar abortive efforts to stave off the approaching downfall and entombment of error. The Rev. Hugh Stowell, who may be esteemed the Don Quixote of the church, and who seems to have gone forth disposed to fight with every wind-mill his distempered brain can magnify into an enemy to his church and its pretensions, announced to a public meeting, in Leeds, that he had documents which went to prove that the people who attended chapels, meeting-houses, conventicles and churches in this country, that all the lovers of preaching and praying, in this country put together, were in fact, *the minority of the people!* We were glad to hear the avowal for many reasons. The following presents some of them:—as the reader will perceive by the facts here quoted, what the state of Great Britain would be were it subjected to the same holy discipline as the unhappy country and people whose lot and condition we are about to record.

In Sweden, elementary education is universal, i. e. reading, writing, arithmetic and catechisms. Newspapers, cheap and entertaining publications, abound, and the best instruction which the country affords is enjoyed by a very large proportion of the higher and middle classes, and all under the nobility. They despise learning and science as do the majority of another aristocracy nearer home. The advocates of church establishments, with plenty of churches and parsons, with schoolmasters under them, to teach the children bibles and catechisms, to become in fact the echo of the former in the schoolroom, have here their theory carried into complete practice. The Clergy are numerous and powerful, appointed by the State, meddle with everything and control most; and possess the privilege of electing from their own body, one of the four chambers of the Diet. Their direct and political powers, although great, seem to be exceeded by their personal and diffusive influence; they are untroubled with schism or dissent: the plague of Papists, Methodists, Baptists, Independents, or Seceders, is unknown in the Swedish Lutheran Zion. It is in short, a realization of the Rev. Hugh Stowell's Utopia. "In no country" says Mr. Laing, "are the exterior forms and decencies of public worship better attended to. The churches are substantial, and not merely well-kept up, but even decorated inside and outside; and there is a kind of competition between parishes for erecting elegant structures for public worship." They are in fact, a people whom the church building societies of this country, would pronounce "men according to their own heart." Mr. Laing continues his description of this Priest's paradise thus—"the Clergy are fairly educated, well lodged, and in general on good terms with their flocks (!) they are also well educated men (?) and form a

body of great power in the State, the Chamber of Clergy being one of the constituent parts of the Diet."

In addition to the Churches and the Clergy, there are numerous Universities and Schools under their immediate influence and direction, and the body of professors and teachers, clerical and lay, maintained by the law, to teach the people their *religious and moral duties, amounting to one in every 126 of the whole population*, and yet the Swedes (a strange conclusion) remain the most demoralized people in Europe! It appears they commit more crimes against persons and property, even in the rural districts, than is known in our most densely populated manufacturing towns.

Now these are curious moral statistics, and unless they were well substantiated by facts and official returns, might be deemed the invention of parties anxious to disparage priestly training, so completely subversive are they of all existing institutions for the inculcation of religion and morals; for, if true, they prove that the principles now recognised and acted upon by society for this purpose will, if carried to their ultimatum, only increase immorality and the most debasing licentiousness among the people, where they are permitted to gain a supremacy. Yet Mr. Laing adduces such proofs of the correctness of his statements as must convince the most incredulous.

In 1835, the population of Sweden was 2,983,144 persons, of whom 14,928 only were employed in factories; and in the given year one person in 114 of the whole population had been accused, and one in every 140 convicted of some criminal offence. By the returns from 1830 to 1834, one person in every 49 of the town population, and one in every 179 of the rural, had been punished each year for criminal offences.

These results are the more startling, when we take into consideration that the causes which excite to so many breaches of the law in this country and the sister Island, and contribute so much to swell our calendars of conventional crime, are unknown in Sweden. There is no agrarian agitation, no anti-tithe rebellions, no game law trespassers, and the excise laws do not, as with us, hold out a bounty for their infraction, and create a numerous and separate class of offenders. In addition to this, it appears that police offences are not included in the returns we have quoted. If they were, they would materially increase the amount. In this and in all artificial complicated societies they constitute the most numerous class of offences.

If we turn from the offences against person and property, to the consideration of the social and domestic relations of the people, the aspect of affairs becomes still more gloomy. The Priests of Great Britain have long held up France as an example of exceeding immorality and infidelity. Paris has been generally reputed to be the most corrupted capital in Europe as regards the illicit intercourse of the sexes, a thing which Priests of all countries profess to hold in great horror. In Paris, illegitimate births are as one to five; in the other towns of France, one in every seven and a half. In London and Middlesex, there is one illegitimate birth to every thirty-eight legitimate; and throughout all England and Wales, one to every nineteen; but in the Swedish capital, with a population of 80,000, scarcely equal to some of our second-rate manufacturing towns; and the metropolis of a country where reading, writing, a knowledge of the church catechism, and the ceremonies of an established ritual, is universal;—where there is a numerous and powerful body of clergy—plenty of teachers—no dissenters or schismatics;—where they have every thing their own way—the proportion of illegitimate births is one in every two THIRTY-TWO!!! What a conclusive example of the morality of priestly training; what a specimen of a Priest's Paradise! Mr. Laing exclaims, "In no other Christian community is there a state of female

morals approaching to this." He is right. But what is the reason? Because "no other Christian community" is so completely be-churched, be-preached, be-schooled, (in superstition) and be-catechized, as Sweden, and therefore "no other Christian community" has been able to exhibit so glaringly the licentious tendencies, the awful deformity, and filthy immoralities, resulting from rampant and supreme practical priestcraft, under the hallowed name of religion.

In continuing the analysis of the social and moral condition of this unhappy country, doomed to the infliction of a priestly rule, we find that under their sway every thing is inverted. Vice is called virtue; good stands for evil. Public opinion is poisoned at its source by the congeners of the Priests,—their understrappers, the schoolmasters, and society throughout its ramifications becomes one huge falsehood, enduring the inevitable consequence of error, in general misery and general licentiousness. Mr. Laing says—

"Figures do not bring home to our imaginations the moral condition of a population so depraved as that of Stockholm. In such a society, the offspring of secret adultery, and the births merely saved from illegitimacy by the tardy marriage of the parents, must be numerous in proportion to the general profligacy. If it were possible to deduct these from the one side of the account and add them to the other, to which morally they belong, what a singular picture of depravity on a great scale this city presents! Suppose a traveller standing in the streets of Edinburgh, and able to say, from undeniable returns, 'one out of three persons passing me in, on an average, the offspring of illicit intercourse; and one out of every forty-nine, has been convicted within these twelve months of some criminal offence!'"

Mr. Laing seems to have been considerably puzzled to account for such a degraded and demoralised state of society, in connexion with Institutions for which, as a Scotchman, he could not help feeling reverence. In his speculations upon the subject, he sometimes approaches nearer to the truth than we could have anticipated; although it is evident that as yet the film of early prejudices obscures his mental vision, and he sees truths imperfectly through a hazy and distorting atmosphere. With all his reverence for the church, however, he attributes to its universal influence in Sweden much of the evil which he unfolds; true, he brings into the account, and judiciously so, other elements, which work social disorder and disorganization; but these he admits operate but partially, while the influence of the Priests extends to, and through all. Of the swarming number of state paid religious instructors, he remarks, quaintly, in the words of the old adage, "Too many cooks spoil the broth,"—and surely a horrible mess they have made of it here.

In addition to this pithy remark, respecting the number of cooks Mr. Laing gives us to understand that these said cooks are first-rate theologians, but very inferior moralists; this we can easily believe—and have, in *The New Moral World*, frequently insisted that morality and theology not only have no natural connexion, but that their co-existence is impossible. Sweden, the most religious, is also the most immoral country in Europe. Q. E. D.

In addition to the general disorder created by the Priests, Mr. Laing assigns, as a leading cause for the degraded state of morals, the privileges of caste, which are nowhere else in Europe so strongly marked and strictly insisted upon. This, in addition to its entailment of servitude upon some classes, and luxurious and vicious idleness on others, generates a false public opinion adverse to true intellectual improvement, and which estimates individuals, not by their industry, ability, character, or moral worth, but by their professional standing and importance.

There is, therefore, in Sweden, a passion for the paltry social distinctions conferred by the executive and excessive desire for bits of ribbon and trumpery crosses, and the effort to obtain these decorative jimcracks supersedes those which should be directed to the attainment

of moral and mental excellence, with the additional evil that they are frequently obtainable only by the sacrifice of principle. But when these are made the stimulents to action, and the esteem and respect of our fellow men is caused to depend on such tawdry virtues instead of the performance of good actions, it must operate prejudicially on the people among whom such a state of things obtains, and totally obliterate all the nobler springs of action. This evil is, however, not peculiar to Sweden, but is a source of demoralization involved in the structure of every society where such a classification obtains a footing. Dr Harris observes,—

"Whatever men are taught highly to respect, gradually acquires the rank of a virtue;" well, therefore, has it been said by a master of philosophy, that "the honour of a state, direct the esteem of a people; and that according to the esteem of a people, is the general direction of mental energy and genius." "The consequence of affixing the highest worldly rewards to wealth, is, that to be rich is accounted a merit, and to be poor an offence. Nor is this the worst: a false standard of morality is thus created, by which it is made of less consequence to be wise and virtuous than to be rich."

"The appalling degree to which such a standard has obtained among us may be inferred from the manner in which it has imprinted itself on our language. It is true that many of the terms and phrases alluded to, may some times be employed with an exclusive reference to property and quite irrespective of moral worth, they are however, idioms of the language: and as such would soon give rise to the debating associations in question, even if these associations did not exist before. But the tones in which they are commonly uttered, and the emotions of admiration or contempt with which they are accompanied, abundantly testify that such associations already exist. Justly has a foreign writer observed, that "the supreme influence of wealth in this country, may be judged of by the simple phrase that a man is worth as much" worth just as much as his money amounts to and no more. "*Poor Creature*," is an exclamation as frequently uttered to express contempt as pity; and may indicate that the object of it unites in himself all kinds of wretchedness, add many degrees of guilt. How constantly are individuals and families pronounced *respectable*—that is the favourite pass-word into society: when if reference were had to their character, to any thing but their wealth, they would be entitled to any thing but respect. What is ordinarily understood by good society? Certainly the exclusion of nothing but poverty: it may exclude every one of the virtues, provided there be a sufficiency of wealth."—*Mommsen*, p.p. 90, 91.

This eminent writer therefore bears unequivocal testimony to the predominance of the same false standard of morality among ourselves, which Mr. Laing rebukes in Sweden; and who that has eyes can help seeing its baneful operation every day; yet, wealth against which the author of *Mommsen* declaims, is not the cause of the evil so much as its concomitant. Wealth is not so much coveted or sought after for itself, as an account of the things which follow in its train—public respect, municipal, legislative, and governmental honours and functions, deluge the possessor of wealth, no matter how unfit he may be for their exercise; but wisdom, virtue, and morality, are held to be incompatible with a ragged or coarse coat. Wealthy ignorance and titled rascals, supersede poverty-stricken worth and intelligence. We write and agonize under the consequent evils, yet senslessly continue our worship of the Juggernaut which crushes us.

Another cause which Mr. Laing alleges for the general immorality to which we have adverted is the demoralizing influence of a dissolute court, amidst a poor and idle population. This, in fact, so far from being a separate cause, is simply an offshoot from the root which has just been referred to. The division of the community into wealthy idlers and starving industrious is necessarily precatory of the vice indicated in Mr. Laing's laborious investigation of this part of his subject. Political profligacy, which is next adduced, is also an offshoot from the same cause; and, in fact, while the population of any country continues so unnaturally classified, crime and profligacy of every description must be rife among them; the moral diseases gene-

rated by such institutions differ merely in their type, they are the same at bottom; the rich man has the twinges of gout in his leg, the poor man of hunger in his stomach. Both are victims of an unnatural organization of society.

The quality of the education given to the Swedes, may be estimated by the following account of their intellectual condition; let it be remembered that we are reading the description of a country in which one person out of every 126 of the population is maintained by law to teach the people their religious and moral duties.

"The clerical establishment costs the congregations 1,780,893 rones dollars; viz. the ministers 1,309,489 dollars, the assistants or chaplains 284,000, and the clerks or church servants 186,814 dollars, in direct payment in tithes, &c.—and a great, but not appreciable amount, in dues or offerings, at marriages, baptisms, funerals, Easter, Christmas, and sacramental occasions. These are very oppressive. The people are, in fact, as superstitious and priest-ridden as in the darkest ages, on many points; as, for instance, on having at burials a spoonful or two of consecrated earth, taken up by the priest, and strewn upon the grave before it is closed. The sexton gravely presents the shovel full or basket full of earth, and the priest as gravely takes a spoon or little spade, like a child's plaything, and dips it into the earth, and sprinkles about a handful of it on the grave; and this piece of mummery is thought absolutely necessary for the peace of the soul of the departed, and highly paid for. . . . In many provinces, this payment of a cow, or its value, to the pastor on the death of a peasant, is matter of legal right claimed by the clergy. The payment of these offerings is so much considered a part of religious duty, Lantastius (a missionary who has recently been telling tales out of school) calls one occasion, at Easter, I think, a cheese fair, rather than a religious meeting; and says that some of the people perform their devotions by proxy, and send their cheeses by a neighbour. These are but trifling isolated circumstances, but as they drop from a senile missionary merely in the course of his narrative, and not as matters wrong, unusual, or of censure, they throw a light upon the relations of the clergy and the people. . . . The dues, fees, and rights, however oppressive these appear to us, are sanctioned by long use and wont, among a peasantry in whom a sense of property is almost extinguished by the exactions upon their time, labour, and produce, for the state and its institutions. It is only what is left to the peasant out of his land, not what he produces, that he views and feels to be his own. The interest of the parties, the tithe-payor, and the tithe-receiver, produce therefore less animosity of feeling than with us; or, properly speaking, none.

The Swedish clergy are, beyond doubt, a highly-educated body of theologians. The people also are educated, up to a certain point; which is, that of being able to read, and give proof of understanding the church catechism so well as to be entitled to confirmation, and to be received as communicants. Here the working of the establishment on the people seems to stop. A careful attendance upon all the ceremonials of the church; the saints' days or prayer days, or church festival days; the high mass; the forms of baptisms, churchings, sacraments, funerals; the decorations of the church and altar, and of the priest's robes; the Easter offerings, Christmas offerings, and such observances—appear to stand in the place of all mental exertion or apprehension, on their part, in religious matters, after they have once, if I may use the expression without offence, taken out their diploma as Christians, by the rite of confirmation, and by receiving their first communion. Religion seems to rest here. Whoever well attends to the course of conversation among our middle and lower classes at the present day, will bear a great deal of religious discussion and argument, which, whether to the purpose or not, have the use at least of unfolding and invigorating the mental powers and spirit of inquiry. Here, if by any chance a religious subject is started in the conversation of the same classes, it is—how well, or how ill, pastor A. preached, (that is, chants high mass;) how solemnly pastor B. performed such a service; how grand this church or that altar looked; the sermon you never bear discussed among them at all.

Of all the governors with which a people can be cursed and afflicted, the priesthood are the worst. All the records of history bear unvarying testimony to the fact. They begin a war with human nature, which it requires a clumsy, complicated, and machinery to carry on, and the energies of society, instead of being directed to the achievement of national greatness or prosperity, are all prostituted to the purposes of this heathen content. In vain has successive ages of failure to bend and fashion it according to their caprices passed away; in vain have millions of treasure and oceans of blood been shed in the

pursuit of this object. They are foiled by powers beyond their conquering, and the only effect of their defeat is to incite them to call for more treasure and more churches to renew the impious contest.

Even the surpassing sexual depravity which is peculiar to Stockholm, is directly referable to the ignorance of the priests respecting human nature, for by one of their regulations every Swede, male and female, must be able to shew that they can read and write, and understand their peculiar superstition, also that they have taken the sacrament of the supper before they are permitted to marry! Are we not justified in assigning to this source the prevailing laxity of public opinion and practice on this point? Mr. Laing gives repeated instances of the prevalence of moral turpitude, and he avers

That bad government, bad legislation, bad social arrangements, are the great demoralizing agents in human society; that drunkenness and ignorance are but secondary causes—often effects as well as causes of a low moral sense—and that there is gross inconsistency in the conduct of the many sincere and good men, who wish to diminish immorality and crime, yet oppose all reform or change in political or social institutions."

And in the following passage gives a summary of his opinions as to the causes of the evils enumerated, he says they are

To be looked for in the great pleasure of the upper privileged classes upon the time, labour, and property of the lower; in the servile condition, in a word, of the mass of the population. Their low civil condition—their state of restriction and pupillage, in all that relates to the free use and enjoyment of their industry and property—works out a low moral condition, which even religious knowledge and education cannot elevate. If this suggestion be correct, it brings out, in a clear light, the true value of reform in civil institutions, and of giving every man in a community, his just and natural political rights, where these have been invaded and appropriated by fictitious decisions, classes, and social arrangements of darker ages, as the only foundations for a truly religious and moral condition of society: it shows the intimate connection between morals and politics, and that the principles which are called liberal or radical, are closely united with the cause of religion and morality, and their influence upon human conduct; and that the many pious and good men, who boast themselves conservative in all existing establishments, and opposed to the principles of reform, are involved in a contradiction, are upholding social arrangements which render the diffusion of knowledge and religion among mankind altogether nugatory. It is clearly no defect in the physical condition of the Swedish people, that produces this extraordinary moral state. It is a defect in their civil and political condition. Compared to the cottier or labourer in Scotland, the Swedish peasant is better provided with physical comforts: he is far better lodged, better fed; his access to fuel and food better in general; but his property can scarcely be called his own; he has it nominally, and has it not really, for it is withdrawn from him by exactions, of no old standing, and so involved with rights of great classes in the community, that, like our tithes, they have become a property. He has no freedom of mind, no power of dissent in religious opinion from the established church; because, although toleration nominally exists, a man not baptised, confirmed, and instructed by the clergyman of the establishment, could not communicate in the established church, and could not marry, or hold office, or exercise any act of majority as a citizen; would, in short, be an outlaw: he has no freedom of action, for the system of passports, as it existed in France after the conscription was established, as a necessary branch of that system for preventing the escape of conscripts, is, together with the conscription, established over Sweden in full force. . . . They are subject to corporal chastisement from their masters, for negligence in their duty; and this house discipline is sanctioned by law (8 cap. 14, *Handels Balk*.) of the present reign. It reduces this class to the state of serfs, who may be cudgelled at pleasure.

We have thus, at greater length than is compatible with our limits, but still as briefly as the important facts under review would permit, consistent with perspicuity, presented to our readers another dark chapter of human history. It would be supererogatory to detain them with any further commentary—the facts speak for themselves, but they cannot be too generally known or earnestly dinned into the ears of all parties. As a means of more clearly shewing their value as data, for moral and social regeneration, we shall next week present our readers with an abstract of the condition of the people of Norway, from the same author, in which we shall observe the partial working of correct principles followed by increased virtue and happiness.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH LIE WITHIN THE CONTROUL OF SOCIETY.

(Continued from Page 600.)

ESSAY IV.

If we search the early histories of mankind, in order to discover the origin of their contradictory opinions, and of those strange habits by which they are distinguished from all other creatures, we soon find ourselves perplexed with such an intermixture of sense and folly, of truth and error, as renders it almost impossible to separate the ore from the dross.

This task would indeed be sufficiently difficult on account of the very early period at which these singularities began, for many then, whose influence extends even to the present time, commenced their existence before men were able to keep historical records, and while tradition was only a splendid tissue of idle, absurd, incredible fables.

Difficult as the task, in its own nature, is, it has been rendered doubly so by selfish individuals, who, for private advantage, have mixed these imperfect details with vagaries of their own invention, and elaborated the compound into various systems of delusion, oppression, and extortion. According to these witnesses, even the common occurrences of life could not be carried on in those early times, except through the agency of dreams, visions, inspirations, oracles, revelations, divinations, visits from the Gods, sorceries, witchcraft, and all manner of occult practices, by which the designs of beings superior to men, were pretended to be disclosed to idle vagabonds, who wandered about like the modern gypsies and hedge-preachers, from family to family, and from tribe to tribe, circulating slander and antipathy, and keeping the ignorant and simple-hearted in a perpetual state of excitement and alarm.

It does not, however, appear that the spade, the plough, the loom, the pen, the press, the telescope, the compass, the steam-engine, the mechanical arts, the science of calculation, or, indeed, any thing which has contributed to the real benefit or civilization of man, were ever revealed to him by these supernatural envoys. Every thing of this kind has been the fruit of his own patient observation, experience, and industry; exerted, not by the prompting, nor under the direction, but in spite of the opposition of his spiritual conductors.

But, although the first traces of our early progress have been thus confused, and seem to lead only into a dark and intricate labyrinth, light has lately arisen in an unexpected quarter, which, though it may fail to penetrate every recess, throws its beams far into the vast obscurity, and exposes many curious and interesting particulars in aid of our uncertainty.

When modern Navigation first discovered the unknown regions of America, and the numerous islands which lie scattered at the distance of hundreds of leagues from each other in the great Pacific Ocean, those countries were inhabited by different races or tribes, very unlike each other in their persons, notions,

and habits. Their condition also varied from the naked lonely cannibal of Terra del Fuego, to the populous and polished nations of Mexico and Peru, which, if the plain truth could be ascertained on both sides, were perhaps not much inferior either in extent or civilization to ancient Ninevah or Babylon, at the commencement of *authentic* history.

Now, whether we regard these newly-discovered people as human beings of a different race, or only as exiles from the common stock—whether as being in a low infantile stage of progression, or as having been degraded from a higher state of civilization, it is certain that many tribes, and even nations, were still in the rudest degree of primitive barbarism, and that the grossness of their credulity was always in direct proportion to their ignorance and misery.

Mr. Mariner, who was detained a prisoner among the savages of the Friendly Islands, for several years, during which he became thoroughly acquainted with their language, habits, opinions, &c., informed me, that the *Tuahs*, or common people, (which of course was by far the most numerous class,) *believe they have no souls*, and consequently no expectations in a future state, though they willingly admit that the Chiefs, Matabooles, and Priests, go, when *they* die, to Bolotoo, where they enjoy the pleasures of this life in a more intense degree, for ever. I asked Mr. Mariner whether the *Tuahs* did not seem dejected at this singular deprivation? He said they sometimes seemed rather discontented about it, in the same way as persons who, in this country, have to walk on foot, envy the elevation of those who ride on horses. This notion is, however, injurious to the *Tuahs* in another respect; it inspires the other classes with contempt for them, who, in consequence, treat them as inferior animals. One day, when Mr. Mariner was standing with his loaded gun, near King Feenow, the latter, to exercise his skill, levelled and fired at a poor *Tuah* who was climbing a neighbouring tree. On seeing the man fall, Mr. Mariner gently expostulated with his Majesty on this wanton act of cruelty, to which his highness replied, with great indifference, “phoo, the fellow is nothing but a cook.”

Every book which describes the customs of savage nations is filled with similar relations; and though it may be unnecessary to cite any more examples, they have all this inestimable value—they serve to shew the *unlimited* ductility of human nature, the ease with which it will receive, and the tenacity with which it will retain, every kind of impression which bears the stamp of *superior* authority.

From the whole of this kind of evidence at present in our possession, we deduce the following important facts:—

1st. In the progress of human existence, there is a state so utterly destitute, that those who live in it are engrossed by the appetites of love and hunger. They have no leisure for speculation; nor even for the gratification of curiosity. Food is sometimes so scarce, they are forced to prey on one another. Having no property, they have neither priest nor magician—consequently have no knowledge of supernatural beings, and have received no information respecting a future state. When a people thus circumstanced are by any

means insulated from all contact with happier beings, it is evident they might continue for centuries in the same abject condition, without the least chance of improvement.

2nd. A little higher in the scale of intelligence some tribes exist, which have learned to tame wild animals, such as pigs and goats; and to cultivate a few roots, such as yams and potatoes. These, being protected a little more from the fear of want, have leisure to look about them with wondering curiosity. Finding themselves exposed to *contrary* influences, which they are unable to controul, they class *these* under the distinction of friends and enemies, and thus divide the few natural objects which fall under the cognizance of their untutored minds into opposite and hostile systems. The one, including the *production* of life, with all its agreeable accessories, such as light, warmth, plenty, joy, and love. The other, that of *destruction*, with its fearful adjuncts, darkness, cold, want, pain, disease, and death. These two factions (to those who thought deeply) would appear of equal power, and the agents employed by the one to be as active and numerous as those of the other. Poisonous plants, reptiles, ferocious animals, storms, earthquakes, tornadoes, &c., were first regarded as malignant beings; then, as the agents of such beings; and these seemed to divide the empire of Nature with a class of good beings, from whom all agreeable things were derived. Sometimes the votaries of these two systems were divided, and lived in a state of rancorous hostility. Sometimes the systems were blended; the *friendly* spirits being worshipped for favours conferred—and, the *unfriendly*, in order to avert their malignity. In both states were found a busy priesthood, whose office was to kill the sacrifices, terrify the people, intrigue with their enemies, and consume the fat of the land.

Among such people, when the enjoyments of life become multiplied, a natural desire springs up to have them *perpetuated*. It was doubtless a bold stretch of imagination which carried this desire into a *future* state of existence, while the decaying body remained so long after death, visible in this world; but this difficulty seems to have been surmounted, by supposing the *mind* to be a *separate* being, wholly distinct from, and of a more ethereal composition than the body; an idea which, if not suggested, was, at least, confirmed by those vivid dreams (produced by intensity of feeling) in which we fancy ourselves conversing with departed friends; and also by those spectral illusions which so frequently attend intemperance, delirium, insanity, and every other kind of intense action on the nerves.

While this notion was confined to the Chiefs and the Priests, the future place of residence was always of a *joyous* character; but when, in after times, a different party prevailed, or the *commons* had gained some ascendancy, so that it became necessary to let the rabble partake this advantage, a penal settlement was discovered for *THEIR* accommodation, in order that the unhappy might not be in too great haste to escape from oppression to bliss: thus *Elysium* was a bright and primitive thought, conceived, like that of the Coronet and Mitre, for the Noble and the Priest. *Pontoras*, a gloomy addenda, invented for the multitude and meant as an ally to the whipping-post and gibbet. Some legislators (such as Moses) seem to have been

puzzled in making this arrangement, and have allowed their clay-tenements to exist for centuries, without being inhabited by their immortal inmates, while others have *inverted* the system, assigning the joys of heaven to the poor alone, and obliging the rich to make shift with the good things of this world. It is amazing the authors of such schemes were not doomed to the galleys.

3rd. In a still higher stage of improvement a little more leisure and a little more thought, enable the persons who live in it to transfer their adoration from things immediately around them, to others more remote, from which the former seem to derive their existence—that is to say, from plants to elements—to seasons—to the celestial orbs which influence these—to the persons which govern these orbs, &c. The highest flight of speculation in the New World, seems to have been attained by the Peruvians, who worshiped the SUN* as the supreme author of all things, and adored their Incas and Priests as his lineal and almost immediate descendants. Amid the opulence of this highly-favoured people, who had made such advancement as to be able to work the precious metals, and had even invented a kind of hieroglyphics—here, I say, was formed a splendid establishment of Temples and Altars, and a regular hierarchy, magnificently endowed; and here, by a singular exception to the general rule, the common people had been living under the paternal sway of their Incas in peace and good will during many generations.

When the Christian discoverers beheld these enormities they were filled with indignation. In their holy zeal, they insulted the Inca, plundered the Temples, seized on the territories, and nearly exterminated the people; and having established their own pure religion on the ruins of the other, sang *Te Deum* to the un-failing source of justice and mercy for his council and co-operation.

The foregoing view of the various conditions of Savage life, (when a little allowance is made for Geographical position) offers a tolerable picture of what human nature must have been, and of the changes it must have undergone, in every stage of its earliest progress, wherever its lot may have been cast.

The most reputable ancient histories bear evidence of such states having previously existed, and many usages which had descended down to those times were clearly derived from these first blind gropings of human intelligence. The philosophical idea now entertained by many, respecting the power which governs the Universe, is a sentiment of slow growth—the results of experience, reflection, and science, much more than of any revelation to be found upon record; and though this idea is no doubt far, very far from the truth, it seems more consistent and more elevated than those which represent this omniscient power, the fountain of life and thought, as disputing with man about mundane affairs, or as suspending the career of the celestial spheres to afford one set of Brigands opportunity to exterminate another.

* Every established Religion contains in the remains of its ancient rites, some evidence of having, in its ascending progress, adopted the SUN (or some of his attributes) as an object of adoration—a tolerable convincing proof that no revelation has ever been derived from the original source of all existence.

It is probable that men will never be able to conceive just ideas concerning this GREAT POWER; perhaps it is not necessary that they should. The Universe will, as heretofore, be under the government of Eternal Wisdom; and we, as a portion of the Universe, shall always participate that advantage: and since we are commanded to love one another, as the infallible means of securing everlasting felicity, we ought to direct enquiry into the nature of those obstacles which have prevented the attainment of so desirable an end, and not distract our heads and divide our hearts by eternal disputes about incomprehensible creeds, and irreconcilable doctrines.

X.

CAUSES OF POLITICAL DIFFICULTIES AND OF LABOUR-AGITATION,

WHICH SOCIETY HAS NOW THE MEANS TO CALM AND REMOVE.

"It is an epicurism of heart and mind—a lax, voluptuous, selfish spirit—which is the plague and poison of this country. It is to this that we owe our evils. Ireland, with its extortions and debts—its impoverished and absentee landlords—its starving peasantry, and all the long catalogue of Irish evils. In England, our mass of beggary, ripe for sedition and crime—a mass created chiefly by the blindness of greedy avarice, degraded more and more by its heartless cruelty, and which may one fearful day avenge upon this great empire her cold postponement of moral duties to questions of immediate gain in ledgers and taxes. Our public embarrassment, which already bind us hand and foot in the face of Europe, which nothing but vast private sacrifices can relieve, and these sacrifices no one will make. The spiritual destitution of our church, and all the evils of dissension; the bitterness and ignorance, and loss of truth, and desertion of the State, which are to be traced to this one source. And over it we sigh and groan, as if the remedy were beyond the reach of man; doling out our pounds and guineas, and sixpences and shillings, whilst millions would scarcely supply the wants of our own country, and whole Continents are crying out to us to save them from continuing, or becoming, empires of sin and darkness. And all the while we are building ceiled houses for ourselves, adding field to field, and palace to palace—boasting of our warehouses and commerce—covering the sea with our merchant ships—doing every thing for ourselves, that we may walk in silks and velvet, and fare sumptuously every day; but when the work for GOD and MAN is called for, sitting down with despair and lamentation that we are poor and in debt. And to this, too, we owe the degradation of our character; for with all our boast, our character as a people is degraded from what it once was. We owe it all to our indulgencies, selfishness, and comforts."

After this candid admission by the old *Quarterly*, does it not become most urgent for all parties to demand of Government—THAT THE RESOURCES OF THE COUNTRY SHOULD BE MADE AVAILABLE FOR PROMOTING THE INTELLECTUAL AND PHYSICAL EDUCATION OF ALL CLASSES WHO HAVE NOT THE MEANS OF PAYING FOR THE SAME?

The brutality and stupidity of those who are called the

* See *Quarterly Review*, March 1839, p. 549.

lower orders have long been a subject of complaint in the mouths of the more polite and aristocratic portion of the community, who have even been so unjust as to reproach the former with vices partly, if not solely, generated by their own selfish, exclusive, and miscalled *social* system.

That brutality has not, long ere this, been eradicated from society, and replaced by a reverence and taste for the productions of nature and genius, has not been owing to a want of the means of so doing, but to an ignorance of the part assigned in all countries to *mental progressiveness*, to an imperfect knowledge of human nature, and to our rulers not yet being aware how intimately the real sciences (wherever they flourish) are associated with the true ends of religion, politics, and civilization.

The natural consequence of this ignorance of the beneficial influence exercised by the conceptions of one brain, over other brains, is, that, here in England, the knee is still expected to bend before Episcopalian plans of Diocesan instruction and mystified training, whose only effect, in the present day, is to perpetuate the observance of a taciturn, gloomy, and humiliating worship—a form of worship which, however much it might have benefited mankind by its theocratic absolute sway in the dark ages, when no other means existed for soothing ignorance and repressing brutality, than those of working upon the *instinctive* hopes and fears of the vulgar—is now wholly irreconcilable with the advance which MAN has already made in the true knowledge of himself, and in that of all surrounding *im perishable* matter.

Few are now disposed to dispute the power which the study and contemplation of the works of nature, art, and genius possess, of humanizing and elevating the character of man by substituting moral and intellectual pleasures for sensual ones, and by inspiring a praiseworthy and generous spirit of emulation; and certainly a nation so rich as ours is, in deposits of all that is rare, curious, and interesting, whether in public or in private collections, has ample means at its disposal for raising the character of all its operative and trading classes.

How comes it then, let us ask, that having these facilities, for impressing a whole people with a salutary admiration of the talent and taste of those in advance upon them, and thereby of substituting urbanity of deportment for rudeness and incivility, refinement for grossness, and intellectual for sensual enjoyments, the operatives of this country have still to acquire an interest in the works of nature, a taste for the fine arts, and feelings of admiration for genius?

Because the Priests and the Conservatives, alike jealous of their influence over weak brains, and alike apprehensive of the effect which the new spirit of real knowledge might produce upon the minds of those industrious classes whom they hold in mental thralldom, endeavour to perpetuate their power by refusing them all access to it: hence the closing of all repositories and exhibitions of England upon the only day on which laborious industry could visit them—hence the preposterous regulations by which even the few among them who could snatch an hour or two during the week for recreation or self-improvement, have had their feelings deeply wounded by being refused admission.

Only let the experiment be tried, of OPENING TO THE

PUBLIC GRATIS, ON SUNDAYS,* not only our Museums, but also our Zoological Gardens and National Galleries; all our Cathedrals in town and country, all our exhibitions of the products of nature, art, and genius; only admit the people to our Panoramas, Cosmoramas, Dioramas, Colosseums, Reading-rooms, and Libraries; in short, to all our scientific institutions and repositories on that day, and ere long will be made manifest the truth of our assertion, viz. that, repeated impressions made on the people by their contact with the products of NATURE, and with the creations of human THOUGHT and science, possess, in the present day, far greater efficacy for raising, dignifying, and harmonizing the feelings of all classes, than monotonous pulpit repetitions of stale morality, or degrading false notions of sectarian dogmatism ever did or ever will.

The only restriction we would propose is one which will be found equally beneficial to the people, and to all public institutions; and it is this: let no person whatsoever be admitted *single* on Sundays—no, not even children; it being our decided conviction, that while nothing can more effectually ensure, at every age, decorum and propriety of deportment, than the moral influence which the presence of one sex has over the other, when in public together: so nothing more enhances the pleasure derived from exhibitions, than an interchange of those pleasurable feelings of admiration and delight which they naturally produce.

To enumerate the public and private advantages which so practical and simple an innovation, as the above stated departure from our stupid (though artful) Sabbath rule, implies—would be endless; suffice it to say, that a new taste would soon be generated and diffused—a new feeling of social common interest in the beautiful would be created—the beautiful would lead to good—and the true ends of civilization, by giving birth to, and encouraging the arts and sciences, as well as the re-action of the arts and sciences upon civilization, would be fulfilled, and more generally acknowledged: whereas now, by your system of exclusion, you foster brutality in the heart of civilization.

Nothing can tend more than such radical alterations in our old customs and mystic usages to banish from society the coarseness of barbarism, and the vulgarity of ignorance.

Moreover, observe:—that so long as a Government is found to dread the effect of too much pleasure and of too much knowledge upon the working people, that Government, we maintain, is in the wrong, inasmuch as it shows itself afraid of those self-wrought reforms which should constitute its noblest pride.

But so long as the people of any country are made to believe that they must petition their rulers for more rational pleasures, and for more spiritual education, in the name of mystic personifications, or only on some of the old mystic forms: they never can be understood as petitioning in earnest and effectually, since they are enticed or induced by false training to demand new rights to satisfy

* Those liberal members who really desire the complete civilization of a people, should condescend to pass an act of parliament by which no license could henceforth be obtainable for any public exhibition, without the clause, that on Sundays they shall be opened gratis to the people, or at least at half price.

their new wants, through a medium which never was calculated but to feed and to lull ignorance, and was efficient only to gild and lighten the heavy fetters of a nearly gone-by mental slavery in mystic devotion. Such reasonable requests should merely be founded on the rights of intellectuality and justice, for the promotion of morals, education, and civilization, the only true ends of all ministers and governments.

Besides, when all the people contribute by indirect taxation on food, to the maintenance of all public institutions, they have a natural right to participate in all the advantages such institutions are intended to bestow on society.

Whatever has been, or is to be accomplished with public money under a liberal government, is, to all intents and purposes, PUBLIC PROPERTY.

Lastly, so long as any old system of mystic regulations, tending originally to deceive any portion of the people, is allowed to remain in force as part of the law of the land—whilst the new systems of real and positive knowledge are denied to the people, in so far as they are not taught in our public or private schools—all the professions made in favour of a national education, purporting to cultivate the intelligence and to promote the true spiritual progress of society, are, we maintain, neither sincere nor practicable: for, either the real and positive knowledge now centered in, and monopolised by, the royal and imperial societies of Europe is bad, useless, and pernicious! or it is good, useful, and beneficial.

If the former: then should all royal and imperial governments be impeached by their people for continuing to patronize, encourage, and reward, that which is bad, useless, and pernicious.

If the latter: its diffusion and dissemination throughout the Universities, Colleges, and Schools of the whole world, should, by means of steam and of railroads, immediately follow its discovery, as the test of its excellence; or, at least, each individual government should transmit it without any delay to every one of its public and private schools, be the heads of those Universities and Schools who they may!

Then would prejudice and its consequent evils be restrained, and find an effectual cure by men becoming induced to test the cause of their former antipathies—resolving to be governed by the voice of reason alone—by the pursuit of new practical truths, by the free and fearless prosecution of science, regardless of ancient or modern dogmatical differences. Their pernicious influence would thus be undermined—unity become triumphant—clime, caste, and colour, a nonentity—sectarianism extinct—and every existing opinion would be respected as being the result of observation and reflection, scientific institutions being then based on universal justice, would prosper for the general good; and the pestiferous remnants of prejudice, superstition, and mystic despotism would soon be crushed by the weight of their own selfishness and corruption, never again to rise.

A STUDENT IN REALITIES.

June 1833.

(To be continued.)

TO CORRESPONDENTS.

H. S. misunderstands the article in question. We are sorry his faith is so weak, and hope by an exemplification of correct principles in beneficial practice, to "bring him back to the fold," and induce him to retract his "adieu."

Mr. LINDSEY, Edinburgh.—We are totally unable to comprehend the letter, dated 14th July, and solicit an explanation. As a lawyer, Mr. L. should not pass judgement till both sides were heard; and this both he and Mr. Gray appear to have done in this case.

S. C. is thanked for the translation of L'Albe Freret's celebrated work, which we shall take an early opportunity of reading.

T. T. MITCHAM advises our Macclesfield, Manchester, and Paisley friends, and others engaged in the silk manufacture, to get up, in their families, pieces of silk for the purpose of having engravings of Communism printed thereon; after which they might be forwarded to Mitcham for printing. By this means he thinks many of our poorer friends would be able to assist in their emancipation from competitive society. He also suggests that a fancy fair, or bazaar, might be got up, by means of the various trades comprised within the association, with models of inventions useful for community, &c., the proceeds of which might be usefully added to the funds for practical operations.

We have to acknowledge the favour of a communication from C. T. WOOD, JUN., Esq., which shall appear in our next.

AN ITALIAN SOCIALIST next week. Our attention had been attracted by the work in question, previous to the reception of his article.

JOHN PHILLIPS HYDE too late, shall appear in our next.

PENCIL "MM," with paper, just received as we were going to press, shall receive due consideration next week.

PRESENTATION OF MR. OWEN TO THE QUEEN.—Those of our friends who meet with notices of the above presentation in provincial Newspapers, will oblige by forwarding to the Editor a copy of such Newspaper.

COMMUNICATIONS FOR THE EDITOR should be addressed as follows:—

Mr. G. A. Fleming,
Editor of New Moral World,
5, Market Street,
Leeds.

COMMUNICATIONS FOR THE PUBLISHER should be addressed

Mr. Joshua Hobson,
Publisher of New Moral World,
5, Market Street,
Leeds.

ALL LET. D PARCELS to be sent free of cost.

SHOULD ANY PARTIES experience difficulty in procuring the New Moral World in its regular course, J. Hobson requests that they will apprise him of the fact, and he will do all in his power to remedy it.

THE NEW MORAL WORLD.

Saturday, July 27th, 1839.

MORE "FRUITS" OF THE SYSTEM.

The irrational system of Society, seems to be rapidly approaching its termination; assailed as it is on all sides by the discontented and uneasy of every class, its doom is inevitable. We cannot resist the conviction that recent events which have brought the ruling classes into active hostile collision with the producers, although in themselves deeply to be deplored, will become useful monitors to these classes, as to the necessity of taking some efficacious means of quelling the rising spirit of revolt and desperation, which ignorance and poverty have so widely engendered.

The measures they have hitherto resorted to, have proved utter failures, or rather to speak more correctly, added incentives to the deep and deadly enmity, which has been slowly growing up between the different classes. The New Poor Laws by which the wealthy portion of the people vainly attempted to get rid of some of the manifold difficulties generated by an abuse of machinery, and erroneous distribution of its products,—so far from effecting the object has thrown a darker gloom upon infused a bitterer gall into the hearts of the working classes, and the ties by which confidence was linked between them

seem now utterly severed. Confidence is gone from both, and on the one side we behold the determination of triumphant power, which yet quakes for the result of the contest; on the other, the desperation of despair, goaded into aggression and violence by the bitter feeling, that, come what may, things can be no worse to them.

Property destroyed; blood shed; fires lit by the hand of the incendiary, in the heart of our populous and wealthy commercial capitals; arms in the hands, curses in the hearts of the people; the scowl of malignant ferocity, the pallor of fear, mutual exasperation, and deadly feud; the ordinary law superseded by military force; such is the picture of England at present!!! What has brought this concatenation of calamities to us? Why should society be thus, like a vessel loosened from its moorings, reeling too and fro, with leaky hull, shattered spars, and rent canvas, amidst breakers which threaten to overwhelm and destroy it? The answer, and the remedy, is simple: but, in the din of the contest, the angry disputants are unable to hear the words of peace, or listen to plans which develop the means of benefit to all. It is only the judicious few to whom the reasonings of the philosopher commend themselves. The mass swim on the headlong torrent of erroneous popular opinion to ruin!

In addition to the political disorders to which we have alluded thus briefly—as well from duty as inclination, the country is now enduring another of these periodical stagnations, inseparable from a commercial competitive system. Machinery and men are alike idle, and the Capitalist and labourer equally dissatisfied. We heard some one say the other day—and we see the remark has been also made in Parliament, that the present gloomy state of the Commercial world “is but a passing cloud,” and that all will speedily be right again, why it may be a “passing cloud”—but we much fear that on its “passing” away, it will be succeeded not by sunshine, but a yet darker cloud.

The condition of the manufacturing classes, both employers and employed, has been gradually growing worse within the last three or four years. They have been fed with hopes, arising from their ignorance of the cause; that the difficulties and embarrassments they felt were only temporary, and would be succeeded by a more prosperous state of affairs. They have waited in vain, however, for the realization of these hopes. The aspect of the commercial horizon grows daily more gloomy. Machinery, while it has superseded manual labour at home, has prevented the “superfluous” labourers from purchasing its products. These have accumulated, while the foreign markets have diminished. Rival machinery and rival capitalists are springing up in the United States and on the Continent, which threaten the ultimate extinction of our foreign trade. We have already accomplished, to a considerable extent, by the means adverted to, the destruction of our home trade, and thus the circle of evil seems slowly widening, and, at the same time, perfecting.

With these two great causes of popular discontent at work; with the people divided into classes, mutually ignorant of each others feelings, and adverse to each others interests; and, above all, with no clear views either of the evil or its remedy;—can any other result be expected than that we witness?

It is bootless to blame individuals. This has only the effect of diverting attention from the real source of the disease: and it is this conduct, this mutual crimination and recrimination, among the unhappy sufferers of the system, together with its consequent acrimony and estrangement, which constitutes one heavy item in the sad account of national adversity.

The evil must be sought for where alone it will be found—in our anti-social and unnatural institutions. These must be remodelled firmly but wisely, ere their consequences abate.

It is melancholy to hear all parties complaining, all admitting that money and private property are the main sources of their suffering, and yet to see them clinging with tenacious grasp to both, and were we to judge from the tone of many of the Newspapers in reference to Social Reformers, disposed to sacrifice the lives as unscrupulously as they assassinate the characters of those who desire a peaceable and beneficial change for all of every party and every class.

Amidst this gloomy gathering of calamities, it is consolatory to us to know that the principle of progression is never stationary. Even the social and political evils which we chronicle and deplore, may be, and, we think, are, destined to become efficient means for helping forward the great consummation. Periods of transition are uncomfortable periods for those who live in them. Upon one of these our lot has evidently fallen, and we comfort ourselves with the reflection, that the sufferings now endured are only the medium for introducing the knowledge and practice of a more rational state of society.

PROGRESS OF SOCIAL REFORM.

LECTURES BY MR. OWEN.—TUNBRIDGE WELLS, July 16. It is the interest we feel in the cause of human redemption, which induces me to take the liberty of addressing you, in person a stranger, in sentiment a familiar acquaintance; feeling satisfied that you would be glad to hear of silence on the subject of Socialism having been broken in Tunbridge Wells, by a visit from Mr. Owen, who gave two lectures, one on Friday, the other on Saturday evenings, the twelfth and thirteenth of this month; also two discourses on charity, on the Sunday, to quiet and attentive audiences, not large, but considering the elements of which the society of Tunbridge Wells is composed, and the influence those parties, whose interest it is, according to present arrangements, to keep them in mental darkness, have over them, there were more attended than we had reason to expect. The last one on Sunday evening, notwithstanding the rain, was more numerous than either of the previous meetings, which proved that the subject did not fail to produce and retain attention and create interest; we have every reason to think from the spirit of enquiry it has aroused, it will progress; at least, when we take into view the many things against the dissemination of undisguised truth in this neighbourhood, we, I think, have every reason to feel highly satisfied with the result.

After an absence of eight years, you may imagine the pleasure, we as individuals, experienced, in receiving a visit from Mr. Owen, and in having him, though only for so short a time, an inmate of our house; also in witnessing so trifling an alteration in his appearance, that the hand of time had passed lightly over him, and made such slight perceptible inroads on his constitution: that it may continue so to do, that his invaluable labours may be still preserved for the benefit of every individual, is the sincere wish of your unknown but ardent friend, in the cause in which you are engaged.

SOPHIA HAYWARD.

LECTURE.—On Sunday last, Mr. Fleming concluded in the morning his commentary on Mr. Owen's instructions to Local Missionaries.

In the afternoon, a numerous meeting of the members was held, for the discussion of interesting business; and in the evening, Mr. Fleming lectured to a very crowded audience, in continuation of the subject, “The Education and Destinies of Woman.” The Marriage arrangements of the *New Moral World* were examined, in their social, political, civil, and domestic bearings, apparently to the entire satisfaction of all present. No discussion ensued.

PANSTON, JULY 13, 1839.—We are still on the advance in this quarter. Since our new room has been opened, our audiences have been gradually increasing, and a more favourable opinion seems to be making progress in the public mind regarding our views. This seems to be the result of the inherent simplicity, beauty, and truth, of the principles and practices we advocate, and not from any talent in those advocating; in this respect we labour under some disadvantages. There is perhaps no branch so ill supplied with lectures as this one; and those individuals who take any leading part in this matter, belonging, as they do, to the working classes, it is scarcely to be expected they can find the time, to say nothing of talent, necessary to enable them to promulgate our views with any thing like permanent success; we are, however, doing our best—and I assure you there is

an ample field for the exertions of a talented and zealous missionary in this quarter. A few of us lately visited a village in the immediate vicinity of this town, where we found a very considerable number of persons sufficiently free from prejudice to be capable of appreciating our principles; we invited them to attend our lectures, and we propose visiting them as often as our engagements will admit of. We had a visit from Mr. Robert Cooper, of Manchester, last Sunday; he lectured twice in our Institution, in the afternoon, on Responsibility, and in the evening, on the Character and Tendency of the Social System. We had very full audiences indeed, remarkably so, for this period of the year, and he evidently made a very great impression, by the forcible and eloquent manner in which he handled his subjects. A pretty lengthened discussion ensued, after the evening lecture; and although the objections stated were by no means of an original character, they had the effect of eliciting some very good replies from Mr. Cooper, and of placing the subject of dispute in a still more clear and convincing light before the audience. We expect shortly to have a visit from Mr. Jones or Mr. Rigby.

MACCLESFIELD, July 15, 1839.—Having been disappointed in our expectations of a Lecture, last evening, from Mr. J. G. Clarke, of Manchester, who is also delivering a course of lectures, in our Institution, on Phrenology, on Monday nights, we were, by particular desire, accommodated with a lecture from a young man belonging to the army. The novelty of such a scene excited the curiosity of the audience, and though he had little or no time to prepare his discourse, he appeared to give general satisfaction to his hearers; the lecture was chiefly on the formation of character; he endeavoured to show how far the Christians were agreed with us on principle, and yet differed with us in the details; that though man could neither choose his particular organization, nor the circumstances by which that organization shall be surrounded; yet he was a responsible being, inasmuch as he has a free will to choose the good and refuse the evil; he showed clearly, from facts, the injustice and inconsistency of such a conclusion.

It appeared evident that the lecturer had made the principles of Socialism his study, and by practice might become an efficient lecturer, it is a pity to see a young man of such capabilities in the capacity of a soldier. It appears he is one of those individuals for whom the collections were made, some time since, by various Branches and we think it would be well to pursue that object to its completion.

JAMES HEWITT.

[We had gone to press when this arrived, last week.]

EDINBURGH, STONE OF THE TIMES.—DEAR SIR,—I never heard of the Philanthropic Society, till yesterday. But from several circumstances, which I have not time to specify, I am almost sure it must consist of, at least, some of the parties who took a share in the late discussion with the Chartists, and of the same parties who put forward Mr. Troup, (Editor of the *Montrose Review*) to lecture against Phrenology when it was espoused by the "Association for the Moral, Physical, and Intellectual Improvement of the working classes."

Mr. Troup lectured here, about six weeks ago, on Infidelity, but I did not know, till now, that it was for the Philanthropic Society he lectured; nor did I know till then, either that Socialism had made such rapid strides, as to alarm the Burghers and Independents, of whom it seems the Philanthropic Society is chiefly composed, or that Socialism and Infidelity were necessarily synonymous. I was not present at the lecture, having no idea that it was to consist, as I was afterwards assured by Mr. Walker (a Socialist) it did from beginning to end, of the Statistics of Socialism; but it has been my intention ever since, whenever I should have occasion to write you, to call your attention to the circumstance. I have, therefore, peculiar pleasure, in adverting to it at present, because its value as a sign of the times, can be better understood by connecting it with the placard and address herewith sent; especially as I expect these Philanthropes to herald the way for Mr. Jones. To day it was really delightful to see groups of tens and twenties spilling this singular placard. It suggested several curious aspects of national education; but these I shall reserve as they have nothing to do with my present purpose, till we can have a laugh at "Reading made Easy," the "Saints in a Pickle," and similar drolleries.—The following is the

"ADDRESS TO THE QUEEN.—Unto Her Most Excellent Majesty the Queen.—The humble Petition and address of her Majesty's faithful and attached Servants and Subjects, the Members of the PHILANTHROPIC SOCIETY,

HUMBLY SHewETH,—That your Petitioners have, with amazement and grief, seen announced in the Newspapers of the day, that

your Majesty has been graciously pleased to grant an audience to Robert Owen, the proposer and chief advocate of the scheme, which commonly goes under the name of Socialism; the object for which Mr. Owen had his audience of your Majesty, being to pray your Majesty to grant your Majesty's sanction, assistance, and active co-operation, with regard to the views entertained by the Socialists.

That the doctrines of Socialism, as held by Mr. Owen, are of a completely atheistical complexion: *Atheism*, indeed, being now openly avowed by most of the leaders of the numerous bodies of Socialists in England.

That your Petitioners, members of THE PHILANTHROPIC SOCIETY, OR THE SOCIETY, FOR PEACEABLY REPRESENTING INFIDELITY, vi wing with undignified alarm, the spread of *Atheism* amongst many classes of their fellow-subjects, and fearing that consequences very unfavourable to the interests of true religion, may result from the admission into the Royal Presence, of Socialists who look for encouragement in the highest quarters; beg leave to approach your Majesty with all respect and humility, and to pray that your Majesty may be enabled by Divine Grace, to do always those things which are best calculated to protect your faithful subjects from the evil designs of thorough Infidels, and that your mind may at all times be strengthened by the Divine Spirit to resist complying with entreaties which would sow the seeds of incalculable evils in the realm governed by your Majesty."

As another sign of the times, allow me also to state that Dr. Brewster, about a week after Mr. Troup had been here, had actually the hardihood, although a placed minister of the church of Scotland, to preach a political sermon after the manner of Serpheus, in a Dissenting Meeting House.

As a further sign of the times, I cannot refrain from recording in honour of the Unitarians of England, or at any rate of Bridport, that I heard to-day from Mr. Harwood of that town, in St Mark's Chapel here, one of the boldest and enchanting sermons I can imagine. Its object was to denounce time-serving of all sorts, and I assure you Brougham did not more marvellously tear Lord John Russell's finality doctrine to atoms, than did Mr. Harwood the doctrine, of doing or not doing this or the other thing, "for fear of the Law."—Yours, &c.
JAMES LINDSAY.

YARMOUTH.—DISCUSSION BETWEEN THE REV. T. GOYDER AND MR. FARN.—On Wednesday and Thursday, July 10th and 11th, the discussion between the Rev. T. Goyder, of Norwich, and Mr. Farn, took place. Mr. Goyder commenced by denouncing our views, as being of an atheistical tendency, and which would, if adopted, drive Christianity from the world. After attempting, in a very feeble manner, to dispute the truth of four of the facts out of the five, (for he admitted the fourth to be an undeniable truth, but denied its influence upon forming the character,) he said—That it was a system of materialism, founded on Mirabeau's system; he contended that circumstances were inanimate, therefore they did not form the character, but that men controlled circumstances by his will, and therefore he was free. Mr. Farn commenced his reply in an energetic manner, by alluding to the importance of the subject to society at large. He said—he came there not to discuss the consequences of certain principles, but the principles themselves, and if they are false, (said Mr. F.,) it is certain they will be injurious to society, therefore it is the truth or the falsehood of them which should be discussed. As regards the atheistical question, he denied the imputation; and even if it was true, which it was not, that it had any thing to do with the question. Truth was truth, let it be advocated by whom, when, or where it might. With respect to driving Christianity from the world, they had been disputing for the last eighteen hundred years about what it really was, and it was by no means probable that the dispute would be settled by themselves. After answering every objection in a most effective manner, he gave a detail of the new Larnak establishment, and requested the reverend gentleman to show how the reformation thereof effected could be reconciled with the freedom of the will.

Second Evening.—Mr. Goyder opened the proceedings by asking Mr. Farn whether he would allow the discussion to be thrown open, and allow every person who thought proper to speak? To which Mr. Farn replied, that if Mr. Goyder was tired of the discussion, he would either deliver a lecture on the subject, or discuss it with any one else then, or any future time, but he did not come there to meet a legion of opponents, but Mr. Goyder himself. Mr. G. then commenced a long dissertation upon matter and spirit, and this, in fact, formed his theme for the evening; advising the people not to trust to the evidence:

* There follows here a note—extracting the article "Infidelity at the foot of the Throne" published in No. 28.

of their cause, as they were as unstable as a reed shaken by the wind, and consequently could not be relied upon; and, said Mr. G., I do not see why Socialism could not be established as well under the system of free agency as one of necessity. Mr. Farn commenced his reply, by showing that man was the creature of circumstances, and their creator and controller too, and put out a free agent; for, said Mr. F., his power to create or control depends chiefly upon his organization; and the quality of the circumstances which he creates or controls, either singly or jointly, depends on the impressions that have been made upon his organization by the external world. No one ever had the power to decide the qualities of either of them. Mr. Farn said—Supposing that man had a spirit, it depends upon matter for its manifestation, and therefore there was no argument for the free agency of man. Mr. F. then cited the information that was effected amongst the M'Leans, by Major Hall, to prove that man was the creature of circumstances. He denied that true Socialism could exist, founded on free agency. He asked his opponent whether there was any Socialism amongst any of the religions, political, or commercial worlds at present. He then proved that our principles alone were calculated to allay contention, strife, and crime amongst mankind. The discussion, we have no doubt, will be of great advantage to the cause in this part of the country. A great sensation was produced by Mr. F. telling them that there was no Christianity except the Socialists. Mr. F. literally carried all before him on both evenings. The Chairman could not suppress the cheering of the audience.

T. EARLINGTON, Secretary.

CHURCH, SOCIAL INSTITUTION, July 11. We have been endeavouring to induce the persons of every denomination in our neighbourhood to substitute fair and open discussion, for the falsehoods and anathemas which some have been dealing out in their Conventicles, where we are not permitted the opportunity of rebutting their unfounded charges: but, notwithstanding that sealed circulars were sent to several, informing them that Mr. Linwood would lecture "on the Superiority of the Rational Religion of the Socialists," not one attended to defend the faith for the promulgation of which they are so lavishly remunerated by their deluded hearers. The several adjournments of the discussion (again adjourned to Monday next) have been at the express wish of different members of the religious body, who occasionally took a part therein. Our opponents evinced much angry feeling towards us, but perhaps not more than our experience might have led us to expect. Their speakers also, occasionally committed themselves; but we, in charity, we may impute such exhibitions to an excess of zeal, I will not attempt any particularisation, excepting the case of one gentleman, a well-known advocate of tee-totalism; and this I only notice on account of his conduct affording much useful instruction to those who will unbiassedly reflect upon it. He evidently considered himself, and was looked up to by others, as a principal man of his party; his powers of oratory were not mean, but they were dexterously employed upon anything but the real arguments advanced by our lecturer; and no greater proof can be needed that he was conscious of his own shuffling, than the fact that, after he had in vain endeavoured to prevent the general reply of the lecturer, he left the room just at the moment when his objections were about to be answered. This singular conduct drew from our chairman a few comments, which were emphatically seconded by the Christians' chairman—we having offered to them the privilege of appointing one on their side, hoping thus to allay their angry feelings. This Christian advocate stated, as a proof of the truth and divinity of his religion, that he felt—he had a great experience—within him (at the same time laying his hand upon the region of his heart,) that he was possessed of the true spirit from God; for he was then a better man than he had ever been before; and how did he verify this want, which no other Christian speaker ventured to make,—only by insulting the lecturer, in grossly remarking upon his personal appearance and his defective vision; and, in spite of the general expressions of disapprobation, defending his conduct by saying, it was his style of language, in the use of which he should be left entirely free, as if any such allusion, in any terms, were proper.—Particularly, I would draw attention to the fair inference, in respect to the speakers opposed to us, that as it was most probably the conscientious belief of that which they profess, that induced several members of different congregations to defend it, so, on the part of their ministers, it is a knowledge of the falsehood of that which they preach, that deters them from the performance of a duty which peculiarly belongs to them, and which it should have been their first care not to leave to be ineffectually executed. I believe, that this ominous and general dereliction of duty will advance the cause of Socialism considerably. Indeed, if the demand for our tracts and publications by any criterion, we have ample evidence, that the people are enquiring far themselves.

S. M. TAYLOR.

SHEFFIELD, JULY 19, 1839.—My dear Sir,—I am happy to inform you that we still keep on here as well as we could expect under

existing circumstances. In spite of the out-door attractions of this delightful season, we still keep up a very decent attendance. On Sunday evening last, the Hall was pretty full, and we entered five candidates, and sold more than £3 worth of books. On the following Tuesday we had the first conversations of the members, which was well attended, and I have no doubt will soon become highly interesting and useful. I strongly recommend three weekly meetings to the attention of our friends; in those branches where local circumstances are unfavourable to the formation of classes, this weekly meeting will go a great way towards supplying the deficiency, as they may be made very attractive and very useful at the same time; it is in short making one class of all the members, instead of having a number of classes. Our dancing class is numerously attended by both members and friends, and the Saturday evening concerts are evidently beginning to attract the public attention. We have likewise a private dancing class for the members alone, and our music class is beginning to be pretty effective; on Sunday last they performed some of the music in a style that spoke in favour of their progress, and gave good earnest of their future success. We thus occupy the Hall every evening of the week, either for instruction or amusement.

We have found that in Sheffield, as I suppose elsewhere too, that the chief obstacle which prevents us implanting truth in the minds of the people is, that they are previously so filled with error that it is impossible for anything better to find room. We have lately, therefore, however unphilosophical it may appear, been endeavouring to eradicate error as a preliminary to the establishment of truth. There are some of our friends who object to this mode of proceeding, and who say, "do not meddle with, nor oppose, but pay respect to the errors and prejudices of men, and try to supersede error by instilling truth in its place." I would ask these persons, what would you think of the judgment of a farmer who should undertake to cultivate a piece of the "Chat Moss," and who should begin by sowing wheat before he had eradicated the moss and ling which smother it and prevent its growth? You would say the man knew not what he was about, he ought first to have cleared his land, and then planted the seed; and is it not equally absurd to imagine that we can plant in the human mind the seeds of truth until the weeds of error are cleared away? And I have yet to be shown the wisdom of that course of proceeding which would leave a man in error, or swayed by prejudice, morally out of respect to the error or the prejudice; it seems to me to be paying little respect to the *Aton*, and is somewhat like a physician who has such great respect for your mortified leg that he would rather endanger the whole body than put you to the pain of amputating it. They should also remember that the manner of attacking these errors may be of the most charitable description, and be prompted, not by a desire for mere display and triumph, but by a wish to do good, as heartily as that of those persons who deprecate it, and who wish to make it appear that a contrary course is better. These persons are shocked at the bold and open attacks of our Voltairians, Volneys, or Paines, or of Social Missionaries, in more modern times, and say "why do you not pursue our quiet, unassuming manner, and never attack error, but merely proclaim truth?" You would not then excite opposition." I would remind these persons that had it not been for the staggering blows dealt to error by these heroes in former times, they *must* not have proclaimed the truth now; and what is the reason these good men could not make truth advance before? Why, simply because they needed these pioneers to go first and demolish the barriers which ignorance had raised to impede it. These people put me in mind of a party of soldiers walking about the town when it was taken, and saying, "what foolish fellows they were who stormed the breach in face of the cannon, why did they not walk *quietly* in as we do?"

We have devoted several lectures to the explanation of many of these terms made use of by the priests to frighten the people, and which have partly kept them away from us. We intend to open a vigorous campaign against error to clear the way, and then commence planting the seeds of truth in good earnest. We laid down a month's lectures, and placarded the town, in addition to which we had 1000 small hand-bills to give at the door, and 200 printed as so to fold like a letter; those 200 were sent to 200 ministers in the town, of all denominations, so that they might be well apprised of what was going on, and have an opportunity of opposing if they thought proper. Considerable consternation was produced, I assure you by this. And I have no doubt, that great good will result from public attention being drawn towards us. The Tory papers have been lately lamenting in a most dolorous strain on the alarming spread of Infidelity. And so great is the alarm that the *Saints*, or Saintry members, of the Mechanics' library in this town, found to their horror and surprise that they had for their secretary, a *Socialist*, (our friend Ironside) the Social lecturer as a member, and no fewer than ten Social works introduced. They therefore beset themselves to kick out the secretary, and pass a vote of *censure* on the books, which no doubt will greatly retard the progress of the principles they teach. Poor things it is their best argument, and in the mean time it has been the best advertisement we have had for some time.

F. HOLLOCK.

MANCHESTER, JULY 22, 1839.—Mr. Lloyd Jones lectured at the Institution in the morning, and in the Hall in the evening, "On the present deplorable moral condition of Society," illustrated by facts stated in the Parliamentary Constabulary Report, which fully established the necessity of a change. In the afternoon Mr. James Clarke lectured on the formation of Character, in a clear and energetic manner; he explained his views on this subject by reference to a neat set of diagrams, which were suspended in front of the platform. There were excellent audiences during the whole of the day. The effects of the late discussions still continue to produce beneficial effects. There were sixteen candidates entered yesterday, one of whom stated he had been an earnest enquirer after truth for years; he has been a great reader; he attended all Mr. Pallister's late lectures in and about Manchester, and that the hunc and quibbling defence he set up, convinced and determined him to join our society.

I have to record the melancholy death of a very worthy young man, a member, Mr. Richard Ward, the younger, who met an instant death by falling into an engine hole in the mill where he worked, and was struck by the fly wheel; he entered the engine room in a hurry. His funeral took place yesterday, attended by a vast number of our members. He was respected by all who knew him; he was a single man. His sister and other relations deeply deplore his loss.

JAMES LOWE.

KILMARNOCK, JULY 14th, 1839.—I lectured here on Friday and Saturday evenings, to tolerable audiences, in the theatre. I have also had the good fortune to meet with a few Socialists in this town; one of them is a landlord of an inn, of the name of Paisley, who lived some time in Oldham, and knows a number of our friends there. He has a large Hall belonging to his house, that will hold six hundred people, which can be had to preach Socialism in at any time for the price of gas. I intend to give a lecture in it before I leave the country. The other friends here are very fine young men, who get half a dozen *New Moral World's*, weekly, from Glasgow. This is a tolerably liberal town, quite the reverse of Ayr, with a population of more than twenty thousand, and a place where the Social principles may make considerable progress. Bailie Craig lives here, and is very favourable. Glasgow is twenty-two miles distant. I lecture on Monday and Tuesday evenings in Paisley; Wednesday and Friday in Johnstone; Monday after in Darnley; and Wednesday after in Greenock, which will nearly finish my stay in the "Land o' Cakes." The Glasgow friends are making strenuous efforts to get a larger Hall, and have two in view: one of them, a most respectable and central place. They would have written for Mr. Jones before now, but are waiting to secure a good place, so as to give him a decent introduction to the Glasgow people.

ROBERT BUCHANAN.

ESSAYS ON HUMAN NATURE.

ESSAY V.

On the whimsies of Theologians and others, relative to the soul.

In primis hoc volunt persuadere non interire animas sed ab aliis post mortem transire, ad alias putant.—*Cæsar*.

"They do not think that after death, souls cease to exist, but that they pass into other bodies."

"The *stoics*," observes the writer of a tract, on *Man's Mortality*, published at Amsterdam, in 1643 "Believed the soul to be a certain blast, hot, and fiery, or the vital spirit of the blood. The *Creations* held it to be blood; *Galen* certain exhalation of the purest blood: *Zeno*, *Cleanthes*, *Antipater*, and *Pasidonius*, a hot complexion, or corporeal quality, diffused through the whole body; *Democritus* fire, and his opinion was, "the round atoms being incorporated by air and fire, do make up the soul." *Pythagoras* supposed it to be a number moving of itself. "*Thales*, according to *Plutarch* and *Stobæus*, first declared the soul to be a self-moving nature. *Aristotle* asserts that, he calls it *κίνητικον* or *Kinetikon*, in respect to the motion it gives to other things, in which are included both parts of the definition of the Platonists, viz:—a substance having within itself, a power to move itself, and other things re-

specting which *Plato* argues to this effect; the first of motions is, that whereby a thing moves itself; the second, that whereby it moves another; every thing that moves itself lives; every living thing lives, because it moves itself; therefore, the power of self-motion is the essence of that substance which we call the soul, which soul, is the cause of the first generation and motion of things which are, were, and shall be; and of their contraries, as of all transmutation, the principle of motion, and therefore, more ancient than the body, which it moves by a second motion. *Plato*, afterwards, declares these to be the names of the soul's motions—to will, to consider, to take care, to consult, to judge rightly, and not rightly, to joy, to grieve, to dare, to hate, to love, and the like. This opinion first raised by *Thales*, was entertained in the schools, with the assent of *Pythagoras*, *Anaxagoras*, *Socrates*, and *Plato*, till exploded by *Aristotle*, whose chief arguments against it, were these. First—that nothing is moved but what is in place, nothing in place but what hath quantity, which, because the soul wants none of the four kinds of motion, (viz: lation, alteration, diminution, accretion) are competent (*per se*) to her. Second—that self-motion is not essential to the soul, because she is moved accidentally by external objects."—*Stanley's Hist. Philosoph. Vol. 1. p. 13*

An apophthegm is ascribed by *Laertius* to *Thales*, which resembles a saying of *Cicero's*, in his *Tusculan Questions*, viz.—the swiftest of all things is the mind, for it overruns all things, observes *Thales*. *Cicero* says nothing is swifter than the mind, and he would interpret the *ἐντελέχεια* *entelecheia* of *Aristotle*, a continued and perpetual motion. "*Dinarchus* says, the soul is an harmony of four elements, *Nemesius* divides it into phantasy, judgment, and memory: *Aristotle*, in his *Physics*, divides it into vegetative, motive, appetitive, intellective; and *Ambrose Parey*, p. 895, saith, the soul is the inward *entelechia*, or the primitive cause of all motions and functions, both natural and animal, and the true form of a man: It seeth, heareth, smell-eth, tasteth, toucheth, imagineth, judgeth, &c." * *

"*Augustine* and *Athenagoras* say it is a substance, created, a spirit intelligent, and immortal, incorporeal, like the angels. *Lucippus* and *Hipparchus* say, it hath a fiery body: *Critias* and *Anaxamines*, *Wolnor*, and others, an animal body: *Hesiod*, an earthly: *Epicurus*, fiery and airy: *Xenophon*, watery and earthly: *Drone*, a middle, betwixt the spirit and the body: *Didimus* and *Origen*, a third substance."

Daniel Mace, in the preface to his *Greek and Anglo Testament*, and *Mr. Mason*, in his *Treatise on Self Knowledge*, define man to be compounded of body, soul, and spirit, so that these gentlemen must understand the soul to be something very different from the spirit. *Descartes*, *Baxter*, and their motley followers believed it to be immaterial, i. e., without parts, and *John Fletcher* thought it propagated. The Roman Catholics believe that it is created by the Deity, and sent to inhabit the body, but, whether it be created before, after, or during the process of utero-gestation, has not yet been satisfactorily determined. The Brahmins of India, believe in the metempsychosis, or transmigration of souls, and a late learned apologist for Christianity, namely, *Soame Jenyns* not only professed to

believe, but actually wrote a defence of this notion. See his *Disq. on sev. Sub. No. 3*, Lond. 1782, as referred to in Godfrey Higgins' *Celtic Druids*, p. 284.

It appears, the Ancient Druids believed in the doctrine of the metempsychosis. The learned author, last quoted, says, "they believed in a future state of rewards and punishments, in the immortality of the soul, and in the metempsychosis, or the souls transmigration after death, from one body to another."

Of the vast variety of religious opinions, which have prevailed at different times in the world, perhaps, there is no one that has been more general than that of the metempsychosis. There was scarcely a country, or a sect, in former times, in which traces of it may not be found. It was received by the Brahmins, the Magi of Persia, and by numbers of the Greeks and Latins; by the followers of Pythagoras generally, and by the Pharisees amongst the Jews, as is remarkably proved by many of them, supposing that Jesus Christ was Elias. After the time of Christ, it was believed by some of the early fathers, and by several large sects. The Druids also believed it, as we learn from Cæsar, Book the 6th, who says, "that after death, they think souls pass into other bodies." "This doctrine" continues Mr. Higgins, "was held by the Chaldeans, and it has been observed by an ingenious writer, that in the colleges of these persons much useful learning must have been taught, or Daniel would not have consented to preside over them."—*Celtic Druids*, c. 7, s. 8, p. 284.

The following remarks of Forbes tend to throw light upon this doctrine, so far as it relates to its prevalence among the natives of India.

"Pythagoras, returning from his eastern travels to Greece, taught the doctrine of the metempsychosis, and the existence of a Supreme Being, by whom the universe was created, and by whose providence it is preserved, that the souls of mankind are emanations of that Being. Socrates, the wisest of the ancient philosophers, seems to have believed that the soul existed before the body; and that, death relieves from those seeming contraries to which it is subject, by its union with our material part."

Plato, (in conformity to the opinions of the learned Hindoos,) asserted that God infused into matter a portion of his Divine Spirit, which animates and moves it, that, mankind have two souls of separate and different natures, the one corruptible, the other immortal: that, the latter is a portion of the Divine Spirit: that the mortal soul ceases to exist with the life of the body; but the Divine Soul no longer clogged by its union with the matter, continues its existence, either in a state of happiness or punishment: that, the souls of the virtuous return after death, into the source from which they flowed; while the souls of the wicked, after being for a certain time confined to a place destined for the reception, are sent back to earth to animate other bodies. Aristotle, supposed the souls of mankind to be portions, or emanations of Divine Spirit; which at death quit the body, and, like a drop of water falling into the ocean, are absorbed into the Divinity. Zeno, the founder of the stoic sect, taught that, throughout nature there are two eternal qualities; the one active, the other passive: that the former is a pure and subtle ether of the Divine Spirit; and that the latter is in itself entirely inert, until united with

the active principle. * * * * *

He believed also, that the soul of man being a portion of the universal soul, returns after death to its first source. The opinion of the soul, being an emanation of the Divinity, which is believed by the Hindoos, and was professed by Greeks, seems likewise, to have been adopted by the early Christians. St. Justin, says, the soul is incorruptible because it emanates from God; and his disciple Tatianus, the Assyrian, observes, that man having received a portion of divinity, is immortal as God is. Such was the system of the ancient philosophers, Pythagoreans, Brachmans, and some sects of the Christians."—*Forbes Orient. Mem. Vol. 3, ch. 33, p. 261*, as quoted in the *Anacalypsis*, Vol 2, p. 41.

And now we may reasonably enquire how we can believe all this tissue of nonsense and absurdity? Are we to adopt the system of the ancient philosophers, or that of modern theologians? Are we to rank ourselves amongst the Baxterian Soulites, the Berkleian Soulites, the Fletcherian Soulites, or the Roman Catholics? If we adopt any of their hypothesises, we must reject the theories of the others; and as we cannot adopt more than one, and as there are a great many, so there are ten chances to one, that we should be led astray, become infidels, and perish everlastingly. Look over the heterogeneous mass of opinions, which I have collected in this brief and imperfect essay, and then ask your better judgment, if it is not a practical commentary on the assertion of Robert Owen, viz:—"That society resembles a lunatic asylum." What discordant opinions, what fantastic notions have arisen in the human brain, for want of true experimental knowledge. Yet we will doubtless, be told by the elect, the sainted ignoramuses of superstition, that we shall be damned eternally, if we do not believe. Was ever notion so preposterous? was there ever a doctrine so derogatory to the Deity? What shall the Being who is infinite in majesty, grandeur, goodness, justice and love, consign me to irremediable torture, because I cannot subscribe to creeds which reason scouts, and common sense rejects. No! I would not derogate from his dignity, by supposing for a moment, that my sufferings could add to his happiness, or that he would thus afflict his weak and imperfect creatures.

Dearly beloved brethren, as you stand in great danger of punishing everlastingly, unless you have faith, let me beseech and exhort you, for the sake of your immortal souls, to study the foregoing opinions. And as there is danger in adopting only one of them, I would as one, that most affectionately careth for your spirits, advise you to adopt them all, to believe them all, and act up to them all. Then you are sure to be safe. Faith, mighty and triumphant faith, will enable you to surmount every obstacle, and that naughty thing called reason, will never be heard of any more. Your life will glide on towards eternity, as the stream does towards the ocean, and in the hour of dissolution, yea, even, when the world is on fire, when cherubs are weeping over the funeral of the elements, and the stars are tumbling on the world like a shower of hail, even then, the amplitude of your faith "will bear you conqueror through," and you will besides, enjoy the celestial satisfaction of looking down on wretched and diabolical infidels, roasting in torments *ad infinitum*.

J. N. BAILEY:

WANT OF SOCIAL MISSIONARIES IN THE AGRICULTURAL DISTRICTS.

To the Editor of the *New Moral World*.

DEAR SIR,—It is a matter of surprise to any mind that a contest of so long and, apparently to me useless a nature should have been waged in the *New Moral World*, on the subject of hired labour in Communities. If I have understood the cause of this controversy, it is the scarcity of agricultural labourers, imbued with Mr. Owen's principles. Now I think I may venture to say that this would never have been complained of had these principles been prominently brought before the class alluded to. I myself live in an agricultural country, and so far as I am aware, the subject has never been officially broached in any part of it, with the exception of one town, (Crowle.) In the town in which I reside, and from which this letter is dated, Socialism was scarcely known even by name, until, by the distribution of tracts, and the open expression of my opinions, I had in some small degree brought the matter before the public; yet I feel confident that if two or three able lectures were given here, converts would be quickly gained, and those of the description most needed. I see by the *New Moral World*, that the matter has been taken up by a friend at Newark, who suggests the propriety of appointing a Missionary for Lincolnshire. How far this would answer at present, is perhaps doubtful. I should however, decidedly recommend that a competent person should be sent to deliver lectures in every town throughout the country. I feel no doubt this plan would answer in every point of view. In Horncastle, I am certain such would be the case; such is the anxiety to become acquainted with our principles. Trusting that you will deem this worthy of insertion in the *New Moral World*, and that measures will be speedily devised to rescue this large country from theological and political error,

I am, Dear Sir,

Your humble follower in the good cause,

A YOUNG CONVERT.

Horncastle, Lincolnshire, July, 1839.

THE NATIONAL.

To the Editor of the *New Moral World*.

DEAR SIR,—Permit me to call your attention, and that of your intelligent readers, to the following epilogue; for I know you hail with delight every fellow-labourer in the cause of human progression. The "National" is eminently calculated to awaken the springs of thought, and stimulate to exertion every honest heart that becomes acquainted with the sacred gems that are garnished in its pages. Here the student of mankind has

"Poured around him

Treasures from the cells of human thought;"

rich and rare extracts from the writings of the most eminent sages and philosophers, selected with extraordinary care and nice discrimination by an amiable and superior mind—by a poet and artist of an high order—by a philosopher of the best stamp. Your extensive circle of liberal and enlightened readers must be unacquainted with this beautiful casket of priceless pearls,

or they would have hastened to adorn their minds with its rich contents. Permit me, Sir, as one who finds his chiefest pleasure in the happiness and mental progress of his fellow-men, to claim your aid in commending this valuable little book to the notice of your subscribers, in the hope that the appeal may result in affording to the editor and spirited publisher that encouragement which they so eminently deserve for the past, and inspire them with fresh courage for the future. If you approve the work half as much as I do, you will gladly second my recommendation to the readers of the *New Moral World* to purchase it, read it, and treasure it amongst their most cherished things.

Ever yours, fraternally,

G. F. MANDLEY.

Salford, July 6, 1839.

[We have frequently in the pages of the *New Moral World*, directed the attention of our readers to the work recommended by our correspondent, in whose sentiments on the subject we entirely concur. It is with pain we learn from the subjoined extract, that it is to be discontinued for want of efficient support, and we trust that all those who value the intellectual elevation and refinement of man will respond to the recommendation of our friend by encouraging the proprietor and editor to resume their valuable labours in a vineyard possessing, alas, too few labourers.—Ed.]

"AN EPILOGUE.

"Our number of the present week completes a volume; and brings our labour to a close. We need not recapitulate the intentions with which the *National* was commenced: and very few words will suffice to explain the causes of its discontinuance. They are simply—the work does not pay its way, and the circumstances of the projectors will not warrant a prolongation of its existence. Our current sale will not pay the expense of paper and printing—to say nothing of literary labour, illustration, and other requirements—and this (though certainly with very little advertising) with very favourable notices and some most earnest recommendations from the Radical Press; notices which must have been in the hands, at least, of more than a hundred thousand readers. However, as all the numbers continue selling, it is probable that had we sufficient capital to force attention by repeated advertisements, and to enable us to bide our time, we might succeed in establishing a remunerating circulation: but, while the grass grows? Still, in giving up our purpose, we are not disheartened. It is a great satisfaction to know that we have stood our ground longer than was anticipated by any of the holders of "extreme" opinions, with whom we are acquainted; that we have to a certain extent realized the promise of our prospectus, by bringing within the reach of the working man so many of the divinest thoughts of the world's master spirits. Thanks to the Spirit of Progression, we have out-grown the days in which a book could be arbitrarily suppressed. Ours may sell but slowly, its circulation may be very limited; but it will do its work in the minds of men. It will not be in vain that we have given so many specimens of the rich fruit hid in the leaves of the forbidden knowledge. We do not think it requisite to follow the custom of Editors, by thanking our subscribers—who rather are indebted to us—save for the power with which the encouragement of their support and sympathy endows us to attempt further heights for the benefit of humanity: and for this fostering of our faith most earnestly we thank them. But we must not omit our acknowledgements to the great teachers of the present time, whose names and powerful assistance appear in our pages. Nor would we be ungrateful to those of the Apostles of Free Thought, who, perhaps from modesty, the common failing of authors, are only to be reckoned among our anonymous contributors. Many more of Truth's Advocates would, we doubt not, have held out to us the right hand of zealous co-operation, had our humble endeavours met their observing: but a work undertaken expressly for, and circulating among the people, was not likely to be introduced to those who deservedly are elevated to a respectable rank in society. We may be better known to them by the time we commence a second volume. We purpose doing this as soon as the present volume shall have cleared its expenses, should our opportunities permit: if not, there are many ways of helping humanity, and abundant means of beneficence not

only offered to, but even thrust upon, the least powerful of well-wishers. Meanwhile we bid our fellows God speed; and resting in the faith that no truth-inspired or loving attempt ever fell, or can fall to the ground without producing good, calmly and cheerfully we say Farewell!

"June 29, 1839.

"W. J. L."

EDUCATION AND CAPACITIES OF WOMEN.

To the Editor of the New Moral World.

SIR,—I perceive with satisfaction you admit into the columns of your intelligent periodical, remarks of all shades of difference: will you allow me *humbly* to present mine on the subject of the superiority, inferiority, or equality of the sexes. We Socialists "agree to differ;" our principles teach us to investigate, analyse, and enquire for the ultimate good of each and all; utility being the recognized object of our efforts, we are unselfish and considerate for others; our love to each other is never cooled by diversity of opinion, so long as that does not make us infringe the feelings of kindly fellowship.

It is my conviction that the relative inferiority, superiority, or equality of one sex to the other, cannot be ascertained until each shall have received a rational education. Women are now almost helplessly ignorant; their total want of knowledge of the organization of their own frames, and of the pathology of disease, makes them entirely unable to account for the slightest derangement of the animal system; their confused notions of pharmacy, chemistry, and mechanics, throw them on man for assistance on the most trivial occasions: to illustrate this in a simple way, let us, by the magic of imagination, suppose a group of young school girls fresh from the toilette, thrown together on an uninhabited island without artificial shelter, or manufactured food. How dire would be their distress! how profound their ignorance of the ways and means of procuring either. Even the girl of eighteen, although acquainted theoretically with the rational writings of a Marquet or an Edgeworth would fail to make them practically beneficial in such circumstances. The overwhelming details of domestic and household management, preclude Woman from being of so much acknowledged importance in society, unless in the character of a careful mother or diligent mistress, and even these duties she performs with evident trepidation, until she has been to market two or three hundred times, and reared five or six children. It is not thought fit to instruct her before hand in any material details, therefore a painful experience is her teacher, and how much her physical frame is deranged by the systematic ignorance of her education can be told by few of the sex, as to *speech* or *write* ideas in lucid order forms no part of her mental training. As it regards females of the lower grades, seamstresses, milliners, mantua's, servant maids, and apprentices, these pretty delicate beings are so many living machines, trained to think it mortal sin to dress in good taste, to read sense, to judge for themselves on matters of religion or the conduct of their employers; again, observe the undue proportion of females in our churches, chapels, and prayer meetings! If Women were solid readers, and possessed of general information, would they condescend to listen to the perverted explanations of that most beautiful book, the Bible? Would they patiently hear the illogical reasoning of ignorant, if not crafty Priests? Even the tyranny of custom would not compel their attendance, they would do as their hus-

bands and brothers do, absent themselves. You who intend to uphold the present constitution of things, do well to debar the sex from education; society must be remodelled, or in the place of the differential conduct by which we now earn the gracious word of approval from clerical, political, and domestic rulers, we should thumb your libraries, snatch an hour or two from menial toils, and actually mingle in conversation instead of amusing you with gossip! However deferential and obsequious may be the conduct of the male sex to us, however liberally halls of science, mechanic institutes, and philosophical lectures are open to us, we feel painfully, as previous ignorance of the interesting subjects therein treated, mar the intellectual treat. We know such names as Dacier, Godwin, More, Herschall, Genlis, Montague, Grant, &c., have redeemed Woman from the charge of being devoid of high intellectual excellence, independent of the charming writers of the last century; but the sex in general, feel that their powers, like the wings of the butterfly, have hitherto been safely folded up in the cocoon of ignorance.

In community, we, and our daughters, will be allowed to break the shell; perhaps at first we shall startle the men by our wayward and eccentric flight, but they will kindly teach us how to use our piousness aright, and not permit us to interfere with matters which our native good sense will consign to their practised heads. It is in vain to expect woman to be the equal of man until her opportunities of mental improvement, and the development of her physical powers shall be equivalent to his; nor is it desirable in the Old World, I think, to admit her to her full share of intellectual improvement or legislative honor: man is not sufficiently refined, the laws not sufficiently paternal, and above all, woman not sufficiently educated to grapple with the stern duties of legislation. In the days of chivalry, when she was the companion, physician and nurse of her warrior father, brother, or lover, she was regarded with idolatry; in our time, when conventional forms of society forbid her to hope for honor or emolument in the pursuit of the learned professions, and confine her duties to domestic employments and trades that require only mechanical ingenuity, (I speak not of education which, as at present conducted, is unworthy of the name) she is manifestly unsuitable for more public duties, and although in Europe, as before acknowledged, treated with high courtesy and tenderness, tacitly felt to be as much below man in intellect, as in bodily strength. Besides, as things now are, the difficulty and toil of acquiring an income for the maintenance of a family, make it desirable that the poor jaded husband should find, at his tidy hearth, a kind and tender friend who will condescend to deny herself the solace of books and intellectual pursuits, to study how to alleviate her partner's cares and lessen his expenses.

We ardently long to see the bitter trials of woman's heart, occasioned by an unphilosophical constitution of society, annihilated, or at least mitigated, and her domestic drudgery abridged; not less do we desire that her industrious husband should find time for mental recreation, but we never shall while the competitive system rages so madly; the whole scheme of the social and political government of the Old World forbids the hope. Turn we then to community, that long desired retreat from the turmoil of clashing interests and selfish principles! there

will our children find the advantage of just laws and equal rights; there, science divested of the technical jargon which has long concealed it from unprivileged eyes, will be open to both sexes; pursued as a recreation, not as a source of emolument, investigated as a means of utility to the human race; woman's acuteness will assist man's ardour, her plodding perseverance will improve his discoveries; and the consequence of favourable external arrangements and impartial education, will show a mighty influence on mental power; perhaps the result will be, an equalization of mind in the sexes, although a natural difference of organization will cause the energies of each to diverge in different channels. In the transition state the tie of sympathy will do much towards putting us on an equality; but I apprehend, the less woman presumes on it, the more lasting will be her influence over the affections of man, and the more generous his devotedness to her; the more man instructs woman, the more lively will her tenderness be to him. She cannot but be sensible, with rare exceptions, the Old World's training has made her his inferior in knowledge, but in community this will not disparage her in his eyes; on her, as heretofore, will devolve the elegancies and comforts of his pleasures, and the zest and perfection of her enjoyment will consist in his society. We shall enjoy each other's varied gifts of mind, manners and acquirements, without restraint; but that of the refined good breeding which will emanate from a sincere and generous philanthropy, called into exercise to shield each other from distress, annoyance, or sorrow. All and each will be actuated by this powerful motive and paramount duty, *a desire to prove the truth of our principles by the harmony of their effects.*

Yours, sincerely,

A LOVER OF TRUTH.

5, Barker Street, Reading, Berks.

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THE SOCIAL AND MORAL CONDITION OF NORWAY.

According to promise, we return this week to Mr. Laing's excellent work for another, and, fortunately, a more pleasing exemplification of governmental principles and polity. It is singular enough that these opposite illustrations should not only be found side by side in the pages of the same book, but they should also lie equally contiguous on the map, and be in fact under the same crown. The discrepancy in the social and moral conditions of the two countries, is clearly attributable to the difference in their respective social and governmental arrangements, and in this respect, indeed, the superior position of Norway is a very remarkable proof of the influence these exercise over national prosperity and well-being, despite the most unfavourable items of climate and soil. "The two kingdoms of Europe, where crime is highest and lowest in amount, are found side by side, and in every circumstance, save political and social institutions, precisely similar; save that in soil, and climate, Sweden enjoys considerable advantages over her poor and hardy, but intelligent, virtuous, and independent sister."

Mr. Laing went to Norway in the summer of 1834, in different parts of which, he resided about two years. He has evidently made use of every opportunity afforded him of scrutinizing the moral, domestic, and social, as well as political position of the Norwegians; and after a minute and careful examination, he deliberately concludes them to be the happiest people in Europe, if not in the world.

The institutions and arrangements which produce this result are worthy of deep attention from us; especially when at the present moment, our country is in a state of incipient rebellion—when the ruling and inferior classes are opposed to each in deadly feud, and our courts of justice crowded with persons accused of sedition and revolt, upon whom the laws pass sentence of expatriation and imprisonment; thus still further widening the breach between them, their administrators, and the people. It is evident to the most superficial observation, that the government which depends on force and coercion for its maintenance and perpetuation, trusts to a broken reed. Nothing can sustain it, permanently, but a hold-on the affections of the governed. It is true that armed forces and judicial terrors may have the effect of suppressing the voice of complaint and disaffection; but will they eradicate the feelings that gave it birth? Will this mode not rather add increased intensity to their violence, by causing them to smoulder, concealed, until they burst through all restraint, and work deeper and deadlier vengeance than if they had not been so pent up?

These obvious truths, sanctioned, as such, by all experience, are systematically disregarded; and we are content to tread the beaten path of error our fathers have trod before us, and to suffer the ever-recurring effects of our irrationality in so doing. How different the results would be were we to apply correct principles to practice, the following abstract of facts will show.

We have seen that Mr. Laing attributes the demoralisation of Sweden to the pressure of the privileged classes upon the poorer orders of society—to the prevalence of the privileges and anti-social feelings of *caste*, &c., &c., thus proving that the separation of the inhabitants of any country into classes, whose interests are opposed to each other, is inevitably and invariably succeeded by national immorality and adversity. In Norway, on the contrary, we find, upon commencing an examination of the causes of its high prosperity, that at the very outset it is attributed to "the extensive diffusion of landed property among the people and the general equality which is maintained by the smallness of the estates." The Norwegian proprietors hold by no tenure, the present *adul* laws having always existed, which secures to every man his property, without service or acknowledgment to any superior whatever. In a population of rather less than 1,000,000, there are about 41,656 landed proprietors. Mr. Laing estimates that one man in every 22 is a landed proprietor in Norway, and in Scotland only one in every 700 of the population. The Norwegian estates consist in general of from 40 to 60 acres of arable land, with a considerable adjoining tract of natural pasturage and wood, and a distant mountain range used in summer for grazing. The sub-division of these estates is prevented by a law called the *odelsloven* *ret*, which gives all the children of the family, and the next of kin, in the order of consanguinity, the right of redemption within five years, in case of a sale; on the re-payment of the purchase-money, and any outlay for improvements. Though the estates are generally small, they are sufficient to furnish all the comforts, and many of the elegancies, of life. Indeed, the whole nation is, according to Mr. Laing, well-lodged, well-fed, well-clothed in their own household manufactures, and have abundance of fuel. Leisure and ease of mind are largely enjoyed by all the Norwegians. The feverish excitement which pervades our intensely competitive classes, is unknown among them. Nor is this the description of one class. The *housewives*, or married labourers, and workmen of all description, are in a much better condition than the same class in other countries. Almost every Norwegian plays on some instrument, and the nation is fond of dancing, to which pastime, their long winter nights, and easy social habits, are peculiarly favourable.

The following is Mr. Laing's description of the rural population; the picture presents a pleasing contrast to that observed in our own unhappy country, where low wages, insufficient diet, and squalid hovels, are the lot of most of the agricultural labourers; which, combined with game laws and other evil influences, conspire to make them a wretched and reckless race:—

"The Bondar, or agricultural peasant, each the proprietor of his own farm, occupy the country from the shore side to the hill foot, and no every valley or glen as far as corn can grow. This class is the kernel of the nation. They are in general fine athletic men, as their properties are not so large as to exempt them from work, but large enough to afford them and their household abundance, and even superfluity, of the best food. They farm, not to raise produce for sale, so much as to grow everything they eat, drink, and wear in their families. They build their own houses, make their own chairs, tables, ploughs, carts, harness, iron-work, basket-work, and wood-work; in short, except window-glass, cast-iron ware and pottery, everything about their houses and furniture is of their own fabrication. *There is not probably in Europe so great a population in so happy a condition as these Norwegian yeomanry.* A body of small proprietors, each with his thirty or forty acres, scarcely exists elsewhere in Europe; or, if it can be found, it is under the shadow of some more imposing body of wealthy proprietors or commercial men. Here they are the highest men in the nation. . . . The settlers in the newer States of America, and in our colonies, possess properties of probably about the same extent; but they have roads to make, lands to clear, houses to build, and the work that has been doing here for a thousand years, to do, before they can be in the same condition. These Norwegian proprietors are in a happier condition than those in the older States of America, because they are not so much influenced by the spirit of gain. They farm their little estates, and consume the produce, without seeking to barter or sell, except what is necessary for paying their taxes and the few articles of luxury they consume. There is no money-getting spirit among them, and none of extravagance. They enjoy the comfort of excellent houses, as good and large as those of the wealthiest individuals; good furniture, bedding, linen, clothing, fuel, victuals, and drink, all in abundance, and of their own providing; good homes, and a houseful of people, who have more food than work. Food, furniture, and clothing being all home-made, the difference in these matters between the family and the servants is very small; but there is a perfect distinction kept up. The servants invariably eat, sleep, and sit apart from the family, and have generally a distinct building adjoining to the family house."

The building for the servants is not, however, like those to which the same class are compelled to betake themselves in Scotland, which Mr. Laing truly describes in the following sentence:—

"It is highly characteristic of Scotland, that, within sight of its Parthenon, human dens may be found in which whole families—father, mother, and grown-up daughters, and sons—are lodged under one roof, without other division into apartments, for the decent separation of the sexes, than is made by the wooden bedstead, placed in the middle; without other floor than the raw earth; the wall of stones, and soda, not lined inside; the roof a mass of damp, rotten straw and decayed vegetable substances, supported by a few sooty rafters; the windows, a single pane or two of glass, stuck in a hole in the thatch or the wall; the family provisions of meal, malt neast, herrings, milk, butter, all huddled together in the single room."

The Dorstoc, or unmarried servants' house, is better than many of the farm-houses in Scotland. It consists of a large, well-lighted, sitting room, with a good stove, benches, chairs, and table. A kitchen adjoins for cooking and washing, and the upper story is partitioned into bedrooms, each with a window. Every Saturday it is thoroughly washed, and the floors sprinkled with the tops of the juniper, exactly as in the most magnificent saloons of the country, and the whole of the building, whether parlour or chambers, are "as warm, cheerful, and clean, as those of the main house." A female domestic regularly attends to cook and clean for the inhabitants.

The principle of individualism and division of labour so loudly boasted by some of our economists, seems to have no footing in Norway. The homesteads are not dwellings for a solitary family, but clusters of houses, wherein and about, all the individuals there associated, are engaged in the mingled labours of producing food and clothing. The females carry on, in an apartment specially set

apart for that purpose, carding, spinning, weaving, &c. Substantial woollen cloth, bed and table linen, and checked or striped cottons, or linens for female wear, form the home manufactures. The town shop thus gives the Norwegian farmer little else than his hat. They do not therefore exhibit the tawdry and flimsy finery of our manufacturing emporiums, but all classes are well clothed; boots, gloves, and great coats, being worn in bad weather by all classes. A person in rags is rarely seen. Property is diffused and in the hands of the whole people. There is no rich and rapacious aristocracy—no domineering state-paid church to interfere with the current of national well being.

The moral effects of these arrangements are evidenced in the criminal calendar. While in Sweden, in 1833, one person in 114 of the whole nation had been accused and one in every 140 convicted of criminal offences, in Norway, in the same year, one person in every 457 was accused and one out of every 662 convicted—thus proving the statement made that "the kingdoms where crime is highest and lowest in amount lie side by side"—and the comparison and parallel is much closer between them than in the case of any two other countries, seeing that the conventional and unique offences are probably much the same in both states.

It is not alone however by the figures of the criminal calendar that the state of a nation's morals is to be estimated. Into the picture many minute touches must be taken, if we would have it complete; and as in the case of Sweden, we have seen these accessories, to be of an unfavourable description, so we shall find them in Norway to be in keeping with the prominent excellencies developed by its constitution. Mr. Laing seems well aware of this fact; and in the following contrast between one of the superior districts of Sweden, and his favourite country, Norway, delicately, and, at the same time, forcibly causes the reader to perceive wherein the differences consist. The concluding sentence respecting labour and wages is worthy of being deeply pondered. He says of the district at the head of the Wener Lake:—

"The trifles I judge from are these: the houses, out-houses, and all about them appear out of repair, as if they had been built twenty or thirty years ago, and never touched since; not one in twenty of the dwelling-houses of these classes has ever been painted, which these wooden walls require. In Norway, every little estate not so large apparently, nor of good soil in general as these, has the main house, barn, and cow-house, and all the valuable offices painted red, often orange, pink, or some colour which says little for the good taste, but much for the good condition of the peasant, and for his spirit of conservation, keeping in order, and in a neat state, all his property. I observe that not one house has runs or water-spouts at the roof, and very few porches with benches at the door, for the house-father to sit on and smoke his pipe in the evening. No cottage in Norway is without these appendages. The windows here are broken, the dung-hill is not under cover, the collars and bells about the necks of the favourite cows, to direct the cowherd to find the cattle in the woods, are not polished and bright as in Norway. There is a want here of those little outward signs and tokens of a spirit of comfort, of a disposition to have things in order, to repair and renew, from which I infer an inferior state of well-being among the rural population here. These are trifles; but they may indicate the condition of a peasantry as truly as more important circumstances. In this land of wood and iron, the roughness and imperfection of all workmanship in these materials, must strike the most unobserving. In the houses on the road at which travellers stop, and which being privileged, must belong to the more respectable of this class, the window and door frames are nailed to the walls with clumsy nails, of which the heads are not sunk into the wood, the floors and ceilings are boarded in the same rough way, the doors are without any handles, but the key on one side, and, on the other, a piece of clumsy iron to pull it open by, and no stoves, but only hearths in the common rooms. I infer from these circumstances, that many of the useful arts, and a taste for comfort and neatness, are but in a low state in this part of Sweden, notwithstanding the steamboats and book shops. My cariole wheels are very much admired wherever I stop; they are, no doubt, well made; but are such as in almost every country parish in Norway, are made by

the wheelwrights for two dollars. Bedsteads are universally used in Norway by the poorest people. They are clumsy, to be sure, not unlike seamen's chests in shape; but still they are moveables, having a value as furniture. They are taken out to the green before the door in summer, and washed and scoured, and the rugs or skins forming the bedding are hung out all day, as regularly as bedding on board a ship of war. Here the common people sleep in fixed berths in the wall, one tier above another, as in a ship's cabin. This can neither be so clean nor so decent; as, from the much smaller size of the dwellings, there are not always, as in Norway, separate sleeping apartments for men and women. These may be thought very unimportant matters of observation, but they indicate, I conceive, a different degree of development of civilized habits, and modes of living in two countries, under circumstances nearly alike—and show, as in the comparative condition of the Scotch and the English people, that the best educated and most intelligent may have made the smallest advance in the habits and modes of living that denote civilization. There must be causes, altogether independent of education, which, in this richer and better educated country, keep back the development of those habits, as compared to its poorer and more ignorant neighbour.

"The rickety, decayed condition of the grey, water-soaked wooden houses, unpainted and unrepared, and the disorder of everything in the house-yards, gave the impression of thriftlessness and reckless poverty. It is the best in the country for many miles round, yet, in the course of thirty-five miles through this tract, I saw not one new house building, no repairs of the old houses going on, and the steadings and outbuildings very crazy. There is some cause for the want here of those outward signs of the well-being and prosperity of the country people. The wages of common country labour are much less than here in Norway—the only travellers, indeed, I met on the road, were labourers going to seek work in Norway. If labour sells at a lower price, it is evident that both the labourer and the persons who live by supplying the labourer, can abstract less of it from the simple necessities to bestow on the gratifications of life. But why are wages less in this richer country? Here are canals, steamboats, iron works, inland trade, and a great extent of land in cultivation in estates of all sizes, and towns to consume the produce. Why is the supply of labour greater here than the demand; while Norway, with a few or none of those advantages, is under supplied? I can only conjecture that, from the division of property in Norway, few are so entirely unconnected with it, and totally destitute, that they must sell their labour at any price. From the want of competition at any price, labour is both dear and bad in Norway; while in Sweden, there is a greater supply of that class who must live by work, and execute it well to get employment. This is good for the class of employers in Sweden; but there must be some unseen pressure in the social arrangements of this country upon the lower class, for it is not a natural state of things, that where employment is most abundant, wages are lowest, and the labouring class worse off."

The charm and pleasure of courteous and polished manners is also common among the Norwegians, nor is this confined to one rank, for all classes have nearly the same manners and language; and all are polite, kind, and courteous in their domestic intercourse as well as in society; the rough and uncivil treatment and manners of our workmen and peasantry to each other is unknown in Norway. They have not two sets of manners—one for company, and the other for the fire-side. Every one pulls off his hat or cap whether to friends or strangers; labourers, soldiers, and fishermen salute each other; and the children scrupulously taught respectful manners—bow to each other in the streets.

Even in Sweden, however districts occur in which the prevalence of good institutions impart comfort and prosperity to the inhabitants. Mr. Laing gives a charming picture of Angermanland, in which the manufacturing and agricultural processes were simultaneously carried on by the same population in connection with possession of the land by the bulk of the peasantry, and a co-existent equality in station. In every house the cheerful click of the loom was heard, and the banks of every rivulet had webs of linen spread on them to bleach. The manufactures are entirely domestic; the whole is carried on upon the little farm on which the flax is grown, and is managed by the females of the family, save the ploughing and sowing of the flax seed.—

"It is not, however, confined to linen for household use, or for the

family clothing. The linen is sold all over the kingdom; and at one little inn, Borsta, there was a table laid out, as we sometimes see in manufacturing districts in England, with products. I was shown linen which appeared remarkably fine, at one dollar forty skillings per ell, about three skillings sterling, and was told the whole piece of seventy-seven ells weighed only eight pounds. The people of these two countries, north and south Angermanland, seem to unite, on a small scale, all the advantages of a manufacturing and agricultural population, more fully than any district I have ever seen. *The land is all in small estates in the possession of the peasants. The men do the farm business: the women are driving a not less profitable branch of industry. There is full employment at the loom or in spinning, for old and young of the female sex. Servants are no burden. About the houses and inside, there is all the cleanliness and neatness of a thriving manufacturing, and the abundance of an agricultural population. The table linen laid down even for our glass of milk and piece of bread, is always clean; the beds and sheets always nice and white. Every body is well clad, for their manufacturing is like their farming—for their own use in the first place, and the surplus only as a secondary object for sale; and, from the number of little nick-nacks in their households, such as good tables and chairs, window-curtains and blinds—which no hut is without—clocks, fine bedding, papered rooms, and a few books, it is evident that they lay out their winnings on their comforts, and that they are not on a low scale of social well-being, but on as high a scale as such of our artisans as have a clear view of constant living by their trade."*

Having thus glanced at the moral statistics of the Country, it may not be amiss to notice the *physiques* with which we have no doubt the former have a very intimate connection. We have already alluded to the dwellings of the unmarried farmer servants; the married peasantry are not worse attended to. They have good roomy cottages, generally situated on the outskirts of the small estates, with grass for two cows and half-a-dozen sheep and goats; they hold this little farm for two lives, under a fixed obligation of furnishing so many days labour in the year, at a certain rate of wages; and with victuals which are both good and abundant. The labourer is entitled to throw up his holding at three months notice, but his employer has no power to turn him out so long as the stipulated work rent is paid; thus rendering the cottager virtually independent. The Norwegians of all classes are well fed, and take four and even five meals a day. The workman before going to his labour in the morning, has his cake of oat or bear bread, with butter, and a dram of the brandy distilled on every estate; at nine, breakfast, which is a substantial meal; at noon, dinner; and in the evening another meal similar to breakfast, with a dram; and as there is neither want nor restraint on the use of spirits, and as they might have more drams if they wanted them, they never exceed the customary quantity. Drunkenness is rare in Norway, even at fairs, where spirits can be had in abundance at 1s. 2d. a gallon. We submit these facts for the consideration of the tea-total societies in this country and else where; perhaps they may enlighten them as to the true causes, and of course the true remedies for excess in intoxicating beverages.

Mr. Laing has extracted a sound moral from his observations. The following picture of the condition of the middle and lower classes in Christiania, the capital of Norway, is delightful, and the reflections arising out of it, entitled to grave consideration. If our statesmen could spare time from party squabbles for supranacy, they might find in it the clue which would lead them to the adoption of measures which would speedily and effectually quell the now universal discontent among the same classes in this country:—

"Their tastes and social enjoyments come close up to those of the higher classes, and are the same in kind. Visiting each other, drawing, music, cards, assemblies, do not, either in England or Scotland, enter into the usual social enjoyments of our lower or even middle class; there is neither time or relish for them in the poor man's family, nor even in the thriving man's. But here all follow these enjoyments from state: these classes have their public balls, entertainments, and even masquerades. With us, such meetings of the lower orders would be scenes of tumult and riot, frequented only by the idle and profligate: the peace-officer would, in the end, be the master of the

ceremonies. Here young persons of both sexes, of unblemished reputation, belonging to the middle and lower classes, frequent them as freely and innocently as those of the higher class do their public entertainments; decorum and propriety are as strictly observed, and improper characters are carefully excluded. There is no evil peculiarly attached to these enjoyments from the low rank or conduct of the parties: if evil there be, it is common to all such enjoyments, whether followed by high or low. Is this community of tastes among the different classes of society, of good or bad tendency? *If these enjoyments be good for one class, they must, I conceive, be good for another: they have, undoubtedly, their humanizing effects on the character and manners;—their diffusion among all, serves to knit together the different classes by one common mode of living. It is a dangerous fault in the structure of society in Britain, that the higher and lower classes have too little in common with each other—too few points of contact: their enjoyments, occupations, modes of living, and amusements, are so distinct, that they live like different tribes, accidentally inhabiting together the same land.* It is perhaps the weightiest objection to the late alteration in the administration of the poor laws, and to the proposed alterations in the establishment of the grand juries, and of the local unpaid county magistracy, that these three links—had as they are said to be, alone connect the upper with the lower classes in England, by some kinds of common business and interests. Cut these away, and perform each business by paid functionaries, and the whole body of English gentry might fly up to the moon some evening in Mr. Green's balloon, and not be missed by the other classes. A participation in the same tastes, and the same kinds of social enjoyments and modes of living, would raise the lower class to a higher level in the scale of civilization, and connect the parts of the social body more firmly together. The evil of such an improvement in the tastes and habits of the lower class is, that, in the unhappy condition into which the financial difficulties of almost every government has plunged the great body of the people, the expense of what is necessary for the bare existence of a family is so great, that the most innocent enjoyments must be restrained, and even rare and moderate indulgence on the part of the labouring man is imprudent. This evil, however, does not belong to the diffusion of refined tastes and enjoyments, but to the effects of excessive taxation, and of a faulty distribution of property in society;—the mass of the community is obliged to make it the main object of life merely to live, not to enjoy. *It is a curious and lamentable truth, that, in this poor country, not producing, even in ordinary years, the corn it consumes by 200,000 quarters, there is, by the better distribution of property, and the better financial state of the government, a much greater share of enjoyments of life, and of a more refined kind, among the middle classes, than in Britain, with all her wealth.*

It is evident from this passage, and from the many of similar tendency to be found in the literature of the day, that the notion of the permanency of existing institutions is rapidly giving way among the reflective and leading minds of society. The question as to what description of social arrangements shall succeed those which inflict so much evil on all classes, must be determined by careful investigation of facts, not deduced from fanciful notions or closet-bred speculations. In this work, Mr. Laing has led the way with a masterly discrimination, when we take into account his previous training in a false school of ethics and economy, and the prejudices which must have required eradicating, ere he could draw such conclusions as the preceding.

His whole book is evidence of the evils of inequality and caste among men, and points clearly and powerfully to community of interests and exertions as the only remedy for social and moral evil.

We are convinced that each successive revolution by travellers concerning the statistics of nations will offer corroborative evidence of the truth of this position, and we earnestly hope that the influence to be thence deduced, will be more and more apparent to that class of British Society who have the power to avert the convulsions which threaten to terminate a longer continuance of our present policy. Would they take timely warning, the dangers which now hang over our heads might be averted; the position of all classes much improved, and a foundation be laid for the formation of a character for the next generation, far superior to that ever exhibited in any age or nation.

To the Socialist these things are consolatory, because they afford incontrovertible proofs that the state of society he aims at producing,

will indeed confer upon humanity the blessings he desires to witness all in possession of. They will increase his confidence in the sublime principles of the Rational System of society, and add fervour to his efforts for their promulgation among his fellow men.

We have, in conclusion, to acknowledge our obligations to *Tait's Magazine*, for the facts and statements in this and the preceding article upon the same book. The able and impartial digest of new works constitute not the least attraction of that cheap and most excellent periodical.

A LECTURE ON WAR,

BY SAMUEL BOWER.

It is a melancholy reflection to which a retrospect of the past history of mankind cannot fail to give rise, that so large a portion of human existence has been spent in the shedding of human blood. The fact is indisputable that of every by-gone generation, a great proportion have perished by the hands of their fellow men. In all countries, bodies of men have been trained and kept in leash until their rulers saw fit to "cry havoc and let slip the dogs of war" upon each other. Institutions have been framed to foster and encourage, and to give the ascendancy to the warlike propensities of our nature. States have reserved the highest honours and rewards for those who should most distinguish themselves by the butchery of these species. The deeds of the warrior have always been the principal theme of the Poet, the Painter, and the Statuary. To preserve their remembrance have temples been raised, the marble and canvases become instinct with life, and the flimsy scroll made imperishable by the impress of genius. Strains of unmeasured power or softest euphony tell of them; every ear hears, and every tongue repeats their names, and the burden of the chorus of ages, which ever sweeps o'er the sea of time, still is of those who delighted in war!

And how does it happen that the history of our race has been written in blood? Why have men foregone the joys of peace, amity, and concord, for the miseries of war, hatred, and disorder? Why have they given up the delights of home and the kindly intercourse of relatives and friends, for the hardships of the camp and the horrors of the battle-field? Why have they madly destroyed, instead of quietly and happily consuming the yellow harvest and the purple vintage? Why marred the beauty and mocked the harmony of nature with sights of woe and sounds of sadness, whilst they themselves were the beings defaced, and the suffering?

Shall this madness always prevail? Is there no remedy? Has philosophy among all its treasures no key to this evil? Has science no power to suppress it? Has morality no anodyne, no medicine to assuage the burning thirst for war? Yes, there is a remedy; Philosophy has not toiled through long ages in vain; Science is not now unable to cope with this giant evil; Morality is no longer a vile quackery, but fully able to heal the vices of our political and social state.

Whence have wars arisen? From the operation of our inherent desires: these desires blindly, ignorantly, but irresistibly seeking their own gratification. These desires or natural wants have always been under the direction of a false moral feeling, and operated in ignorance, of what man linked with man, and nation

with nation could effect. The first wars among the primeval inhabitants of the earth, were for the carcase or skin of an animal, the possession of a cave, or the range of a forest; then for the power of ruling, for territory, castles, ships, slaves, and the material of pomp and pageantry; and lastly for popular applause; the shout of the multitude, or its awe-stricken silent homage; for a statue, a temple, or a poem. Such have been the ignoble incitements of your Alexanders, your Cæsars, your Napoleons; and however little it may suit their admirers, truth compels us to affirm that the memory of such men is not more worthy of being kept in honour, nor their example held up to us for imitation, than are the memory of a Turpin, a Shephard, or a Burke.

The same ignorance of the nature and capabilities of man, the same false morality, the same disregard of the welfare of his fellow-being, have always distinguished the Warriorsmonarch and the Brigand, the slayer of thousands and the destroyer of the single family or traveller. Yet have our moralists, our priests and our law-makers, constantly held up as examples worthy of the imitation of our youth, the "murderers of millions," whilst the hero of a single butchery has been denounced as a villain, deserving only the execration of mankind! It has been held to be perfectly moral and just in a nation to enter a neighbouring country to seize upon it, to despoil it, to murder or enslave its inhabitants, but most immoral and intolerable for individuals of the same nation to despoil, enslave, or murder each other!

This is miserable morality, yet it is the morality in vogue. It is the morality of the Crown, the parliament, the courts of law, and the church; you will find it in the list of army promotions, and in the rubrics of the law and the establishment; in the book of the Peerage and the Newgate calendar; in the thanks of both Houses, followed by a Dukedom and a pension after the wholesale carnage of a Waterloo, and in the procedure of a court of assize, the awful sentence of the Judge, and the act of cold-blooded strangulation on the body of a Thurtell, after a single butchery. It taints the whole of society; every channel of instruction is filled with the poison; it is conveyed in precept and example in our schools and at our homes.

We read with delight the exploits of the so-called heroes of Greece and Rome, and are prepared to emulate them or to admire attempts to emulate them in others. And what care is taken to counteract the corrupting examples, to divest them of their dazzling glare, to strengthen our horror of blood-shedding, and point out the way to acquire true honour and esteem whilst living, and an immortal name with our fellows after death. The bells ring and the bonfires blaze: for what? "a victory!" Our brave countrymen have slain ten thousand of the King's enemies, a town is sacked, or a fleet captured, or sent to the bottom of the sea! What a thrill of exaltation runs through the youthful mind just fascinated by the history of the "great" man-killers of antiquity! Another hero, and in our own day too! why should not we also win our battles?

Every thing fans the flame; our fathers read in our hearing the glowing accounts in the newspapers of the "glorious victory"—they meet to celebrate the event—the procession, the martial music, the flaunting colours,

the *feu de joie*, the illumination—every thing tends to create and strengthen the ardour for legal homicide. The ennobling sentiments and feelings of our nature, pity for our fellow-beings, and the desire to minister to their happiness, are completely deadened in the phrenzy of that inhuman joy. Oh, how would the blush of shame mantle on our cheeks, if, in the midst of that savage revelry, we could picture the multiplied woes of the event we were rejoicing over, the bodily pangs of the victim of war, the deep-seated wringing pain, the convulsive throb, the hellish thirst; his anguish at the thought of his far off and never-more-to-be-enjoyed home, the mourning on that theretofore cheerful hearth, the loud agony of the mother, the quiet but not less deep suffering of the father, and the wailing of the lover or the widow. How astounding would be the discovery of our folly, could we know what wealth of happiness we give up for such triumphs. Every item in the fearful account of human suffering, every act of tyranny, every feeling of oppression; the unnumbered woes of poverty; the fear, jealousy, and callousness of wealth; the animosities of party; the quarrels of families and individuals—all owe their origin to the false morality which inculcates that every one may strive to become a master over his fellow-being. Mis-calculating ignorance! Can men quietly submit themselves to be in any form the slaves of their fellows? Does not the same instinct which impels one man to aggress, also incite another to resist? Are not their wants the same and to be gratified after the same fashion? And are not two men united stronger than two separate? Will they not hunt down more prey, raise more food from the soil, and build a more comfortable dwelling with less labour? If they oppose each other in the forest, will not their prey fail them? If they resist each other in the field, does not the plough stand still? If there is dissension in the quarry, will not the progress of the building be stayed? And if mutual assistance and concord be advantageous between two individuals, why not between all the individuals of a country, and also between all of that country and every other? And how advantageous, how powerful the union of nations! If the strength of two individuals is greater by but a thousandth part when united, than when in a state of separate exertion; it is scarcely in the power of numbers to express the increased strength that would be gained by the co-operation of nations with each other.

The value of co-operative exertion has indeed been always partially seen by mankind, and every form of society, is a more or less imperfect contrivance for securing the greatest amount of such value. That all have failed to secure that object has been solely owing to the fatal error through which men have been incited to contend with, instead of rendering aid to each other. But vast as has been the loss thereby sustained, it would perhaps be an evil of greater magnitude, to suppose that that principle should continue to prevail, or that much of its power is not spent. No, the error cannot endure. From the moment that two human beings first united their powers to obtain an end which neither singly could effect, it has been perishing—slowly it may be, but not the less surely perishing. The first act of human co-operation created the certainty of the end of the human strife; the truth was but faintly uttered then and few heard it; every succeeding year, however, told

more loudly and to greater numbers, of its coming; and now more loudly, more vehemently than ever, and in the ears of more of the human family than ever is the welcome truth proclaimed.

What is the condition of man now, his power, his resources, as compared with the condition, power, and resources of the earliest of his race? Time was when man's wants were ill supplied, his clothing was wretched, his food scanty, his dwelling miserable and cheerless; his mind vacant, his pleasures few and sensual; privation rendered his body an easy victim to disease; ignorance gave to superstition empire o'er his intellect: to him nature was an occult being, the earth a parsimonious mother; he deemed it impiety to pry into the secrets of the one, nor knew that these were the springs by which to touch the bounty of the other.

Cycles of time have been filled, and mountains of evil which were, are not. Plenty is abroad on the earth, and want exists only through sufferance. Truth has grown a giant, and bears oppression in his high places. Knowledge has proved pain invulnerable, and superstition a cowardly demon. It has been found, that for every pain there is an antidote, for every evil a more powerful good; that error is weaker than truth, that oppression is a suicide, and justice immortal.

And to what do we owe this vast increase of knowledge and power? What is it that is thus taking from labour its sting, disarming coercion of its rod, and scaring superstition from her prey? What is it but the principle of united exertion continually evolving new power from our social combinations. Carry out in imagination only (happily the reality is impossible) the principle of separate exertion of every man acting for himself, without regard to the welfare of his fellows—admit that every one ought to endeavour to become a master over his fellows, and what have you? Not society, not peace, not harmony, but anarchy, war, discord, and the complete annihilation of the species. It is then the principle of union, of equality, which alone saves mankind from the full penalty of our bad, supremely bad, moral principle. Whilst original ignorance of man's nature and powers has been continually urging to dissension and war, growing knowledge has been from time to time counselling peace; whilst the primitive notion of a separate interest has been continually inciting us to depend upon our individual selves, and in disposing us to give or receive aid, the perception of good accruing from a union of endeavour has been as constantly furnishing motives to an opposite course of action,—to merge our individual interests in one general or universal interest, to combine our separate powers and direct them for the equal good of all. And most consolatory it is to know, and to be able to demonstrate that to the principle of united exertion and interest, of equality, peace, and social love, belongs an increasingly accelerative force, whilst to the opposite principle belongs an influence which decreases daily more and more rapidly. The substitution of the former principle for the latter, among a body of men, would now be far easier than at any former period, inasmuch as there is a more palpable misdirection of our acquired powers in the existing state of society; and as the contrast between the advantages of the one and the other, would be far more striking than at any by-gone period it could have been, men have experienced the evils of

war in all its shapes, and they long for peace; they have tasted some of the blessings of unity and concord, and they are sick of the disorder and turmoil which has no object, save its own continuance; their cares press heavily upon them, and they find no rest; gladly would they escape from the bickerings, the jealousies, the deceit, the heart-burnings, the vexations, the suicidal cases of present society. And who shall show them the way; who shall show them how easy it is to escape, but you who have found the clue to the labyrinth of error? Upon you and those who think and act with you, it depends to effect, in a shorter period than ever revolution was effected, a revolution which shall destroy for ever, war and all its horrors; war at home and abroad; the war which, by sabre and shot, leaves its tens of thousands on the battle-field; and that war which, by a slower, but equally fatal, method, destroys in our factories, our workshops, our fetid courts and alleys, its millions; and which finds its prey in all places where competition and individual property exist, and among all who contribute to continue their existence.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY V.

We are informed by astronomers—whose means of acquiring such knowledge it is easy to understand—that the *orbit* of Uranus, which seems to form the boundary of the solar system, is not less than three thousand millions of miles in diameter, and that this extent of space, which exceeds all power of comprehension, is as nothing when compared with the distance of one *fixed* Star from another. We further know that myriads of such *fixed* Stars enter into the composition of one of those bright clusters, called "*Nebulae*," and that many of these clusters—which appear to be whole systems of *Suns*—are placed in every part of the heavens, at such inconceivable distances from the earth, that, when viewed through Telescopes, even of the highest power, they are visible only as a point.

We are further informed that all the enormous bodies, satellites, planets, suns and systems, which compose this wondrous whole, play around one another with the velocity of thought, and yet with movements so regulated, and so fixed by unchangeable laws, that they *must* have done so, and must continue so to do, throughout eternity. Now when to these astounding facts we join the *reasonable* conjecture—that in all probability this system of things extends into *boundless* infinity, we are overwhelmed at the contemplation of the unspeakable wisdom which governs and directs the whole.

Again, the Microscope discovers that almost every substance existing near the surface of the earth, and even the whole surface of the sea is peopled with living beings, many kinds of which are so small that myriads of them are to be seen disporting at large on a single drop of water, and yet each of these minute creatures is completely organized, and as well qualified for the enjoyment of life, within a limited range—as any of the largest animals—or even as man himself.

When we seek to discover *the means* by which these countless millions are sustained, a new kind of astonishment overwhelms us. Some subsist on roots, leaves, stalks, and even on wood, but by far the greater part prey on animals, and when it is considered that the vegetable substances on which some classes feed are covered or perforated, and inhabited by animalculæ, it would be no great exaggeration to affirm that *all* living creatures prey upon one another, and that the apparently most *inoffensive* kinds are in fact the greatest *destroyers* of life; for while the eagle or the lion is daily maintained at the expense of a *single* life, the ox or the sheep which feed on grass, destroy *myriads* at every mouthful.

The class, which, in any region, is superior in strength or cunning to every other inhabitant, as for example, the *pike* in small rivers or ponds, the *crocodile* in large rivers, the *shark* in the ocean, and the *tiger* in the forest, when pressed severely by hunger, devour their own young, and thus preserve the balance between *supply and demand*. Man, in a savage state, is often reduced to a similar necessity, and having once polluted his tongue with this horrid food, is known to prefer it as a luxury. If reliance can be placed on the *new science*, "Geology," this carnivorous system began with the first race of animals, and had existed in this planet, ages anterior to the existence of man—who is consequently so far exonerated from blame as the *introducer* of death—for great part of the fossil remains from which our geologists have drawn their inferences, are manifestly those of *carnivorous* creatures. Be this as it may, the manner in which carnivorous animals are furnished with means of destruction exhibits the same wisdom and consummate skill, displayed in every part of nature, and the mechanism of these creatures is so strictly analogous to that of the most gentle kinds, and so much in harmony with what appears to be the *general design*, that every considerate observer must be satisfied that the *whole* arrangement proceeds from *ONE universal* intelligence! What the ultimate purpose of this design may be, is, perhaps, inscrutable to the human mind; but if it contained neither terror nor pain—if toil were as pleasant as ease, or privation as luxury—if to be hunted and eaten, were as delightful as *to hunt and to eat*, few persons would refuse to acknowledge the benevolence of the whole scheme—but as destruction is often attended with cruelty on one side, and with agony on the other—as oppression is frequently *mere wantonness*, and tortures are hourly inflicted *for sport*—it is impossible to deny that the enjoyment of life, especially for *thinking* creatures, is allayed with much severe and *apparently* needless sufferings.

Now man has, at all times, felt much dissatisfied with his allotted share of this *common* suffering, which, after all, appears to be only a rigorous kind of discipline, employed to goad him onward in the up-hill path of improvement, and to bring into generous exercise the latent sympathies that lie buried in his breast; but instead of using the gifts conferred by nature, and the powers unfolded by experience, for this holy purpose, those to whom these advantages were granted, have used them for their own exclusive aggrandisement, or perverted them into instruments of oppression and extortion.

We do not, like many, presume to fathom the depths of omniscience; but it is evident from the very fact that even this *perversion* is only another part of the divine system of discipline, for it has at length disclosed the infallible

means by which all those *reasonable* desires which, for want of proper gratification, have hitherto rendered men *selfish*, may be gratified even to satiety, by the simple operation of becoming *social*; and with respect to all those desires which are proved to be *unreasonable*, it has revealed the most gentle means by which they may be speedily eradicated.

In the progress of these discoveries, however, many fanciful and even fraudulent schemes have been devised, to justify or to conceal the designs of *selfishness*. We wish to be charitable, and are resolved to be just; but find it impossible to overlook the notorious fact that in every age and country, all those *benign* revelations which the Gods have from time to time disclosed for the general benefit of mankind have produced no visible effects, except to render a favoured or a crafty few inordinately rapacious and cruelly oppressive, and to plunge the deluded multitude into helpless ignorance and hopeless misery.

We do not mean to deny that revelations are possible. As the appetite for them is so general, means, for its gratification, have doubtless been provided; but a moment's reflection will convince us that nothing is more easy, nor, indeed, more tempting, than to set up pretensions to such favours, and accordingly, nothing is more common than for man to do so: if, therefore, we do not wish to be juggled out of our senses as well as our rights, it behoves us to examine carefully and dispassionately the grounds on which such pretensions are formed, and we generally find after such investigation that whatever might be the *nature of the God* who made the revelation, it is scarcely possible to believe that the GOD OF NATURE can be the same.

It is not surprising that *wise*, nor even that *benevolent* men, should, in times of general ignorance, and while knowledge was imparted with difficulty, have employed the terrors of superstition to reclaim savage tribes from their barbarous state, to deliver oppressed nations from slavery, or to restore peace and order after political convulsions; because, on such occasions supernatural fears have greater influence than mere human authority; neither is it surprising, after such means have succeeded in one country, that the chiefs of more barbarous tribes should imitate the example, or borrow the institutions of thriving neighbours, with a view of bringing their own turbulent subjects under the regulation of law, and the benefit of tithes and taxes. Such was the policy of Moses, of Esdras and Nehemiah, of Numa, of Ptolemy-philosophers, Constantine and Charlemagne, of Ethelbert, Marco, Copac and of Bonaparte; and though the final consequences are always to be deplored, we can hardly disapprove of the first intention. But, that in a country like this—that here, in England, in the nineteenth century of religious and sectarian discordance—in the midst of wealth, power, and science—after the experience of so many ages of frustration and disappointment—that now with the perfect knowledge of those facts which occasion the rise and fall of empires—and, above all, that now, when the means are so well known by which a permanently good, pacific, and happy character might be given to the present, and all future generations, it is a thing most deeply to be deplored that grave, learned, and even scientific men, should merely, for the sake of enjoying a momentary elevation, persist in forcing into infant minds the crude conceptions of our barbarous progenitors, mixed as they always are with injustice, baseness, low-

news and treachery, and productive as they ever must be of contention, insanity, and suicide!

How can the fruits of benevolence, love, and justice, be expected to ripen in minds which, from the first dawn of reason, have been solemnly taught to regard the treachery of Jacob—the cruelties of Moses—the rapacity of David—the lasciviousness of Solomon, &c. &c. &c., as qualities which merited the approbation of heaven? or how is it possible to restore to such minds the natural perceptions of right and wrong, much less to build on such a foundation the solid structure of a sound understanding? The imagination of almost every individual having been bewildered in early life by the infusion of incomprehensible ideas, discord inevitably ensues on the subject of faith and morals; each individual thinks every one wrong but himself, in which opinion he wanders but little from the truth, and could he but extend his charitable rule to one person more, every difficulty would be obviated; for then they would be all right together. X.

UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

BRANCH NO. 59, ARLINGTON.

WHEREAS a requisition has been presented to us, signed by certain inhabitants of the town of Arlington, in the county of Middlesex, requesting the grant of a charter to open a branch of the Universal Community Society of Rational Religionists in that place:—Now, therefore, we, the Central Board of Directors, by virtue, and in pursuance of the power and authority vested in us, and being assured of the fitness of the parties applying, do hereby grant a charter to the said applicants, authorizing them to open the fifty-ninth branch of the said Society, in the town of Arlington, aforesaid; such charter to remain in force so long as the constitution, laws, and regulations of the said Society shall be kept and maintained inviolate by the members of the said branch.

Signed, by order and on behalf of the Board, this eighth day of July, one thousand eight hundred and thirty-nine.

HENRY TRAVIS, Vice President.
RICHARD BAWLEY, Secretary.

Board-Room, 30, Bennett's Hill, Birmingham.

TO CORRESPONDENTS.

CENTRAL BOARD.—All individuals lately written to by the general Secretary, are requested to reply as soon as possible, in order that the Books of the Society may be closed up to the end of July—previous to the publication of the accounts of the Association and Community Society.

A LOVE OF NATURE, &c. misunderstands the article referred to. The illustration was simply given to prove the universal ductility of organized beings—and the foolery of crying "it can't be done, because it is not natural." There is not the slightest countenance given to the notion that cruelty should be employed, even with the beings referred to; kindness would be the most potent influence.

H. GORDON'S communication contains much good sense, but its incorrectness unfit it for publication; besides which the subject possesses no general interest.

PENCIL-EM'S SKETCH, is spiritual and correct but too caustic for our pages.

J. E. EAMONSON shall be submitted to our publisher.

"AN ORIGINAL SONG" and verse by J. C. are not up to our standard. And received. Previous to commencing the series, we should like more copy in hand.

POLITICAL AND MORAL ECONOMY OF SOCIALISM is our next.

LETTER to the Marquis of Linton, on Education, next week.

BY A LETTER FROM MR. OWEN, WE UNDERSTAND THAT HE IS TO LAY THE FIRST STONE OF THE NEW HALL OF SCIENCE, IN MANCHESTER, ON MONDAY NEXT.

ALL LETTERS AND PARCELS to be sent free of cost.

THE NEW MORAL WORLD.

Saturday, August 3, 1839.

BRINDLEY'S LECTURES.

Our readers will find in the "Progress" an account of this person's proceedings at Wolverhampton, which have been furnished us by a highly respectable gentleman, upon whose mind the exhibition of the qualities he chronicles, have produced a not unnatural disgust at such principles and conduct, and driven him into our ranks. We know that this has been the case in various other towns where this violent representative of the bigotry and uncharitableness of the age has made his appearance. Were we to consult the progress of our cause we should wish for his continued labours in the same field, but it gives us no pleasure to see our fellow-creatures the victims of such insane passions as those which influence alike the speaker and his audience. By the *Ten Towns Messenger* we learn that he has been pursuing the same course in Dudley; and we cannot but think that he has shown a wise discretion in remaining in a part of the country where he is entrenched behind the ranks of "Conservative Operatives," rather than venture, according to his promise, to Leeds and Bradford, where his reception might have been in a somewhat different fashion.

We "bide our time," however, and meantime feel thankful for the aid of this unconscious ally in awakening public attention to, and stimulating thought upon the principles and plans of our Association. Whatever tends to promote this object is felt to be a benefit by us; because we desire only the supremacy and the practice of truth—and discussion is the best means of attaining that object.

We have to acknowledge the receipt of many Newspapers from various parts of the country, containing notices of Mr. OWEN's presentation to the Queen. We had prepared these for insertion with a commentary upon them, but a press of matter has caused them to be excluded this week, after a portion were in type. They shall appear in our next.

PROGRESS OF SOCIAL REFORM.

LONDON.—Mr. Fleming lectured in the Morning, on laws in opposition to nature, and religions of mystery; and, by reference to the state of things, as disclosed in the "Constabulary Report," not only shewed their inutility in repressing crime, but, by an examination of the principle on which both were based, shewed they were the principal causes of the evils complained of; and that *Church and State*, as at present constituted, required to be entirely re-modelled before virtue and happiness could be hoped for among the people. In the Evening he contrasted the competitive and co-operative systems—and took Dr. Harris's celebrated Prize Essay, "Mammon," as evidence of the present state of the Church and Society. The lecture was well received.

BRINDLEY AT WOLVERHAMPTON.—Brindley has been lecturing here last week against what he describes in his bills as, "the errors of the Atheistical system, called Socialism;" to which was appended a challenge to "Mr. Campbell, or any of Mr. Owen's emissaries."

The first lecture was delivered on Tuesday evening last, in the National School-room, to a numerous and highly respectable audience. G. B. Thorneycroft, Esq. a highly respectable iron-master, was called to the chair, and a more impartial, more honest, or more straightforward gentleman could not have been chosen, although a Torc parson's warden of the Collegiate church. After an hour and a half of strange declamation and lies, which Mr. Brindley called his lecture, Campbell was allowed half an hour to reply, and then ten minutes was allowed each speaker afterwards. Both were loudly applauded, and Campbell made a beautiful allusion to the riots of the evening previous at Birmingham, as a proof of the present irrational state of society. Brindley, as usual, interrupted him as often as he could, but the worthy chairman insisted upon Campbell being heard his full time. A clerical gentleman, in no great odour even with his own party, was very conspicuous in his interruptions of Mr. C.

On Thursday evening the second lecture was delivered, or rather belated. Campbell was again at his post, and although bullied and interrupted by Brindley, the chairman insisted on fair-play, and put him down several times. The number present was greater than on Tuesday, and a very strong feeling was evinced in Campbell's favour. For when the high-church party, (and their fanatical dissenting dupes, always fond of noise, either bell-ringing, shouting, or *Conservative* fire) called for three cheers for Brindley, and gave them, some person shouted Campbell, and three cheers of a much more fervent description were given instantly, notwithstanding the groans of the pious.

On Friday, the third lecture was to be "performed." I now come to the worst part of the business. The Brindley party were evidently fearful of a defeat, or something like it, from the feeling shown towards Campbell on the previous evening. They, therefore, mustered very strong; one large draper's shop, I am assured, turned out its young men for the occasion, although they are usually kept in slave-driving subjection until ten o'clock at night, and then go out to improve their minds, and recreate themselves, I presume, afterwards. However, at eight o'clock, the period at which the lecture ought to have commenced, it was stated, as I afterwards understood, that Brindley had gone to Liverpool, and was not returned, but would probably be there shortly. When I entered the room, Campbell was lecturing to the audience. The clerical gentleman above-named, occasionally interrupting him. A great deal of noise was made about the late *Bilston Bible-burning* story. At length Brindley arrived, and about half-past nine began his lecture. The other two were civil and discreet discourses, in comparison. On he went at railway pace, bellowing out his denunciations and anathemas, vilifying and blackguarding Socialism and Socialists, in the most vile and disgusting language. About eleven o'clock he concluded the most abominable specimen of high-church Billingsgate, and Tory intolerance and invective, combined with libellous attacks on private character, ever listened to by any audience. Campbell personally came in for his share, and will it be credited that a meeting of Englishmen, in 1839, refuse that fair-play, of which they boast so much, and would not allow Mr. C. to reply. Their feelings and prejudices had been so wrought upon by the gentleman in spectacles, that they appeared to have lost their senses. Several resolutions, condemnatory of Socialism, and thanking the *high-church* body for his beautiful exposition of them, were put, and, of course, carried. As an instance of the madness of some parties present, they wished to prevent Campbell from seconding the vote of thanks to the worthy chairman, which, however, he did, and which was carried by acclamation, and which, for the honour of the town, I am proud to say Mr. Thorneycroft really and fully deserved. Thus concluded this most disgraceful display of intolerance and bigotry. Brindley's absence was a mere *rose des guerres* of his party, to prevent Campbell an opportunity of replying. Having lectured first, they said he had no right to speak again. Brindley's enmities were thus left uncontradicted, and his appeal to their passions triumphant. I am assured many parties were admitted without payment, and, of course, the Operative Conservative door-keepers knew their men. I am told a subscription is on foot for Brindley, so that Judea, like he, will get another thirty pieces of money, and probably another bible. I wish they would print him a large copy of the 13th chapter of the First Epistle to the Corinthians. Its perusal would do him good if he can but understand it.

Numbers of highly intelligent and respectable individuals, who were altogether opposed to Socialism, were disgusted with Brindley's conduct, and also with the conduct of those by whom he was supported. They naturally ask, "does this man call himself a Christian?" and do those who support him do so for religion's sake? Then what is Christianity? and what is true religion? Not "a love of your neighbour;" not "the charity which suffereth long and is kind;" "envieth not;" "vaunteth not itself, is not puffed up;" not the charity which "rejoiceth in the truth?" For if these are a test of Christianity, Brindley and his backers are not Christians—Campbell, and those who think with him, appear much nearer the mark. The Brindley-monsters must be the real Infidels.

This contest will do much good in Wolverhampton for the cause of Socialism.

FROM A CORRESPONDENT.

HYDE, July 16.—Many of the young people of this neighbourhood, who were formerly accustomed to frequent those nests of iniquity, and moral corruption, public houses, have now, in consequence of the moral light which has broken in upon their minds, begun to favour us with their presence at our amusement night. In addition to our amusement nights we intend to intersperse them with PUBLIC *FRATERNAL* VALLA which we trust will prove an excellent auxiliary to the dissemination of our principles. One of these public *fraternals* took place on Saturday evening last, the 13th instant at our usual place of Meeting, the Working Men's Institution, to the high gratification of those who were present. About 200 sat down to partake of Tea, after which

we commenced our Social amusements. We sang, as a prelude, the first Festival song.

A short address was then delivered by the chairman, on the fatality of differing with each other, regarding any of the peculiarities which any individual present, might possess; and also, that they ought, as human beings, to endeavour to enhance each others happiness to the greatest extent in their power, without any regard to class, sect, party, country, or colour; after the address, the song, country dances, quadrilles, recitations and games, were continued in regular succession, till about twelve o'clock, when the whole assembly separated, highly delighted with the evening's amusements, I never spent an evening with greater pleasure. I was not surrounded with companions who were endeavouring to destroy each others happiness instead of increasing it. No! every countenance seemed to be animated with smiles, which to me were indications, that the time was not far distant when that glorious and ennobling precept would be realised, which the priesthood of the world have so long landed in their pulpits, yet so seldom practised in their dealings; viz. *Peace on earth, and good will to men.*

I did not here behold the father spending his week's earnings for the purpose of gratifying his own selfish desires, while his unhappy wife and children were pining in destitution. I did not see men and women indulging in the disputes which are generally concomitant with gin and *parabrot*'s shops; no, thought I, these meetings and festivities are calculated to hasten the period when mankind shall view their past proceedings as formidable barriers to wisdom and happiness. And here, I would just relate a circumstance which occurred, which will be sufficiently illustrative of the beneficial effects of these festivities, provided they are conducted with order and propriety. I was informed by a friend that a couple of persons, no doubt from the false views which our opponents had circulated respecting us, brought with them a quantity of spirituous liquors, thinking, no doubt, that our amusements were somewhat similar to those generally held at public-houses, but they were mistaken; and our friend informed me afterwards that they were surprised at the order and unanimity which pervaded—at the harmless, but exquisite enjoyments,—and that they were woefully deceived. They, therefore, resolved never to bring any more spirituous liquors to such meetings. We had a few friends from the various branches around. Some of our friends from Stockport were arrayed in their community dresses, and contributed greatly to our amusement.

On Sunday following our talented friend, Mr. Lloyd Jones, delivered an excellent lecture to a numerous and respectable audience, who listened with great attention. The lecture was chiefly an examination of the multitudinous nostrums set forth by various grades of reformers. Mr. Jones was obliged to return to Manchester, to lecture in the Carpenter's Hall, in the evening, in consequence of the great excitement created there by the Discussion betwixt him and Mr. Pallister; however our friend Mr. Spiers, of Hadfield, officiated in his stead, the audience was considerably larger in the evening than in the afternoon, there could not be less than four or five hundreds present; the lecture was an excellent discourse, many of the audience expressed their unqualified approbation of the lecturer's mode of reasoning. The whole of the day's proceedings and of the preceding evening went off exceedingly well for Socialism, and we anticipate much good from this mode of proceeding. The Socialists have nothing more to do than to organise themselves in a proper manner, and to conduct themselves judiciously in all their transactions, and despite of the puny efforts of all their opponents, their principles will progress and ultimately raise a superstructure of society, which shall secure to the whole of mankind virtue and happiness, upon an immutable basis.

JOHN PHILLIPS.

NEWCASTLE DISTRICT.—Mr. Campbell lectured on Sunday, the 13th instant, in the Music-Hall, on the Marriage System, to a crowded audience. Considerable discussion followed. The public mind is beginning to be disabused of the slanders our enemies have taken such pains to propagate on this subject. During the past week, the committees have been making the arrangements for the coming discussion between the Rev. J. Barker and Mr. Campbell. No day is at present fixed for it. Yesterday Mr. Campbell lectured in a beautiful compact building, lately held as the exhibition room, of the Northern Society for promoting the Fine Arts, which has been entered upon by our branch. There was a very respectable and attentive audience. Some discussion followed, between a Chartist and the Missionary, on the subject of a National Bank. Mr. Campbell evinced much information on the subject of Political Economy. A discussion takes place to night. All goes on well.

G. BARKER.

READING, BERKS, JULY 26, 1839.—Ever since we obtained our Charter, we have been endeavouring to procure a convenient building where to meet. In the meantime we have met at such others

houses, and read and conversed together upon the social principles. At length we had the offer of the Theatre for a few months, which we secured in the meantime, and we hope by the time our term expires, to get a suitable place for a permanent. Mr. Owen paid us a visit, and opened the Theatre on the evening of the 2d instant. We were pretty well attended. He lectured also on each of the two following evenings. We witnessed, for the first time, his naming a child belonging to one of the members, with which the friends appeared well pleased. There was as usual a great deal of pro and con in the town at the taking of the Theatre, and substituting the words "Social Institution," instead of Theatre, in large letters, in the front. The Clergy, both in and out of the establishment, were not wanting in exhortations and warnings to their flocks, not to come near the place. In fact, the sectarians, all through the town, from the parson to the Sunday school children, were all put into motion to frustrate the good intentions of the Socialists. We gave every publicity we could by means of advertisements and hand bills. We now meet every Sunday morning and evening. Lectures are read and delivered by one and another from among us. Our Sunday evening meetings are very well attended. We have a piano-forte, and another instrument or two, and we have singing and music three or four times during each service, which gives great satisfaction. The friends meet twice in the week besides, for mutual improvement in the new principles, and in singing and music. A public service also one evening in the week. A great number are favourable to the principles, but as yet are afraid, on the score of business, &c., to put down their names. A short time ago, I was the only one in the town, and I hardly dared to open mouth. Now twenty-two members, and every one using his endeavours, by circulating books, tracts, &c., and speaking upon the principles, at every opportunity, thus becoming local missionaries, and keeping the subject alive in every direction. A boy is sent round the town every Saturday with a placard, on a board and pole, announcing the meeting of the Socialists for the next day, hereby stirring up their pure minds by way of remembrance." When we consider what a sectarian priest-ridden town Reading is, we feel astonished at what is already done, and could hardly have thought it. We expect Miss Reynolds here shortly to give us a course of three lectures, but we think it advisable first to have Mr. Bailey, or some other able missionary, to give a lecture or two. It was thought proper also to wait a short time that the prejudice which exists against entering a Theatre, especially on a Sunday, might wear off. Tracts and other useful little works are being circulated and read in every direction, and are silently operating like the "still small voice." It appears now to be the policy of the three P's—the Press, Parsons, and Public here, to act on the silent system. But as Mr. Owen observes, "Silence will not retard its progress, and opposition will give increased celebrity to its movements." We are told that the first estate taken for community is situate about forty miles from hence. Some of us talk of taking a trip thither to spy out the land, and report thereon, to those who are inquiring the way to Zion, with their faces thitherward. I forgot to mention that at the close of each service, a friendly conversation takes place on our principles, which is very pleasantly conducted, and which no doubt will be the means of doing much good. On Wednesday evening last, I delivered, for the first time, a lecture of my own composing, describing what Socialism is, and showing its superiority over every other system.

DAVID VINER.

CHELTENHAM, July 15th, 1839.—Extract from a letter from Cheltenham:—"You will, no doubt, be pleased to hear that our numbers continue to increase. Mr. and Mrs. Godwin, Mr. Wells, and several others have become members since you were here." Mr. Wells was one of the Unitarian lecturers, and well known as a most intelligent and industrious supporter and lecturer to several Mechanics' Institutions in Gloucestershire. Mr. Godwin is the gentleman who presided at the discussion betwixt the Rev. Mr. Cunningham and Mr. Campbell, at Cheltenham, and then was a firm supporter and member of Mr. Cunningham's congregation.

BRIMMINGHAM.—Influence of Socialism on the Military. The late destruction of property in Birmingham, has brought around the town a considerable addition to the usual Military Force, among which are the Warwickshire Yeoman Cavalry, principally composed of independent gentlemen, farmers, or their sons.

A troop of this corps have, for the last week, been stationed at Handsworth, the Coal Bank Tavern there being head quarters.

On Monday last, the Birmingham Socialists held one of their usual Summer Festivals, at the Coal Bank Tavern, which attracted the notice of the soldiers stationed there, and some anxiety was expressed in case they would interfere and destroy the harmony of the meeting;

* This is a cheap and effectual mode of giving publicity to our weekly meetings, which we recommend for general adoption by the branches.—Ed.

but so far from any unpleasantness taking place the "sons of war" were astonished and delighted with the crowded room of happy men and women enjoying the dance, the recitation, and the song, each endeavouring to make all as happy as possible.

For a time, the soldiers forgot their present trade of arms, and were invited by the committee to take a dance along with the ladies, which offer was accepted in the most gentlemanly and respectful manner; they choose their partners, the music swelled on the ear, and the citizen soldiers led their social partners down the crowded hall.

When the dance was over, one of the Yeomen in a most speech acknowledged the favour granted by the Socialists to himself and his companions, after which, Mr. A. Campbell, Missionary, thinking it a favourable opportunity to make known the social principles, addressed the meeting, in the following effect:—"Social Brothers and Sisters,—I have unexpectedly witnessed a scene just now, which has given me more pleasure than anything which I have enjoyed for some time. I have seen the citizen soldiers taken from their homes under the expectation of being the unwilling instruments of shedding human blood, mix up in the social dance, which I know, is much more congenial to their natures, than hunting their fellow men like wild beasts of the forest. When again they return to their various localities as I hope they soon will do, to tell their friends and neighbours how they were treated by the Socialists of Birmingham; and should they hear any thing disrespectful uttered against us, as in all likelihood they may, they will, at least, have it to say that our conduct has been social towards them."

In the course of the evening, they were again allowed to dance, after which Mr. Campbell explained the principle of the formation of character, and the nature and objects of "The Universal Community Society of National Religionists," which made a most favourable impression on all present; but more particularly upon the Yeomen, several of whom entered into a serious and interesting conversation with various members and expressed themselves highly delighted, and satisfied with our principles. Indeed, they all declared they had never during their whole lives seen so orderly and so happy a company; and that they entirely concurred in our principles, so far as they heard them explained.

Birmingham, July 24th, 1839.

HUDDERSFIELD, July 28th, 1839.—After a considerable lapse of quiet perseverance in the good cause of Socialism, we are about to celebrate the anniversary for the second time, of the opening of the institution we now occupy. On Sunday next, the 4th of August, lectures will be delivered in the morning and evening, by Mr. Geo. A. Fleming, editor of the *New Moral World*, and in the afternoon by Mr. Edwin Lunn. Between the afternoon and evening lectures, a Social Tea Party will be held, and on Monday evening, the 5th, a Social Festival will take place.

Our new "Hall of Science" is rapidly approaching a state of completion, and promises so far to be a splendid, comfortable, and consequently a costly one, and calls for great exertion for its support from the friends here. We intend, if possible, to open it in grand style in the course of two months or so. We are making great preparations for occupying it for some days on the occasion as a bazaar, comprising a variety of articles of utility and ornament. Several of our spirited friends here having proffered various donations towards that object in the shape of money and industrial productions.

We have appointed Mr. John Dickinson, tailor, 14, Commercial-street, Huddersfield, our agent, to receive any and all articles which our friends here, or at a distance, may be kind enough to furnish; and no doubt many of our friends in distant branches are sympathetically, and in the true spirit of co-operation, anxious to assist us in our hampered (but in result) glorious undertaking.

L. P.

GLASGOW.—We learn that the Branch here, have succeeded in obtaining a lease for three years of a Hall in a new building opposite Hutcheson-street, Irongate, for a Social Institution. It has an easy and convenient approach, and will afford accommodation to 6 or 700 persons; in addition to which there are good committee and other rooms. The branch are fitting it up for the reception of the public, the subscriptions for this purpose being given with great spirit and liberality. Every arrangement is making to give Mr. Jones a good start at the commencement of his mission in Scotland. Mr. Buchanan has been lecturing in Glasgow and its vicinity with good effect.

CHATHAM.—We learn that Mr. Owen delivered a course of lectures in the Social Institution, Rochester, previous to delivering those at Tunbridge Wells, noticed in our last. Much good will result from these lectures in this quarter. The opponents generally contented themselves with absence, and the clergy warned their flocks against attendance, by which their audiances were less than they otherwise would have been.

Dr. Coffin, of the London Branch, lectured here on the 24th of

July, in the afternoon, on Medical Botany. In the evening, on the Indiana and Shaker Communities; describing them from personal knowledge. The lectures were highly interesting and gratifying.

HACKMONDWIKE.—The perusal of the Social Publications has made several of the inhabitants here acquainted with the principles of Socialism, and also infused into their minds the charity which flows from the adoption of these principles. They are now able to perceive the folly and the vice of enmity, on account of religious and political differences of opinion, and the inutilty of several late exhibitions in their town, by both of these parties. The revengeful feeling generated in both, by false principles, false training, and conflicting interests, is only capable of perpetuating the evils of society, an opposite spirit with the adoption of a rational plan for the distribution of wealth would speedily terminate them.

SOCIALISM AS IT SHOULD BE ADVOCATED.

"TRUTH, WITHOUT MYSTERY, MIXTURE OF
ERROR, OR THE FEAR OF MAN."

To the Editor of the New Moral World.

SIR,—I cannot refrain from calling your readers' attention to the subject of an article, headed "Socialism, and the mode in which it is sometimes advocated," which appeared in Number 38, as my particular experience of Socialism and its opponents, has led me to adopt rather different opinions to those broached by your well-intentioned correspondent. His strictures, as well as those of some other of my Social friends, may be fairly deemed an impugment of the *moral propriety* and the *policy* of theological disquisitions, and of the exposure of the conduct of religionists which frequently ensues therefrom. My reasons for affirming that this course is justifiable and politic are thus grounded:—

First, then, as to its moral propriety: if it be the case that the Clergy, by consciously preaching falsehoods, thereby practice *imposture*; if, by thus acquiring the gains which notoriously appertain to their calling, they are in the constant commission of *fraud*; if, in injuring those who declare the truths which they oppose, they commit *persecution*; if, in short, these and other bad qualities exist in humanity, is it not incumbent upon us, by reason of the duty which we owe to the great "Science of Morals" we are engaged in promulgating, that we declare, undisguisedly, their existence, as being matters necessarily appertaining to that which we teach? Whatever might be urged against the teacher of any science who should disguise, distort, conceal, or deny, the most important facts of his subject, because of the strong prejudices of his ignorant audience, may be charged against us, if we seek, by any such unworthy means, to establish the science we are teaching. How considerably shall we abate of its value the Social Motto at the head of this paper, if we make it so important a matter—the *amount*, or the *kind*, of Truth we shall declare before men! I am the more anxious upon this subject, because I perceive that in thus degrading and subjugating, in a degree, the eternal, and all-powerful principles of Truth to the poor fanatical prejudices of men, we retard our *own* progress in intellectuality, and incur danger of sinking into mere temporisers and policy-seekers, instead of rising in our characters of pioneers in the work of Social reformation.

It may be that considerations of expediency should guide us in our operations—certainly so, if not at the expense of principle: but as, even thus, there must indubitably be a limit to the adoption of any such tactics—times and seasons when abstract principle should undeviatingly guide us—who shall decide when the necessary line of distinction is to be observed? How shall we find an individual, connected with each Social Institution throughout the country, with a mind so exactly poised between principle and expediency, and capable of modifying itself to every possible varying exigency, that he may safely be invested with the power of checking the language of Truth, when (if it can be) too energetically employed in the exposition of those obstacles which are opposed to the establishment of virtue and happiness? for, in connection with this it must be remembered that our advocates (at least in London) are most permanently effective when engaged in theological discussion, in which are irresistibly employed the eloquent out-pourings of the heart.

But, as a conclusive argument in favour of the *moral propriety* of a declaration of *all* the Truth upon any given subject, this course is, self-evidently, honest, independent, and worthy of a manly character; while its opposite, that which tends, it is too much to be feared, to perpetuate the present artificial state of society, in which the countenance is but a lying "index of the mind," and in which mere unmeaning conventionalisms are substituted for the true language of Nature, seems altogether a course the most indefensible.

I admit that your correspondent has not directly impugned the morality of the straightforward line of conduct which I desire to be adopted by the public advocates of our principles, as his chief objections are made on the ground of its impolicy; and as it is not sufficient for me to enunciate the axiom that that which is moral is necessarily politic, I will state the data justifying my conclusions on this part of the subject.

If I recollect rightly, Mr. Owen, when he first promulgated his plans, and even until within a few years ago, in no respect interfered with the religious belief of his countrymen: but during this interval his principles made but comparatively little progress, owing to the subjugation in which the minds of the people were held by the priests, who failed not to use their influence to keep all things in that state by which they pecuniarily profited. Hence, I believe, his determination to adopt a bolder line of conduct—to depend more on principle than expediency—with a view to remove those obstacles which were opposed to the establishment of his reforms;—and, I ask, will not a comparison made between the progress of Socialism in the latter period of its history, and that of the former, shew that the bolder course was the most politic.

Supposing that we chiefly restrict our advocacy of Socialism to its political economy, and tell our deluded brethren that they need no longer be poor, does not the parson teach them to hug their poverty, preaching "Blessed are the poor, for they shall inherit"—not the earth,—but "the kingdom of heaven," and that the poor man can more easily obtain this boon than the rich? If we tell them that there should be new

arrangements of society, to achieve the general happiness of mankind, does not the parson teach them that they should not seek to change our "valuable" institutions, subtly instilling that in *this life* man must endure "much tribulation and sorrow" to be rewarded *hereafter* with "life everlasting?" In short, while we refrain from an endeavour to break through the almost impervious crust of prejudice with which, from early life the native germs of truth, in the mind of man, has been enveloped; while we, whose minds have burst forth "out of darkness into marvellous light," delay to aid the troublous struggles of truth in others—so long will the evil-doers, the preachers of religion, continue to pursue a course which they erroneously believe to be identified with their *own* happiness, but which too surely destroys it, and that of their fellow-men who are subjected to their influence.

I may justly compare the several portions of society to a nation possessed with a desire to achieve, by a change of geographical situation, a greater degree of happiness than they ever enjoyed, or can possibly enjoy, on the portion of the globe which they at present occupy. A few, imbued with benevolent patriotism, having ascertained by explorations of the world that there is an uninhabited country, possessing all the requisites for human happiness, hasten to communicate the glad tidings to their countrymen, not doubting that *all*, but more especially those who are now suffering the extremest misery, will at once accompany them to the land "flowing with milk and honey;" where "the lion shall lie down with the lamb," and where "knowledge shall cover the earth as the waters cover the bed of the sea." But they are mistaken: only a few join them; the majority of their countrymen have been taught that they shall be taken up to the Moon, or to the Sun, or to the great belt of Saturn, or to some other place, the means of happiness of which are equally impossible to be ascertained. In vain is it represented to them, that, at least until they shall be so removed, it would be judicious to avail themselves of the superior advantages presented in the newly-discovered country of the planet on which they live. Alas! in the weakness of their infancy they have been taught an injurious belief, which has grown with their years, and increased with their strength. Those who are teaching this belief are alarmed at the return of the exploratory expedition: they blanch with dread at the promulgation of the good news which it has brought back; for *by the ignorance and credulity of their countrymen they have acquired power, wealth, and an almost unlimited adoration*, which they, THEMSELVES ERRONEOUS, fondly believe, constitute human happiness. They stand between their deluded followers and those who would enlighten them, telling the former that these are not, as themselves, human beings, but devils, having cloven feet and forked tails, hissing tongues and eye-balls of fire, and that it is dreadfully dangerous to go near them. These misrepresented philanthropists, perceiving that these deluders are the *chief obstacles* to the success of their mission, proceed at once boldly, and in plain terms, (which are therefore, the more intelligible to minds depressed by ignorance,) to expose the craftiness which *mixes* error and truth, for the purpose of aggrandizing the few at the sacrifice of the many.

Then, let Socialists judge whether it be not their paramount duty to make head against the obstacles which the Clergy assiduously raise; whether it be not their best policy to divest the minds of the conscientious religionist of those feelings and errors which hinder his perception of the grand and important truths of Socialism; whether, in short, it be honest or judicious to blink, in any respect, the real question at issue, between us and our opponents.

Before closing this paper I beg to be allowed to explain that, while I deem it necessary to discriminate between the deluders and the deluded; that while, in respect to the former, my sentiments may sometimes be expressed in the language of indignation, I desire always to cultivate the most kindly feelings towards all, and ever cherish the hope that mankind will yet live in a universal brotherhood of love.

S. M. T.

Chelsea, July 10.

[We refer our correspondent to Mr. Owen's address to Social Missionaries, and the article signed "Pope" which afford sufficient replies to his reasonings on the subject. The establishment of truth necessarily implies the demolition of error; and it is a much simpler and efficacious method to do so at once, than lose yourself in the mazes of a mystical controversy—in which neither party understands the other, and people remain of the same opinion at the end, as they were at the commencement of the discussion.]—Ed.

FREE ENQUIRY, THE ONLY MEANS OF ACQUIRING A KNOWLEDGE OF TRUTH.

To the Editor of the New Moral World.

SIR,—I have looked through some of the Numbers of your publication, and as I find much which draws forth my sympathy and approbation, I am induced to send you a few lines. I have been engaged with no small share of success in dispelling the clouds of sectarianism and exclusiveness that darken men's minds, and perplex their path with inextricable confusion. I am happy to find so faithful a fellow labourer in the same vineyard, as the Editor of the *New Moral World*, and we may now hail the exertions of the united friends of truth, as sure harbingers of a glorious revolution in the aspect of mundane affairs. It is only lately that I have examined the works of Mr. Owen or any of his disciples, and am much gratified to find them so completely in accordance with those which I had held, long before I had ever heard of either the one or the other. I have maintained them when I imagined I was the only human being in existence that acknowledged their truth, and of course, I paid the usual penalty of having them stigmatized as "dangerous," &c. I have now, before me, an article published by me some time ago, on Education, which contains the following passage:—

"I contend, therefore, in every case in which the pupil remains stationary, or advances but slowly, the cause must be referred either to the ignorance of the teacher, or to the mal-organization of the pupil's brain." Here is a full recognition of the doctrine of circumstance. Again:—"Those who are naturally idle are no more to be reproached for that failing, than the studious are to be lauded for diligence." * * * But there is certainly no room for praise, when a pupil

has a relish for his studies, any more than if he has a relish for an apple tart; the studies are pursued with avidity, for the same reason that the tart is swallowed with satisfaction—namely, the pleasure which it yields. In the same way, if a person is very obliging and compassionate, his acts of benevolence do not properly admit of praise, inasmuch as they are rewarded by an innate pleasure arising from the very act of doing good implanted in him by his Creator; and what is there to praise in the act of procuring for one-self pleasure? That delightful ornithologist, Wilson, seems to have had a glimpse of this truth:—speaking of the motives which induced him to undergo the perils, toils, and hardships of his romantic ornithological tours in North America, and to undertake an extensive and laborious work on ornithology, he says:—“Biased almost from infancy, by a fondness for birds, and little else than an enthusiast in my researches after them, I feel happy to communicate my observations to others, probably from the mere principle of self-gratification, that source of so many even of our most virtuous actions.” If instead of saying *so many*, he had said *all*, he would have spoken the whole truth.” When I wrote this passage, so far as I am aware, the Socialist fraternity had not come into existence, and of Owen I had never heard. Therefore, were the above sentiments put forth as new and startling truths, and as such were they received, as you may imagine. I recollect very well that the article was sent to an eminent phrenologist for his opinion, and that the worthy doctor dwelt most emphatically on their highly dangerous tendency. After this, I had little opinion of that gentleman’s judgment, and subsequent events have confirmed my estimate. For, Mr. Editor, these sentiments were the fruit of long, accurate, and impartial observation in the school of nature, and therefore they were far more deeply rooted in my mind, than if I had imbibed them from authority, so that, by authority they were not likely to be shaken. The “Phrenological Journal” praised the article highly. In subsequent articles I defended the same doctrine more fully, at which time my knowledge of Owen was confined to what I had gathered of his principles from the “Phrenological Journal,” and consequently I viewed him in an unfavourable light, as an opponent of phrenology, and not till within the last year, when I came in contact with his works, did I discover that the principles maintained by him are fraught with harmony, and substantially similar to those I had maintained.

But still I disclaim *Owenism*. I do not choose to be dragged at the chariot wheels of any human being. In a letter of mine, entitled, “Observations on the Bible, in reply to Mr. Baker,” the following paragraph occurs:—

“The apostle Paul says, ‘Prove all things;’ Mr. Baker says, ‘Prove all things, but the Bible,’ which injunction receives the sanction of reason? Mahometanism, Christianity, *Owenism*, may all be thrust forward by their deluded followers, as infallible guides of human conduct: and arrogantly may they assume the divinity of their origin. In as far as the systems are *true*, they are divine; for, as is said by Mahomet, ‘God is truth, and truth is God.’ Let the adherents of each *attempt* to build his system on the ruins of reason—to establish it under the cover of darkness. I laugh at their puny

efforts to scale the skies on the bubbles of their baseless fancies—I refuse to thread with them the mazy labyrinths of their own creation—I seek the guiding light of intellect. Intellect, we are certain, is of God; and to it we are indebted for whatever authority we may ascribe to the Bible. If reason is to be abandoned, likewise must we abandon the Bible, whose value depends on the decision of the intellect.”

You quote a part of this and another paragraph, and laud the sentiments, but disapprove of *Owenism* being linked with Christianity and Mahometanism. My intention was therefore misunderstood, probably because you had only seen a part of my letter. The letter was called forth by narrow-minded and bigotted attempts to limit the freedom of enquiry; to shut up the intellect within the narrow bounds of a sectarian creed; and to stifle the newly kindled aspirations of man’s mind to roam unshackled through every region of God’s illimitable universe. The end and aim of the letter was to prove the unrecognized, yet heavenly, truth, that reason is necessary to the establishment of every system, and that let the system be true as the sun, or doubtful as twilight, still would I refuse all assent, till my own intellect had investigated its foundations. Therefore did I classify *Owenism*, which in many points I hold to be true, with Christianity and Mahometanism, which in many points I hold to be false. And, moreover, I had more especially in mind the five facts, and twenty laws, which appear to me to savour of the creed system, by which on no account would I wish to be clogged. And this I know is the feeling, and the oft-expressed conviction of many of the most talented among the Socialists.

In one of my late lectures, published in the “Sheffield Iris,” I have developed some of my views on the social system. I see more and more clearly, the absolute necessity for a change, aye, and a radical one; not a skin-deep cure, such as the Chartists call for, but one that shall reach the community’s heart, and set that to rights. Some people talk of the Charter as an extreme measure. I look upon it as a mere stepping stone to a measure more extreme, and extremely beneficial too. We must have a model community. It is a mere farce to talk of education, while men continue in the isolated system that now prevails. Everything depends on the teachers—and where will you find the teachers? They are true guardians of the tree of knowledge, and brandish around it a flaming sword. What wonder that their charge seldom taste the fruit? What dark, deep, desperate, all but incredible ignorance is there on the subject of education? I have seen a teacher, day after day, scowling with a red hot heat, at his pupils, as if they had been hardened criminals, and he their jailor; and still the wonder grew, that they became silent, and timid, and uncommunicative, even when partially removed from the evil influence, while those who had not the same advantages, prattled away most engagingly! Oh! when shall we learn the divine truth, that the human being is the raw material that we may fashion just as we please, and that according to circumstance, every human being may be moulded into the best or worst of characters.

Yours, in the cause of Truth,

C. T. WOOD, Jun.

Campbell Hall, July 19, 1839.

[The preceding is another proof that truth is not confined to one

man or nation, but is always found by those who earnestly, and with a single mind, search after it. Many such instances are within our knowledge, and they add additional force to the principles which the spontaneous concurrent testimony of unbiased students, unite to establish. We concur in Mr. Wood's disavowal of obedience to authority, or slavish subjection to, and adoption of, creeds. No man more pointedly or constantly repudiates such idol worship than Mr. Owen himself, who would deeply regret if the part he has been caused to take in the exposition of truth, should ever produce the transference to him, of that homage and love which is alone due to the truths of which he is the exponent. It is therefore that the system of society which he advocates has been discovered from his name, as well as the title of the body who advocate its adoption, in order that no cause may exist for such name or man worship, either now or afterwards. The lecture alluded to had attracted our attention, previous to the reception of the preceding letter; and struck with the force and beauty of some of its views, as well as their accordance with those we are engaged in promulgating, we had marked a portion for extracts. It is only the press of other matter which has hitherto excluded them. It is cheering to us to find such fellow labourers in the field as Mr. Wood, and his talented brothers, and we trust that the "exertions of the friends of truth" will be indeed "united" in future, for thus only can they become the harbingers of the "glorious revolution" our friend anticipates. It will give us much gratification to be favoured in future by the aid of his talents in the advocacy and explanation of those truths, upon which we mutually feel the regeneration of humanity must be based.—Ed.]

PROGRESS OF THE NEW SOCIAL VIEWS.

To the Editor of the New Moral World.

In the *Spectator*, of the 13th instant, in a review of five prize Essays on the "Expediency and Means of elevating the Profession of the Educator in Society," will be found the following interesting definition of

"WHAT EDUCATION IS."

It is extracted from the Essay of John Lalor, Esq., for which the University of London has awarded Mr. Lalor, the prize of 100 guineas, and which has been published under the sanction of the Central Society of Education.

"Education does not mean merely reading and writing, nor any degree, however considerable, of mere intellectual instruction. It is, in its largest sense, a process which extends from the commencement to the termination of existence. A child comes into the world, and at once his education begins. Often at his birth the seeds of disease or deformity are sown in his constitution; and while he hangs at his mother's breast, he is imbibing impressions which will remain with him through life. During the first period of infancy, the physical frame expands and strengthens; but its delicate structure is influenced for good or evil by all surrounding circumstances,—cleanliness, light, air, food, warmth. By and by the young being within, shows itself more. The senses become quicker. The desires and affections assume a more definite shape. Every object which gives a sensation, every desire gratified or desired, every act, word, or look of affection or of unkindness, has its effect, sometimes slight and imperceptible, sometimes

obvious and permanent, in building up the human being, or rather, in determining the direction in which it will shoot up and unfold itself. Through the different states of the infant, the child, the boy, the youth, the man, the development of his physical, intellectual, and moral nature goes on, the various circumstances of his condition incessantly acting upon him—the healthfulness or unhealthfulness of the air he breathes, the kind and the sufficiency of his food and clothing; the degree in which his physical powers are exerted; the freedom with which his senses are allowed or encouraged to exercise themselves upon external objects; the extent to which his faculties of remembering, comparing, reasoning, are tasked; the sounds and sights of home, the moral example of parents; the discipline of school; the nature and degree of his studies, rewards, and punishments; the personal qualities of his companions; the opinions and practices of the society, juvenile, and advanced, in which he moves; and the character of the public institutions under which he lives. The successive operation of all these circumstances upon a human being from earliest childhood, constitutes his education; an education which does not terminate with the arrival of manhood, but continues through life."

Now what is this, I would ask, but pure Owenistic doctrine? Is not this definition of *what education is*, the very foundation and soul of Mr. Owen's New Moral System, the very first fundamental fact, viz: "That man is a compound being, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances acting upon that organization, which effects (precisely as Mr. Lalor says) continue to operate upon, and influence him from birth to death?"

Anybody that reads these two extracts must see that the one says in more words what the other expresses in fewer, or rather that one is an illustration of the other; but that both mean one and the same thing, and both lead to the conclusion, which may be cavilled at, but can never be controverted, that man's character is the result of the external circumstances acting upon his organization, and that, therefore, it is in all cases formed *for him*, and not *by him*; as it has been ignorantly believed, and is still ignorantly taught in schools and from the pulpit.

I have not yet had an opportunity of reading Mr. Lalor's work, and can therefore not say how far his other views on education coincide with those of the great founder of the New Moral System; but this is certain, that, as all the other facts and laws of human nature revealed by Mr. Owen in his book of the New Moral World, are all included or deduced from that first fundamental fact, and Mr. Lalor having adopted that fact as the basis of his Essay on education, and the University of London having awarded a prize for it to its author, it naturally follows that both Mr. Lalor and the University, as well as the Central Society of Education, under whose sanction the essay was published, add their valuable testimony to the soundness and solidity of the foundation, at least, of all Mr. Owen's new views. And this fact, in my opinion, is at least of as great importance in the annals of Socialism, as the late presentation of Mr. Owen to the Queen by the Premier of England.

AN ITALIAN SOCIALIST.

HINTS TO SOCIALISTS.

In observing the operations of the mind with attention, we are struck with the strong influence which the mere act of recognition has in giving a bias to the judgment. The 'force of habit' signifies the predilection to certain acts, caused by a recognition of mind when it views them as old acquaintances, and performs them with ease and comfort. Got accustomed to a certain line of conduct, and you will continue in it without requiring a reason for it; but get as clear a demonstration as possible of the advantages of some other line of conduct, opposed to your previous habits, and your mind will be some time before it will contract a friendship for it. It is on this principle that we are able to explain the reason why a sick or troublesome child is more beloved than one who does not need so constant an attendance. Every idea connected with the sick or troublesome child is recognised by the mind as a prominent feature because of its constant recurrence, while good children and amiable relations are less recognised and sooner forgotten (other things being equal.) The child of a forward disposition, and who is exposed to many temptations, secures in the mind of its affectionate and anxious mother an interest far deeper than can possibly be felt over a child who has never given cause for maternal anxiety. From these reflections let Socialists learn wisdom. In holding arguments always be more careful to enforce your own views than to combat those of your opponent. Labour to prove your own positions true, rather than to prove his positions false. This course will have two advantages; first, his mind will be directed principally to your own positions, and in order to combat them he must understand them. Now this is the very thing you desire. Secondly, you will disarm prejudice; if you tell a man your own position is true, you don't offend him. The inference, namely, that "if your position be true his must be false," you had better let him find out himself in secret meditation, when pride will not be offended. Tell the same man to his face that his opinion is false, and you are sure to offend him; he will immediately think of defending his pride or his honour, and care not to find out the truth. When the controversy takes this turn it is better to give it up instantly. Again; another very successful way of arguing is to state your positions as though you do not consider them your positions, but as positions founded in truth—positions which have been made known to you, and which have convinced you. Relate, in a modest yet sincere manner, the way in which you became convinced, and offer those reasons which have convinced you to the consideration of your companion, I do not say your opponent; for be careful to give the inquiry the aspect of a joint inquiry after truth, and not a contest of proud and selfish feelings. There is something very disgusting in seeing and hearing a young man pompously assert that his opinions are true, and that the opinions of others are false, as though sound opinions were only to be proved as by being found in his possession. Truth is not personal property; it is diffusive, and belongs to all. It is the birthright of struggling humanity. Let us then no longer talk of truth as being the property of any body, whether Socialists or Anti-Socialists. Let us seek truth as willing votaries ready to follow wherever sober inquiry shall lead us, and when we think we have found her, let us direct our fellow creatures at once to her, and not in a spirit of selfishness, claim attention to our own body or to ourselves as being the sole depositaries of truth. Truth has been compared to a pearl of great price. Now, as Socialists, we think we have found two pearls, each of infinite price. The first is the doctrine that the character of man is formed for him, by the social and physical circumstances which surround him; and the second is that of the production and distribution of wealth on the principle of united interest. Let these then be the perpetual theme of the Socialists. Let these then be the burden of every discourse, and of every controversy. We have talked long enough about error; we have laboured much in opposing prejudice and in refuting theological dogmas; let us now pay a little attention to the enforcing plan, yet solemn and fundamental, truths. Having found these two pearls, let us with the sincerity, the confidence, and the simplicity of youth, directed by the wisdom of experience, invite our fellow-men to participate in the healing virtues which we have discovered, and thus reap to ourselves the sweet consolation of having thrown open the door of mercy to suffering humanity.

FORZ.

To the Editor of The New Moral World.

SIR,—Had I time, I think I could trouble you with an ARGUMENT on the subject which has, lately, a good deal occupied your pages; viz. the relative position of woman. As it is, the sanctioned lines may, perhaps, occupy a spared corner; they will serve to show, that, from some of our "ungentle sex," at least, even a momentary contemplation of the greatness of a true woman's character, can elicit all the ardour of poetical expression, however unworthy; and that (though

it is little needed by them as a stimulus,) admiration, ay, the greatest height of admiration, will not be withheld, when, as even now, such a name as M. Woolstonecraft, is followed at no unworthy distance, by F. Wright, M. Reynolds, and Kate: with sincere admiration and respect.

I remain, Sir,

Your very obedient servant,

July 12, 1839.

STRANGER.

SONNETS.

TO A PORTRAIT OF MARY WOOLSTONECRAFT, AUTHORESS OF THE
"RIGHTS OF WOMAN," &c. &c.

I.

It is not sinfully, (beholding sin
A gaze too eager) that I wholly feel
I could become thy worshipper, and kneel
In silent adoration!—not to win
A smile from thee, should look of mine displace
The pensive beauty beaming from those eyes,
Breathed from those features, shaded in that face,
Whose mournful moments taken by surprise,
Here look for ever! Lady, I despair
To tell thy loveliness, thou art so fair!
I could remember thee by something heard
Too beautiful for sight,—yet, if a word
Might part those lips,—its memory would seem,
As something heard, or uttered, in a dream.

II.

Yet not the less enabled,—though my gaze
Leaves the enchantment of thy look unread,
Oh! thou hast other power, and the blame,
Of more than beauty is around thy head!
Those eyes are eloquent with more than love,
And vainly did adoring lovers woo
Their partial glances,—thou didst soar above
The mazes of their passion, with a clue
By them unacq.—and proudly unexploring
The weak careers of our admiring mate,
Thou, Lady to a nobler bridegroom soaring,
Bride of the World thyself didst consecrate;
Nor priest, nor tyrant, evermore shall part
Our great betrothment to thy woman's heart!

STRANGER.

GLEANINGS.

EVENT IN THE CATHEDRAL AT VENICE.—A short time previous to our arrival in the place, a woman having gone to evening prayer in the cathedral, lingered among its aisles so long, that the shadows of night began to gather round her. She looked up, and beheld that all the other worshippers were gone. Monks, canons, sacristans, doorkeepers, all were departed; and when she proceeded to try, first one gate and then another, all resisted her efforts. In a word, she was locked in; and neither by beating upon the huge oak panels, nor by screaming, could she make her unpleasant situation known to any body. She accordingly described herself as gathering some of the choristers' robes together, and making of them a sort of couch, on which she lay down; and she further stated, that not being troubled by any superstitious misgivings, she committed herself to the protection of the Virgin, and fell asleep.

From that deep slumber, she was at length awakened by the grating of hinges near the spot which she had selected as her lair. She opened her eyes, and seeing the pale light of the morning stream down from the lancet windows that were over her, a sort of persuasion took possession of her mind that she was under the influence of a dream. She did not, therefore, move; and being screened by one of the large pillars, behind which she had established herself, she was enabled to watch, unnoticed by the actors in the strange scene, the progress of a little drama, which caused the blood to curdle in her veins. There entered, by a small side-door, two of the canons of the church, one of whom she recognised as her own confessor. They carried between them a sack, filled with some heavy substance; and having carefully locked the door behind them, they dragged it into the chancel. There they threw it down; after which they passed a crowbar through the ring in one of the flagstones of the pavement, and with some exertion of strength, heaved it up.

"She will lie snug enough there," said the one to the other, as he proceeded to unloose the sack's mouth, and to drag from it the

body of a female, whose throat appeared to have been just cut—
“The sleepers in the vault are all quiet enough, and she will not come back to tell more tales than they.”

As this was spoken, the priests cast the body into the tomb—
let down the stone over it, and made a movement as if to depart.
But before they could execute their purpose, the grating of a key in another lock was heard, and they stared at one another as if in alarm.

“Hide the sack—quick—quick, behind the grand altar!” said one, “and now let us robe, and be ready to celebrate mass.”

It was done with the rapidity of thought. The bloody sack was thrust behind the altar; the two priests withdrew into one of the vestries; and in five minutes afterwards, were leading the devotees of a congregation, which had all but surprised them in the act of burying their victim.

In ordinary cases, an Italian woman is very slow, indeed, to denounce a priest. Much wrong he may perpetrate, of which she becomes cognizant, ere she will betray him; but there is a value in human blood which muzzles the ears of the most obdurate to tingle, and loosens the tongue of the dumb to cry aloud for vengeance. The woman who had witnessed the horrible scene, rose, and went out pale and agitated, yet bent upon her purpose, to the head of the police. She demanded and obtained an audience; and told him how, if he acted with promptitude, the crime might be brought home to its perpetrators. There is no respect of persons throughout the Austrian empire, when the laws are outraged or crime committed; and the officer proceeded without delay to the cathedral, and seized the two priests before the altar. Their very hands were soiled with blood; the bloody sack was found where the informant had stated; and the flat stone being rolled back again, the mangled corpse was dragged to light before the eyes of the astonished worshippers. And then it came out that the unfortunate creature having ministered to the brutal passions of these bad men, was in a state which would have rendered concealment, for any length of time, impossible; wherefore, to screen themselves, they had murdered her, and believed that the eye of Heaven would behold the deed, yet suffer it to go unpunished!

The priests were cast into prison, there to await the decision of the court, to which, after some preliminaries should have been gone through, their case would be referred. While we were in Trieste, these had not yet been completed: but there seemed to be but one opinion among all with whom we conversed, that their sacred calling would not be pleaded in bar of the punishment, which guilt so atrocious had merited; and I have no doubt that they have long since followed their victims to the land where all things are forgotten.—GLARE'S SKETCHES OF ILLYRIA. &c. IN THE NEW MONTHLY MAGAZINE FOR JULY.

THE SOCIETY OF FRIENDS.—No persecution in modern times fell more heavily or savagely upon any people, than upon the Society of Friends. Their sufferings lasted thirty years, and the simple matter-of-fact relation of them fills two large volumes of more than 3,400 closely printed pages. In the prisons, which were pestilential dungeons, of which we can now hardly credit the description, were confined at one time 4,200 Quakers. The majority of the first prisoners of Quakerism died in prison. According to Beeson, the historian of their sufferings, the total number of Friends who perished in prison during this period was three hundred and sixty nine. Their meeting-houses were frequently pulled down and the materials sold. Throughout the severe winter of 1685 these steadfast people collected in the streets to worship, in spite of all pains and penalties. The dead were disinterred from their graves: women and children were dragged by the hair along the streets; some were pricked with needles and bedlams, and others were sold to the sugar plantations. Meantime their property was at the mercy of constables and informers, who wrenched open their doors with sledge hammers and screws, and carried off every thing. There was levied at one time on the Friends in Bristol, for fines, £16,400; and from a careful examination of the records of the Society, it clearly appears that property was taken or destroyed, at that period, to the amount of upwards of one million sterling. This state of persecution, more or less fierce, lasted until William Penn opened an asylum for his Friends in Pennsylvania—James II. permitted the Friends to subscribe an affirmation for an oath—and the passing of the toleration act of William III.—*Christian Reformer*, June, 1839.

EDUCATION.

WHILST the differences between Protestants and Catholics—
Presbyterians and Dissenters—and even the schisms in the Church itself—are forming a barrier against the spread of knowledge, and the right training of the juvenile population; and each sect, in ennobling the particular creed to be taught, is actually preventing

anything effective being accomplished in National Education— whilst the peers and prelates of the realm are marching to the foot of the throne to prevent the education of the people, unless accompanied with the inculcation of doctrines about the truth of which the wisest of mankind have differed in opinion— whilst those calling themselves pur excellences the educated classes, are thus manifesting the imperfection of their own education, it is important for the public to be informed that there exists one institution where all sects and all parties may have an education of the best kind for their children without any interference in the modes of faith or doctrinal points.

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“I did but prompt the age to quit their clods,
By the known rules of ancient liberty,
When strait a barbarous noise environs me
Of Owls and Cuckoos, Asses, Apes, and Dogs.”

Milton.

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Leeds: Printed and Published by J. Hobson, 5, Market-Street, Briggate; sold by A. Heywood, 60, Oldham-Street, Manchester; J. Cleave, 1, Shoe-Lane, Fleet-Street, London.

THE NEW MORAL WORLD:

THE WALTON OF THE
UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSUA BROWN, PRINTER, MARKET STREET, BRISTOL, ENGLAND.

No. 42. New
Series.

SATURDAY, AUGUST 10, 1839.

PRICE 2d

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MR. OWEN'S PRESENTATION TO THE QUEEN.

This subject continues to afford the newspapers a topic for declamation. It is rather singular to witness the different descriptions of lies which are vended on the occasion. In the following paragraph, for instance, which is taken from the *Suffolk Pilot*, we find it asserted, first, that Lord Melbourne had seen Mr. Owen his "backless." How circumstantial in their lying are these newspaper scribes!!! Next Mr. Owen is saddled with a sentence which occurs in an article of our own in reference to the Birmingham Town Mission. Mr. Owen has said enough, in the estimation of these holy men, to answer for, without having these others charged upon him. We, therefore, cheerfully acknowledge the paterfamilias of the last century, but deny the Atheism. The same rests upon the scoundrel. When he has tried to establish the truth of the charge, we undertake to demonstrate his own Atheism.

"MR. OWEN AT COURT.—Our attention has been called by a respected correspondent to the startling announcement in the *Church Chronicle*, that, at the last levee, there was presented to the Queen, by the Prime Minister of her Councils, "Robert Owen, from the Congress of Delegates of the Universal Community Society of Rational Religionists, soliciting the Government to appoint persons to investigate measures which the Congress propose, to ameliorate the condition of society." We confess ourselves wholly at a loss to account for the criminal indiscretion of suffering the apostle of atheism and liberalism, whose tenets principles ought to exclude him from all reputable female society, to obtrude himself upon the Queen, not in a private capacity, but as the head and root of a fraternity hostile to the most sacred relations. We can conceive of but one excuse, ignorance of the principles of "Socialism." We cannot believe that, with a knowledge of the man, derived from his postulant writings, Viscount Melbourne would have been so weak as to lend himself to the vile office of presenting him to his royal mistress, or that her Majesty would have consented to receive him to her presence. We suspect that the noble viscount has been made the cat's-paw of the eccentric person who is said to have furnished Owen with part of his equipment for the occasion.—*Parvula*.—[The individual here referred to is Lord Brougham, who is said to have lent Mr. Owen his "backless." In proof of Mr. Owen's atheism, the following language is said to have been uttered by him in speaking of a meeting of the Birmingham Town Mission, at which Sir C. F. Smith presided. The meeting was opened by prayer, and the proceedings were interrupted by the Chartists:—"The idol god whom they invoked at the commencement of their proceedings was like Baal of old; 'either asleep or gone on a long journey,' for no 'thunderbolts or judgments' obtained the conversion which the heathen at him and his special servants then. Surely if ever opportunity offered itself for his interpretation this was one!"]

The *Standard*, which is the pet daily organ of the Tories, thus comments upon the affair:—

"What kind of description of apology can be offered for the last

act of impropriety committed by Lord Melbourne we are still at a loss to conceive, the ministerial journals being evidently shy of the matter. As the affair now stands, we merely see an apostle of infidelity, and a public teacher of immorality, taken by the hand by the Prime Minister of England, and led conspicuously forward into the midst of the Sovereign's Court.

"Exactly where the line should be drawn—whether a previous scrutiny as to principles, professed or favoured, should take place or not, before any admission were granted to the Sovereign's levee, is a question we are not now called upon to answer. It is sufficiently clear that a presentation by the Prime Minister is not an ordinary presentation. It is sufficiently certain that Lord Melbourne does not hold himself bound to perform this function for every one that asks him. We apprehend that if Mr. William Roome, on the day after his leaving Newgate, had applied to the Premier to introduce him at Court, the answer would have been, 'I must be allowed to decline. The office, just at the present moment, is not altogether to my taste. If you must go to Court, go like other people, and be presented by the Lord in Waiting.' Such would have been the kind of reply which most certainly and most properly would have been given.

"Now Mr. Owen is a far greater offender than Mr. Roome. The latter had been guilty of an immoral act; the former is a preacher of immoral doctrines. There can be no doubt of the greater guilt of the propagator, when compared with the more exemplifier, of the doctrines of immorality.

The bearing, however, of this act of Lord Melbourne's, has a very serious character, when taken in conjunction with other things now of daily occurrence. The new scheme of national education had for its chief and most objectionable feature the principle of placing all religious professions on a level; and thus dealing with Christianity itself as a matter of opinion, instead of, as it is, a matter of obligation. Dr. Lushington's doctrine, unhesitatingly declared in Parliament, went to the teaching the doctrines of Socialism, the sect of which Mr. Owen is the parent, in our National Schools. Socialism, which would turn the realm into one brothel, or rather into one slaughter-house, was to be taught at the public expense! This was Dr. Lushington's doctrine, and is merely carried out to its full results the principle upon which Lord Melbourne acts, in offering to the notice of the Sovereign the first apostle of this pestilential sect.

"That principle is 'Liberalism.' His Lordship would doubtless defend himself by saying, 'Why, has not Mr. Owen as much right to his opinions as I have to mine?' This is the doctrine, which, carried to its full results, would bring Socialism, with all its filth, its brutality, and its child-murder, into the authorized course of instruction in our National Schools. The first step is, to ask, with Lord Morpeth, as if no national answer could be given:—'What is truth?' The second is, to accommodate, with Lord Melbourne, a teacher of flagrant and detestable error. The third is, to complete the course of infidelity, and of rejection of the faith, by openly teaching vice and immorality at the public cost!"

There is nothing novel in the above article, save one epithet, which we do not recollect to have seen applied to Socialism before; viz. "child-murder." The vocabulary of Billingsgate must be well nigh exhausted now, one would imagine, when this last phrase has been pressed into the service. It would be laughable to read all this tomfoolery, were we not pained by reflection respecting the low state of

morality and mental viciousness of the writers. Will the *Standard* tell us why we have not as much right to our opinions as he has to his? Dare he venture on the *proof* of the immorality he so confidently ascribes to Mr. Owen's principles? No! that would not suit these writers. Impudent, unsupported assertion, coarse personal slander and general vituperation, are their only weapons, and they are well matched to the cause they serve.

We are almost sick of chronicling these evidences of illiberality, calumny, and insane prejudice; but we cannot resist the temptation of giving the following choice specimens of abuse and falsehood. If we wanted an emphatic proof of the truth of Mr. OWEN's allegations respecting the irrationality generated by a false system of religion and ethics, nowhere would a stronger be found.

"A late Court Circular contains the startling announcement, that, at the last Levee, there was presented to the Queen, by the Prime Minister of her Councils, 'Robert Owen, from the Congress of Delegates of the Universal Community Society of Rational Religionists, soliciting the government to appoint parties to investigate measures which the Congress proposes to ameliorate the condition of society'!! Lord Melbourne must be either acquainted with or ignorant of the principles of Socialism. If he be ignorant of its principles, he is ignorant of an evil which, unhappily, is extending through the land, and the dupes of which have increased during the last year, from 33 chartered branches to 61, having 1 paid and 14 unpaid missionaries in London alone. Should the Premier be unacquainted with the abominable formulas of Socialism, and of its extensive diffusion in the country, he evinces an ignorance which, in one who occupies the post of Prime Minister, is criminally culpable; for of the leading points of Robert Owen's 'system,' we should have thought that no person in the kingdom, from the peer to the peasant, required much information. But what shall be said of his lordship's conduct if he knowingly introduced to our young Queen a man whose awful blasphemy against the Divine Being cannot be excused, and whose filthy principles should exclude him from all but the most abandoned and vicious female society. The plea of ignorance in such a matter, sorry plea as it is, is the best which the Premier can put upon record before an indignant public.

"In the number of the *New Moral World* published only five days before the Levee, Mr. Owen uses the most horrid and atheistical language respecting the Deity. We lately stated that a meeting in Birmingham, in behalf of that excellent institution, the Town Mission Society, was interrupted and broken up by a noisy and unprincipled band of Chartists, who, as they were prevented from holding any more of their own dangerous gatherings, were determined that no meeting, for any purpose whatsoever, should be held in the place. On this gross outrage, the founder of Socialism thus dares to comment:—'The idol (god whom the society invoked at the commencement of their proceedings was, like Baal of old, 'either asleep or gone on a long journey,' for no thunderbolts or judgments chastised the obstinate and rebellious who laughed at him and his special servants also. Surely, if ever proper opportunity offered itself for his interposition, this was one.' The disgusting blasphemy and atheism of these two sentences renders them, we should hope, innocuous to all but those who are infected with the principles of Socialism; though such language serves more clearly to mark the character of the man who was presented at Court on the occasion to which we have referred.

"The above being a specimen of Robert Owen's atrocious ravings respecting the only All-wise, All-powerful, and All-righteous Being—who, were His ways as the ways of man, would have swept the blasphemer from a world which, fallen as it is, he pollutes and disgraces—it is but to be expected that the remainder of his principles are equally detestable. Such an expectation is completely borne out by fact. He contends that man is not accountable for his actions, how vile and infamous cover they may be;—that the present constitution of society and the rights of property should be overturned and abolished, in order to build on their ruins the 'new moral world';—that all existing laws and religions are the joint offspring of a principle, which is a 'demon of ignorance,' 'the Devil of the Christians,' and a 'hydra of human filth';—that the order of lawgivers and magistrates is a 'Satanic institution,' courts of justice having 'no other real object than that the few may rule over and plunder the many';—that Christian ministers, without exception, are 'hypocrites,' a 'bigoted,' 'vicious,' and 'most degraded order of men,' who by the 'abominable,' 'senseless irrational ravings,' 'gross deceptions,' and 'diabolical falsehoods,' 'which they have invented for their gain,' have led mankind into all 'evils, crimes, and sufferings';—and, to mention but one more of his detestable dogmas, that the Christian law of marriage is 'a Satanic institution,' 'an accursed thing.' Well may the Rev. Estlin Giles,

of Leeds, in his admirable lecture on the irrationality and absurdity of Socialism, remark that 'the Socialist' (and if the Socialist, how much more the founder of Socialism!) 'is a self-convicted infidel; not only an infidel, but a libertine; not only a libertine, but a mocker—a scoffler, too, of the worst description, who avows for his object the sweeping away of all existing laws, religions, and institutions, from the world; that upon the broad, blank, and desolate platform, he may plant a 'new creation' in which shall dwell, not 'righteousness,' but myriads of 'rational' beings, who are to render themselves supremely happy by joining the blasphemy of the atheist to the coarseness of the brute.'

"We are completely at fault when trying to understand the principle on which Lord Melbourne inflicted so gross and insulting an indignity upon the Queen and people of this Christian country as to present at Court such a man as Robert Owen, the heavy-headed advocate of crime, atheism, and lust. And he it remembered that this profane railer against the Deity was presented, not as a private individual, but as the head of a band or fraternity, to present an address from the Congress of Delegates of the Universal Community Society of Rational (!) Religionists, soliciting the government to appoint parties to 'investigate measures which the Congress proposes to ameliorate the condition of society!' Truly we live in perilous times! Not only does the Prime Minister of England present Robert Owen to the Queen of England for the above purpose, and as the principal of his 'system,' but that same talent of everything that is eccentric and incomprehensible, Lord Brougham and Vaux, lends his own 'backless' to the founder of Socialism, in order that as worthy and as creditable an alibi might not be expelled from the ante-room of the Palace on account of his costume not being quite in keeping with court etiquette!! It would be difficult to conceive a grosser insult to the religious feelings of the kingdom than is supplied by the entire affair. We hope some means will be devised to convey to all the parties concerned the light in which their conduct is viewed by a Christian people."—*Bath Gazette*.

The *Bath Gazette* is informed, that in speaking as we did of the "idol God" invoked at the Birmingham meeting, we did not speak of an "all-wise, all-powerful, and all-righteous Being;" but of a localised animal God, worshipped by a host of localised lunatics, and whose jurisdiction extends not into the regions under the superintendence of other localised animal Gods, worshipped by equally irrational geographical lunatics. We have already stated that Mr. OWEN is not the writer of the sentence respecting the Birmingham Town Mission meeting, and we repeat to the editor of this paper our challenge to the *Patriot* and *Scottish Pilot*.

We might go on multiplying extracts of a similar description till our columns were filled with them; for our table is covered with newspapers all repeating the same misrepresentations, and filled with the same revolting language, in a sort of cuckoo manner; which shows that the writers participate not only in ignorance and intemperance, but also in lack of originality. Were we to quote from the *Country Standard*, the *Ten Town's Messenger*, *Northampton Herald*, or the *Manchester Chronicle*, whose weekly numbers are occupied with garbled extracts from Mr. OWEN's writings, and also with passages which Mr. OWEN not only never wrote, but has frequently repudiated, or from the many other journals which have made comments on this event, we should only weary our readers, and occupy space which can be much better employed. By way of conclusion, however, we present one more specimen from the pen of the editor of the *Manchester Chronicle*, whose sage speculations respecting toleration deserve preservation for the instruction of future generations. The Spartans used to make their slaves drunk for the purpose of frightening their children from indulgence in that beastly vice: upon the same principle would we use such choice specimens of intolerance to deter from its indulgence. Thus writeth this *Christian* editor:—

"IS OWEN ENTITLED TO TOLERATION?—The doctrine of toleration is thus laid down by a very eminent Whig authority, the Rev. Sydney Smith, in terms to which we very cordially agree:

"What is the meaning of religious toleration? That a man should hold, without pain or penalty, any religious opinions,—and obey for his instruction, in the business of salvation, any guide which he pleases; care being taken, that the teacher, and the doctrine, injure neither the policy nor the morals of the country."

"Robert Owen denies the existence of a superintending Deity, treats a future state of rewards and punishments as a chimera; abrogates all religious sanctions; does away with the validity of oath; and denounces marriage as a pernicious and absurd institution. Can it be pretended that such a teacher and such doctrine do not sap the very foundations of the social fabric, and 'injure,' in the highest possible degree, 'the policy and morals of the community'?"

"We are again driven to the revolting necessity of extracts from the authorised formularies of the sect, to prove beyond all question or dispute, their actual tenets; to exhibit the conduct of Lord Melbourne in its proper light, and to teach the people of Manchester what sort of 'respectability' it is, which, in the opinion of the *Guardian*, gives an irresistible claim to court favour and official patronage."

ARTICLE OF THE SOCIAL CAUSE.

"I believe that all facts prove that there is an external or internal cause for all existence by the fact of their existence; but that man has not yet acquired a knowledge of any facts to ascertain what that cause is, or any of its essential qualities."

I believe that all ceremonial worship of a Cause, whose qualities are yet unknown, proceeds from ignorance; that the practice is of no utility whatever, and that it is impossible for men to be formed into rational beings until all such worship shall cease.

THE SOCIALISTS' ELYSIUM.

The only foundation on which the temple of human happiness can be erected, is a rational commonwealth, divided into communities of property; wherein no artificial distinctions will be known; where the *errational wounds of husband and wife*, and master and mistress, will not be heard; where genius will be directed to the curtailment of human labour and the expansion of human happiness; where ALL CONNECTION WILL BE THE RESULT OF AFFECTION; and where the monster Jealousy, with all its train of fancy-torturing spectres, can never find a home."

"These hideous and disgusting doctrines, carrying disorganization and pollution through the land, which no prudent politician, to say nothing of Christian or moral principle, would for an instant tolerate—the toleration of which is a crime which will bring its own speedy, condign, and inevitable punishment with it—are publicly patronised by the party who now rule in England; the same party who have fostered the servile treason which now wraps our cities in flames, and who dictated that Executive treason which insulted our Prelates and our Peers from the throne. The wretches who hold these doctrines are neither tardy nor inept in applying this flagitious act of the prime minister to the encouragement of their partisans and the extension of their influence. In the *New Moral World*, a work, which like the *Northern Star*, is honoured with the express patronage of our incomprehensible government—we find the following use made of Owen's appearance at court:—

"It has long been the fashion for the opponents of Socialism to stigmatise it, and its professors, as alike despicable, or NON-RESPECTABLE. They have tried hard to wink at its progress. But the self-delusion will endure no longer. In the presence of its founder at the court of his Sovereign—in the claim of his disciples to be heard on the important question of human regeneration—they read clearly the onward progress of our views, and their ultimate triumph over every obstacle which ignorance may lay in their path."

Columbus long poured into the dull and deaf ear of ignorance, apathy, and interested opposition, his speculations respecting the "far isles of the west," ere he met with intellect sufficient to comprehend his views, or energy to venture on the task of their realization. The power which revealed a mighty "New World" to astonished Europe emerged from the court of a Queen. Shall we accept this as an omen, and hope for the advent of the "New Moral World," greater in riches and benefits than the western continent,—under the auspices of Victoria?"

Shame and sorrow for England, when the acts of her rulers justly and naturally expose VICTORIA'S name to the ineffable pollution of such an association!

The extract, headed the "Socialists' Elysium," is taken from a work entitled the "Social Bible," which not only is not from the pen of Mr. OWEN, but has been by him totally repudiated on several occasions, in public, at Manchester and elsewhere. How the *Manchester Chronicle* has discovered that the *Northern Star* and our humble journal "are honoured with the express patronage of government," we are unable to conceive. We are, however, happy to perceive that many of these journalists peruse the *New Moral World*, and trust, in time, to teach them a little common sense and humanity, if they will only

continue long enough at school. We observe in the same paper an equally abusive article on the subject of the Corn Laws, in which the *Anti-Corn Law Circular*, issued by the Anti-Corn Law league, is thus spoken of:—

"As to the *Anti-Corn Law Circular* it is a mere sham. The real object of the publication is to heap obloquy on the Church and Aristocracy. It is an humble ally of the *Northern Star*, and the *New Moral World*. Landlords and Bishops are the perpetual objects of its clumsy and malignant assaults. In a recent number, we observed a paragraph accusing the Bishops of 'hypocrisy and blasphemy,' in praying for the preservation of the kindly fruits of the earth."

The *Northern Star*, *New Moral World*, and *Anti-Corn Law Circular*, compose a trinity of opposite principles, which none but an individual utterly ignorant of facts could have classified together, and we should regret that any ally of ours, humble or otherwise, should make either "landlords, bishops," or any other class, the object of attack. We attack not men, but systems, which make them opposed to each other in interest and feeling. Our object is to unite all classes in the pursuit and practice of those principles which will produce genuine charity and good-will among mankind; and we trust to see the day when even the editor of the *Chronicle* will see and feel the benefits of our plans.

A POSITIVE, INTELLECTUAL, AND MORAL EDUCATION, FREE FROM ALL SECTARIAN PREJUDICES, IS THE FULCRUM ON WHICH MAINLY DEPENDS THE PROGRESSIVE WELFARE AND CIVILIZATION OF ALL CLASSES OF THE COMMUNITY.

To the most Noble the Marquis of Lansdowne.

MY LORD,—The mere fact that our divines of all sects and creeds exhibit much about the same rancorous spirit of obstinate resistance to the plan of intellectual education, is more than enough to prove the positive beneficial results, the realisation of such plan promises to the people.

The priests, each and all of them would lay certain restraints for ever and ever upon their flock and their pupils, in respect to the acquisition of real knowledge. They would confine them to certain modes of thinking, and solely to a certain description of authors and doctrines—"of every tree of the garden they would allow them to eat, but of the fruit of a certain tree they would enjoin and enforce them to beware, for that tree would convey to them a knowledge of the craft of all past and present priesthood."

So that, my Lord, the same practice, the same mysterious hypocrisy is still pursued by our spiritual guides "which the Lord is related to have employed towards the first pair; and the priests lustily call out "beware of the serpent!—eat not of the tree of knowledge! for in the day ye eat thereof you shall be cursed and die." But the serpent has been successful, and will be still more so; men will again be persuaded by the voice of his wisdom, and find to their happy experience that he is their best friend, their safest guide, and most faithful, sincere, and honourable counsellor. "Be ye wise as serpent; say the Scripture, and harmless as doves,"—and time will soon show which of the two,—MYSTIC INSTRUCTIONS, or INTELLECTUAL EDUCATION is a "CURSE,"—not upon man, as lately vociferated by

the Bishop of London,* but upon the progress of reform and civilisation!

The fact is, my Lord, that in order to have insured a firm basis and a more favourable reception for liberal Normal schools of positive education—from which psychology and mystic ethics would better be totally excluded, than confused by irregular mystic mixture—new powerful feelings, totally different from those connected with superstitious creeds, should first have been generated and diffused over the country by sending moral, scientific lecturers in all our chief towns, to render the working clergy, and middle and lower classes more familiar than they are, with correct notions on the advantages of real knowledge in the lasting pleasures and progressing utility afforded by the study of natural science.

May not this desideratum, my Lord, yet be accomplished? Why not have made a bold and decided appeal to the intelligence of England? to the most advanced heads of our public schools? and if not properly answered by them, to the lay teachers under them; and finally, to the students—to the scholars—to the pupils—to the very children themselves! the most interested of all in the new plan of intellectual and useful education; although an infuriated prelate (as are all priests when opposed) has the mental ferocity to mention the government plan as a curse upon man. Whence is it, my Lord, that on a subject of such paramount importance, nothing has yet been done in practice beyond a few speeches in parliament, a short correspondence and the outline of a plan, which must be considered more a moral feeler of the public mind, than a positive basis for mental reforms?

Why not support openly the "Central Society of Education?" Why not select the best informed and most eloquent amongst its numerous members for the most noble and most truly religious official appointment of National Educators of the mind, to redeem the British people from those degrading sectarian animosities which now conspire with interested hypocrisy to alarm the prejudices of ignorance, and thus to defeat the enlightened and benevolent endeavours of all men good and true, to the cause of intellectual reforms.

Does not that society reckon amongst its numerous subscribers many members of parliament? Is not their principal object to diffuse intellectual education and useful knowledge amongst all classes? And who are the declared enemies of this society? The very same party—the very churchmen and priests of all sectarian creeds who oppose and calumniate the Government's liberal plan of national education!

What has taken place, my Lord, and what is still concocting and scheming to defeat the attempts of any party to educate the people rationally, marks the characteristic features that distinguish the intelligent and liberal friends of the people, from their either ignorant, or hypocritical church and Tory pastors.

Surely, by this time, a sufficient number of young and zealous apostles of an enlightened faith might also be found among those trained by our

Mechanics' Institution, to appeal as missionaries of progress to the feeling of all parents respecting the mental powers of their offspring, hitherto so shamefully neglected by most of their clerical and lay instructors.

Why not encourage openly our social missionaries, who with, but scanty means, and aided only by voluntary subscription, have nevertheless so far succeeded as to establish sixty lecture rooms in as many different towns, to preach mutual instruction in positive knowledge, peace and good will to all men, and to encourage labour association communities of industry with intellectual and moral education for all children without any distinction of class, sect, or colour; and pray, my Lord, what is all this but practical christianity? And I will ask again, who are their malicious though powerful opponents? Are they not again the very same party, the very same men who have calumniated the government plan of education?

This question of intellectual rational education, my Lord, has united all our mystic religious sects against the spread of REAL KNOWLEDGE, far more intimately than Protestant sects are at present united against Popery. Is it not, then, my Lord, the first duty of a reforming government to use all its influence to unite as intimately, also, all parties and societies who now separately contend, with difficulties in promoting mental improvements? And would not such union increase tenfold the means of establishing public Normal schools from which sincere intellectual teachers could be supplied whenever wanted?

Why not propose at once a public SCIENTIFIC EXCHANGE, where all classes should have access free of all charges, with intellectual scientific brokers paid by government to attend daily from nine to twelve in the morning, and from three to six in the afternoon, to answer all applications from general inquirers regarding all branches of the natural and practical sciences—with regular public lectures every evening from eight to ten, on all branches of positive philosophy.* Should such real Scientific Exchanges or public offices for the diffusion of real knowledge be opened in every country town, they would soon operate wonders in removing blind credulity, superstition, and prejudices; six intelligible scientific lectures every week, for one or two unintelligible Sunday sermons would undoubtedly modify the public mind in favour of rational education more effectually than can be expected from a whole session of parliamentary debates between sectarian parties—neither of whom seem to appreciate the true state of the case; which is, that both old creeds in mysterious dogmas called religious instruction, and the new knowledge in positive sciences called intellectual education, must equally be considered as good systems of moral and mental training, with this difference only, that they belong separately to periods of progressing human civilisation,† wide apart from each other.

To hesitate between the two, (mystic tuition, and moral intellectuality,) is but to torture the mind, by

* Subscribers to establish so useful an institution would easily be found.

† See seventeen definitions of the word religion in *Serious Thoughts*, p. 167, 170.

* See London Diocesan Board of Education in the *Times*, June 29, 1839.

prolonging the gnawing pangs of long and fondly-cherished instinctive feelings, now repeatedly disturbed by an increasing succession of the new REVELATIONS of science.

The time is arrived when colleges,* for the people of ALL CLASSES! and of ALL SECTS! should be erected upon a plan entirely new, and having by way of motto or inscription over their entrance doors, some such sentences as the following:—

AVAUNT! ALL MYSTIC EMBLEMS AND SYMBOLICAL FORMS OF WORSHIP!

Good, only, to feed our superstitious instincts! to disturb social harmony! and to stop all rational intellectual progress! or such as this:—

HENCE! ALL SUPERSTITION AND PRIESTCRAFT! SINCE IT IS NOW ASCERTAINED, THAT THE STUDY OF MAN, AND OF NATURE, ARE THE BEST INTERPRETORS OF ALMIGHTY LAWS AND IRRESISTIBLE POWERS!

Time, and the practical knowledge lately revealed to MAN, command all outward types, symbolic forms, and idolatrous ceremonies,† to give place to the contemplation and study of things known, and felt, and seen, to the moral influence of the arts and sciences, now meditating as a progressive and more effective religion, for inspiring all well-educated youth with GOOD INTELLECTUAL HABITS OF THOUGHT;—habits, which under all circumstances are the best guarantees for the sensible and rational actions of manhood.

MY LORD,—Education, in the positive sciences, is, in reality, but a continuation of the different systems of religious instructions that have succeeded each other. This is confirmed by the fact, that real knowledge presents itself under the very same aspect, and with the very same influence, before every one of the old mystic worships of the world; INTELLECTUALITY, therefore, must be viewed henceforth as the only SPIRITUAL PEACE-MAKER, between christian philosophy, sectarian antipathies, and episcopal fury.‡

Mystic churchmen may still go on condemning what it is not given them to understand, but their capacity

* The Mechanics' Institutions have certainly been a step onwards—no doubt, that they have done a little to satisfy the wish and to increase the pleasure of knowing more; yet, by the same fatality which corrodes here every useful mental undertaking, the spirit of inquiry within these institutions has been modified, limited, and controlled by some clerical influence. To become in reality the thing wanted, they should be ten times more spread—they should be opened gratis to the public every Sunday, morning and evening, as so many new SANCTUARIES OF THOUGHT AND SCIENCE—where truly RELIGIOUS, unsophisticated knowledge might sooner be acquired, than in any mystic temples.

† The true mission of Christ—the great moral and religious reform he contemplated, was the total abrogation of the ceremonial law—designating that all types, symbols, and ceremonies should cease, as deemed no longer of further obligation. The new law was to be (inward and intellectual, or spiritual) instead of the old one (outward and typical.) This radical change has had to fight its way against the Jewish and Pagan priesthood, and is only adopted, as yet, by the Quakers and Unitarians.

‡ The Bishop of London has just given us an instance of the MORAL FEROCITY generally manifested by priests when contradicted, when he forgot himself, so far as to say, that the Government plan of education, if carried out, would prove "a curse to man!"—See "Times," 29th, June.

to sanction mental progress of society, has long since departed from them, never to return.*

The spirit of true knowledge is continually stimulating the keen appetite of skill and industry for better labour regulations, and for more positive information on the new revelations of electricity, geology, chemistry, physiology, and phrenology—and that appetite is sanctioned by the real powers of NATURE AS NOW KNOWN! and by HUMAN THOUGHT AS NOW FREE!

Nothing, be assured, my Lord—nothing short of this is required in the present day, for, as in politics, the "juste milieu" statu-quo system is high treason against both the natural rights of society and the obsolete hereditary claims of unthroned legitimacy, so, in education, a "juste milieu" statu quo system amounts to high treason against both the natural rights of reason, and the obsolete claims of episcopal theocracy.

And we are justified in this charge of cruel treason against such a system, because in each case it furnishes apparent grounds for hopes which, although (apparently) far from being realized, are nevertheless a constant source of calumny on one side—mental revolt, inquietude, and civil perturbation on the other.

Be then bold, definite, and resolute, in all the reforms acknowledged and felt to be necessary for diffusing real education, and raise all the people in their own estimation, by allowing them such teachers as have a sincere regard for the progress of truth.

Declare at once to the world, that, while TIME has proved all the boasted mystic learning of our Universities to be nought but the stale repetition of unmeaning dogmas, having no power to promote the further advance of civilization: the positive and progressive knowledge of the realities of nature, must, on the contrary, lead mankind at large, to rely fearlessly on the Divine omnipotence of human THOUGHT for all purposes of social duties in progressive knowledge, comfort, and happiness.

"An end like this
To gain by enlighten'd policy, would crown
The legislator with a wreath unworn
By modern sage or old; and this to gain
No deep investigation needs, no search
Into the venerable musty rolls
Of antient y, to find what methods raised
Athens and Rome to their meridian height
Of glory!"

Cease, then, to ransack the depositories, whether at home or abroad, of ancient and worm-eaten records, for they cannot furnish much, beyond some damnable proof of insane credulity, blind fanaticism, and tyrannical persecutions, inflicted by mitred idiotism, or by accepted bigotry, against the successive revelations of TIME and THOUGHT.

It is in the earth, the waters, and the visible heavens—it is in the organic world, in the elements of nature's secret powers, and, above all, in the HUMAN BRAIN,

* Truly said Lord Morpeth—"I do not seek to dissemble my opinion, that, if we annually repeat the experiment of adjusting and regulating the 'Established Church,' without bringing our efforts to any practical result, the time will come (if even it be not the last) when THE OBJECT OF OUR CONFLICT WILL BE EXTINGUISHED; and that when we have marshalled our opposing forces, we shall discover ourselves preying upon a lifeless corpse and untenanted armour."—From the Examiner, September 10, 1837.

that inquiry and research must now be encouraged in all our schools.

It is to these objects that must henceforth be directed the combined and unremitting efforts of thousands of national students educated to forward—(not retard)—the mental progress; and trained so as to become happy devotees (not sulky opposers) of the universal mental movement which reason has at last acknowledged, and society will soon feel compelled to follow.

No—man-ignorant, must no longer continue to be explored by man-mystic, but MAN made the friend of MAN by intellectual culture, shall study and explore the universe for the advance of civilization, and the mundane and moral progressive happiness of all classes.

I have the honour to be,

My Lord,

Your Lordship's respectful servant,

A RATIONAL RELIGIONIST.

July 10th, 1839.

THE NATURE OF KNOWLEDGE, AND ITS APPLICABILITY TO THE WORKING CLASSES.

[We take the following beautiful and philosophical sentiments from a lecture, by C. T. Wood, Esq., under the above title, as reported in the "*Sheffield Iris*." It is truly delightful to meet with such sentiments and hail such exertions, in the class to which the talented lecturer belongs; they constitute another cheering indication of the progress of true reform.]

We have seen that Nature's stores are boundless, while the range of man's faculties is limited. Besides this, a very considerable portion, by far the greater portion of the working man's life, is consumed in work, in sleep, and in refreshment. The leisure he has is scarcely appreciable; and his mental faculties are weak and unfit for work. The artizan's faculties have never been systematically exercised: his intellectual organization is consequently as much dazzled and confounded by legitimate exercise in science, as would be the optical organization of a prisoner from birth, by the lustrous sun-light. This fact their well-wishers are apt to overlook. They are unaware of the material construction, and of the material connections of the intellect, and of its consequent dependency on material circumstances.

Yet the same law governs the brain, that governs every other part of the body. Has a man fed on husks and chaff all his life? His limbs cannot have acquired firmness nor strength; his sinews cannot be well knit, nor will his gait be bold and elastic. To change his diet to meat and strong stimulating viands suddenly, or to thrust these down his throat forcibly, would still further weaken his system; and though at first he might eagerly snatch at the proffered bounty, yet soon would his overcharged stomach revolt from its unaccustomed load, and return once again to a diet more congenial with its habitual weakness.

Equally does a similar law rule the brain. The intellect which has been accustomed to receive passively the marrowless dogmas, and frothy declamation of the priests,—which has been unaccustomed to observe, or to ruminate on what it may have observed, and which,

when not unyieldingly, and unreflectingly receiving whatever the spiritual master may think fit to instil, is inactive and blank, is rendered by a training like this, quite unfit for exercise in the field of nature. The realities of nature appear hard, cold, and uninteresting, and totally indigestible after the artificial and empty stimulants by which it has been morbidly excited, and hopelessly weakened.

Under these circumstances the path that the philanthropist should pursue is plain. He should well consider the circumstances in which the minds have been placed of those whom he seeks to raise. Remembering that knowledge consists in things known, and that all that the senses do not of themselves verify, cannot be knowledge, but belief only, he will see that to instruct and strengthen his mental patients he must bring before their senses that which he would impart to their intellects. But though this method would be likely to interest his auditors, their time will not admit of the plan being continuously and steadily carried into effect. They have been toiling long, and they are weary. The blood that should have been propelled to the brain, and that would have been propelled there, and have nourished that organ, had it been properly exercised, has, during the twelve hours that are gone, been flowing to the arms, or to the feet, or to whatever other part of the body has been actively exercised. The brain has not received its due share of nourishment, therefore is it unable to contribute its share to the general weal. This the philanthropist sees: he considers the matter well, and concludes that something must be wrong in the system that is so painfully in dissonance with the welfare and the physical laws of a large part of the community. He inquires within himself whether it be really a requisite in human society that one portion, and that a large portion, of the community, be sacrificed to promote the welfare of another portion, and that a small portion, of the community.

He sees that man's happiness depends on his knowledge; moreover he is impressed with the maxim, no less beautiful than true, of the great philanthropist of the age, that "the best character cannot be given to any, till a good character has been given to all." He knows that *real happiness cannot be partaken of by any, till it is freely shared by all*; this he sees, and then he proceeds in his investigations as to whether the toil of the many, and the *ennui* of the few be really ineradicable from human society.

Perpetual toil, he says, proclaims one of two things; either that the earth is niggard in its productions, and needs hard labour to render it sufficiently fruitful to satisfy the demands of man; or else that man's arrangements and institutions, are not in harmony with her laws. But the earth teems with every necessary, and overflows with luxuries, that a moderate portion of labour would render fit for man's use; therefore must there be error and ignorance in human institutions. Some bar must there be, between man and the soil, which renders so much ill-requited toil needful to his existence.

Therefore does he turn his attention to the political and social institutions of his country. There is the master evil that mars all his exertions for the benefit of his countrymen; and, therefore, preparatory to pre-

scribing a remedy, does he search out their every ramification. And what monstrous anomalies do then appeal his mind? Tax piled upon tax, till the back of unnumbered millions bows beneath the cruel load. Restrictions, exactions, extortions, framed into engines of plunder and of poor man's ruin. The loaf of starving millions halved, that luxuries may be heaped more abundantly on the table of sloth; the light of millions taxed and dimmed, and oft times quenched, that the lamps of our aristocracy may throw around a more dazzling splendour on the scenes of folly: while large masses of men are doomed through life to drink of the cup of want, and ceaseless toil, that idleness equally galling may enchain the few.

All this does a well directed scrutiny unfold to the enquiring mind; and then he asks whether experience points out the expediency of entrusting the interests of one class, to the irresponsible and unlimited power of another class; whether the human mind is so formed as uniformly or generally to distinguish in such circumstances its real and lasting interest, and to pursue that, instead of grasping at an apparent and transitory interest.—His senses supply to his intellect the facts which will accurately answer this question: he gains knowledge by observation and induction, and arrives at the conclusion, that it is a law of nature, that to secure the possibility of all classes being fairly served, all classes must have their share in directing the measures that concern the general weal.

Therefore does he devote his energies to the diffusion of political and social knowledge. By experience, that is by observation of what is, he has discovered a chain of facts that induce him to pursue his present course. He knows:—1st. That on knowledge depends man's happiness. 2dly. He knows that knowledge is an accumulated mass of facts which the senses transmit to the intellectual faculties. 3dly. He knows that the cerebral organs to perform their functions readily and accurately, must receive a proper training; that is a training in accordance with the law that nature has impressed upon them, which law observation will reveal. These three facts he has now learnt, and he has learnt that the fabric of society is now constituted in opposition to, and in disregard of, these laws, and to that he traces all want, and all crime. Therefore does he leave the plants, and the birds, and the stars, that before had engaged his attention, and devote himself to the study and advancement of man. For he knows that till man's faculties are allowed full scope to act, must he progress but slowly: but once strike the fetters from his mind, launch the noble being from among the shoals and the breakers of want, and he will rise in his rightful majesty, and assume undivided, and peaceful, and glorious sovereignty over the creation.

Others may not see, either through defective organization or untoward circumstances, the connection between physical comfort and mental strength, and may, therefore, urge forward their sciences at random, regardless of the condition of those for whom they so benevolently labour; but benevolence, guided by intellect, will not rest satisfied with endeavouring to elevate the fallen, but will seek out the *right way* to elevate the fallen, or it may so chance that the fallen will yet lower fall through injudicious aid. Physical abundance

through political and social amelioration, will be the aim of the enlightened philanthropist. Thus will he first prepare and enrich the soil, before attempting to sow the seed that is to produce the harvest of happiness.

DESCRIPTION OF AN ATHEIST.

A CHOICE SPECIMEN OF WANT OF CHARITY IN A CHRISTIAN.

The following extracts are from a work published in 1776, by Dilly, in the Poultry, London, and entitled "A Preceptor or Counselor of Human Life, for the use of British youth; by John Ryland, A.M., of Northampton." There is a list of 635 subscribers' names appended; and from the name of the Rev. John Ryland, A.M., of Northampton, being among them for 35 copies, it would seem as if our author were a clergyman.

EXTRACTS.

"An Atheist is a sickly putrid wretch; his head is crazy, and his heart is rotten; he is destitute of right reason, and void of common sense and honesty."

"He is a mass of absurdity and folly, the meanest and most depraved being in all God's creation; the damned are more rational, and approach nearer to the nature of man than himself."

"His putrid malignant soul can have no ideas of right or wrong, good or evil; he confounds all notions of baseness and generosity, and mingles ideas of vice and virtue in one general chaos."

"He is not a man, he is a brute! nay, below a toad, he is a monster in the creation of God. He is conscious of no reigning good order in his bosom; he feels no noble spring of action in the soul, no generous purposes rising in his heart: he knows not one motive to brave design, not one argument to urge him to one act of virtue, no reason to excite to the least good, no kind of hope of happiness here or beyond the grave."

"His highest aim is to live like a beast and die like a dog; all his hopes and comfort must be, that his carcass, after death, will fatten the soil to produce new brutes, his brethren, and nourish monsters like himself."

"His soul is destitute of every moral excellence and lovely perfection, it is quite unqualified for self-enjoyment, or social virtue, or a moment's true happiness."

"Ah Britons! what a scandal is this to our character! What an eternal shame to our island to find such a dirty monster as an Atheist in the most learned nation on the face of the earth."

"What are the springs of action to this absurd brute? What reasons has he for opposing the existence of God? Is it not pride and lust, a corrupt pride of heart, and a furious filthy lust of body?"

"Is it not that he may live free from all rules of action for his soul and body, that he has no law to command what is right, or forbid what appears wrong?"

"Is it not that he may act the beast without controul, and live like a devil without a check of conscience, plunge into unclean commerce without blushing, and indulge lewdness without shame, give an unbounded range to his filthy appetites without one keen reflection, and gratify his lustful passions without any painful and pungent remorse?"

"These are the reasons (if madness and self-murder may be called reasons) why the Atheist denies the existence of a God. This is the noble design, the sublime desire and ultimate end of the wretch called an Atheist; this enemy of mankind, this wolf to civil society, this butcher and murderer of the human race."

"To see an Atheist's face amidst a thousand millions of evidences of God's mighty existence and presence, is enough to fill a devil with horror, and strike him with eternal wonder to see himself outdone in impudence and hardness of heart."

"What a gloomy dark animal is an Atheist! Let the glorious mass of fire in the sun burn him; let the moon light him to the gullows; let the stars in their courses fight against the Atheist; let the forces of the comets dash him to pieces; let the roar of thunders strike him deaf; let red lightnings blast his guilty soul; let the sea lift up her mighty waves to bury him; let the lion tear him to pieces; let dogs devour him; let the air poison him; let the next crumb of bread choke him; nay, let the dull ass spurn him to death."

The motive for recuing these extracts from the oblivion into which they were falling, is merely to show how incapable is the Christian

religion of making a person charitable, who is by nature disposed to be otherwise.

It is not pretended, that to the belief of the Christian religion is to be attributed the existence of the spirit in which these extracts were dictated. Though, to be sure, there are points in the religion, such, for instance, as the destiny of unbelievers after death, and the doctrine of free will, which are certainly not of a nature which is likely to subdue a natural tendency to uncharitableness; but, on the contrary, may, with much reason, be suspected of culling into play, passions which might otherwise have lain dormant.

July, 1839.

ALFRED CRUIK.

UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

REVISED LAWS.

POINTS COMING INTO IMMEDIATE OPERATION.

Not having been able, with the greatest anxiety and exertion, to get the laws into the hands of members, before the first of August, I beg to send you an outline of some of the more immediately operating provisions, in order that there may be no inconvenience by the delay.

Up to this time the old laws have continued in operation. The changes to be looked to are, chiefly, as follow:—

CANDIDATES.

1st.—Candidates are to assent to the principles of the formation of character,—that is, that man's feelings, convictions, will, and actions are formed for him, as set forth in page six, of the old rules. They must also conform to the resolution as to admissibility, as found on pages 53, 64, of *Report of Congress*.

2nd.—Persons agreeing to these particulars are to be enrolled by the SECRETARY of each Branch, as candidates. They receive outlines, and cards, and pay entry-money as before, one shilling for males, and sixpence for females.

MEMBERS.

3rd.—Members going to other Branches than their own, to conform to the resolutions, as to certificate of having paid subscription, and conduct being good.—See p. 89, of *Report*.

EXAMINERS.

4th.—Three examiners to be appointed in each Branch, to examine candidates.

DISTRICT BOARDS.

5th.—Each district board is to report upon applications, as to opening new Branches; examine and appoint, or suspend, voluntary lecturers; see that their labours are suitably directed; assist in superintending the operations of missionaries and paid lecturers, under the direction of the Central Board; assist in superintending the institutions, as they shall be regulated under the Central Board review and finally determine all matters of complaint appealed from any Branch in the district, &c. They meet monthly or oftener, and appoint their own Secretary.

SUBSCRIPTIONS.

6th.—These will be found stated on page 131, of *Report of Congress*.

GENERAL FUND.

7th.—This is the fund arising from the *three-half penny* subscriptions; it goes to the payment of Missionaries' salaries and other general expenses of the Central Board.

LECTURERS.

8th.—All Lecturers and Missionaries must now be licensed by the certificate of the Central Board.

CLASSES.

9th.—The regulations as to classes, are to be in the "Hand Book," and to be made to adapt to each Branch. All Branches however, should have arrangements for collecting funds, through divisional arrangements. This might be well accomplished by a person going round, say every Sunday morning, to those he is appointed to visit.

WALTER NEWALL, for Committee.

TO CORRESPONDENTS.

H. J. is thanked for his favours—a press of matter causes us to postpone further notice, this week.

KATE, received and accepted.

S. C. The Letter to Lord Melbourne, and other favours received; shall be attended to.

WE REGRET that the advertisement respecting the opening of the New Hall of Science, in Manchester, on Monday last, was too late for insertion in our last.

VERAX,—Art. V. on the origin &c. of Christianity, received, and shall appear in our next.

H. JEFFERY's excellent article is our next.

THE FIRST ARTICLE of a series on Socialism in France, with a memoir of Charles Ferrier, will appear next week.

E. T. CRAIG.—Received, shall be attended to next week.

ALL LETTERS AND PARCELS to be sent free of cost.

THE NEW MORAL WORLD.

Saturday. August 10, 1839.

THE RELIGION OF FAITH AND THE RELIGION OF CHARITY.

"It is absolutely fearful to a kindly heart to listen to the merciless, the insolent, the scolding language of execration which is poured out by Christian zealots on those who differ from them on matters of faith."—W. H. SMITH.

In another part of our paper will be found some illustrations of the above motto. It is, indeed, "fearful" to witness the aberrations of the human mind when under the influence of sectarianism and superstition, falsely called religion. The writer of the sentence we have quoted has ever been extremely guarded in speaking of the manifestations of the persecuting spirit exhibited by the votaries of orthodox religion, and has more frequently rebuked the Socialists for the manner in which they have spoken of those theological and mystical speculations, which have hitherto formed the great impediment to practical improvement and universal fraternity. Yet even he, warmed by the contemplation of the abuse and "execration" elicited from the *righteous* of the present day by differences of opinion, has been surprised into a strong reprobation of the spirit which for such an inadequate reason attributes every evil passion and design to an opponent. At the time it was written he had not seen the extraordinary vengefulness, the ferocious intolerance which prevades the articles we have quoted from the *Standard*, *Bath Gazette*, *Scottish Pilot*, and *Manchester Chronicle*, which exhibit in a glaring light the intense cruelty which is engendered by insane superstitions. Any effort to analyse such writings would be vain; they stand "alone in their glory," at the head of their class—pre-eminent in violence.

These frantic ebullitions, however, are only so many additional evidences of the truth of our opinions respecting the insanities now termed religions. So long as men are trained to believe in these absurdities—so long will the demoniacal feelings which follow in their train continue to afflict society. The only efficacious remedy is the extinction of the cause.

Were it not for the prevalence of error on this subject mankind would long since have united to investigate truth in the spirit of charity, to analyse systems and institutions with the view of establishing universally, those, which experience had proved beneficial, and to discard those which the same test had proved prejudicial to the race. On the contrary, in consequence of religions of faith and mystery, history is one long, bitter, catalogue of crimes to prevent such

investigation and practice. The energies of nations, of society at large have been employed in destroying, not creating happiness; and the poor dupes of these insanities have been taught to glory in the amount of evil created here, to rejoice in the closeness of the resemblance of things on this globe, to the hells of their priests, inasmuch as the existence and endurance of misery here formed the best passport to the visionary Elysiums in the clouds which were promised by these same holy guides. Whenever, in any age or country, the student of nature or truth has stood up to speak of facts, of charity, of fraternity, to his fellow men, he has become the victim of the priests of faith; nor are we sorry to be found in the same list which enrols the philosophers and philanthropists of all ages,—which is glorified by the names of Socrates, Christ, and Galileo. It is better to suffer in such company than bear dominion among persecutors.

A Stranger to our views would imagine on reading such articles as those we refer to, that Socialism was a concentration of atheism, blasphemy, licentiousness, murder and vileness of every description, too horrible to be tolerated among men. How would he stare when informed of the facts. That their religion is wrapt up in the simple sentence "*To promote the happiness of every man, woman and child to the greatest extent in our power, without regard to their class, sect, country or colour.*" That their speculative opinions are the purest theism, that their ethics are based on the laws of causation, as propounded by the most profound writers on the human mind, and that their economics and national polity, assimilates to that recommended by PLATO, MOSES, BACON, HARRINGTON and BAKELAY; to that which for many centuries placed the Spartan republic in the van of Greece, and which obtained in the first ages of Christianity among the primitive disciples as the only mode of giving effect to the single dogma of the system "love ye one another."

Such a discovery would surely puzzle a stranger much. He would wonder that those who seek the good of all men; who regard with clarity and compassion, alike the mental errors and physical sufferings of their fellows, and who seek to establish "peaceably and by reason alone," a beneficial change in the character and condition of mankind, should be subjected to such abusive epithets—to such undeserved execration. The solution is to be found in the cardinal principles of Socialism:—"the character of man is formed for him and not by him." The influences which have hitherto swayed the formation of mind in this country, are adverse to the comprehension of the system we propound; and our efforts naturally awaken the anger of those whose fond idolatry leads them to worship the inferior divinities of an irrational system. Shall we therefore be angry with them? No! they are already in the eye of reason suffering too much from the unfortunate situation they occupy; from the deep and injurious errors which have been forced into their minds. Even the exhibitions of evil passions which call forth these comments, are only an additional incentive to pity and compassion. We will save them from the evils of an irrational system, in spite of themselves; nor shall their waywardness and abuse, cool the ardency of our labours for the complete emancipation of man from physical, mental and moral evil.

PROGRESS OF SOCIAL REFORM.

LIVERPOOL, August 4th.—Two Lectures were delivered in the Saloon in the morning by Mr. G. Hodgson, and in the evening by Mr. R. Martin. At the close of the evening lecture, a collection was made in aid of a fund for cleaning and beautifying the Saloon; the work will be commenced immediately, and, when done, will make this institution the best, both in appearance and accommodation, in the kingdom.

LONDON, JULY 22ND., 1839.—Agitation begets inquiry, inquiry begets Truth—upon this principle myself and another friend to the cause, Mr. Thorens Rowley, four weeks since rented and opened for sundry lectures, the large rooms, No. 32, Foley-Street, Portland-Place. The lecturer is Mr. W. Linwood, M. A. whose lectures, both in the morning and the evening are well attended, and, if we may judge of their effect by the profound attention which the auditors, principally strangers, pay to them, they will, no doubt, assist in the dissemination of Truth. We have engaged the rooms for three months certain, and should have secured them for a longer time, had we not thought it probable that the lecturer might be wanted by the District Committee, for some other more important station. The sale of books is sometimes to the amount of twelve or 14 shillings in the day.

The morning lectures have been a course upon Popular Ignorance, and the evening ones, a course upon the Five Facts.

J. EDWARDS.

OLDHAM.—Mr. L. Jones lectured here on Sunday, both afternoon and evening, to overflowing audiences, many were obliged to go away. The subjects treated of, were "Socialism as it is, and as it will be," "the present System of Society, and its deplorable effects, on the physical, mental, and moral health of the people, and a remedy for the same." Mr. Jones named two children, with suitable remarks; the friends here are going on well, and good prospects are before them.

ROCHDALE.—Mr. William Keay visited this place, on Sunday, and lectured here. This Branch is getting out of their difficulties, and are now likely to advance.

DUNDEE.—The Philanthropic Society has commenced its warfare against Socialism in this town, and have called upon its inhabitants to petition the Queen against the adoption of our views. The Socialists here have in consequence, published in the Dundee Advertiser "the Religion of the New Moral World," and the Five Fundamental Facts, upon which the Rational System of Society is based, at full length, accompanied with a temperate invitation to the members of the opponent society, and the ministers of the Town, to meet them in fair and open discussion upon the topics embraced in these documents.

MANCHESTER DISTRICT.—On Sunday, 28th ult., Mr. W. Speir lectured in the Salford Institution to an excellent audience, on "Human Institutions;" a little discussion ensued at its termination, which was settled by the lecturer in a manner favourable to the cause. In the afternoon, Mr. H. Knight delivered a lecture at the Carpenter's Hall, on "the Misunderstanding of the Christian Sects, and the evils resulting therefrom to Society." Mr. Speir again lectured in the evening, at the Hall, on "the Final overthrow of Competition, the bane of Society." The lecture was an able effort, and was attentively listened to: a little discussion ensued. Eight candidates enrolled their names and upwards of twenty new shares were taken up for the Hall of Science.

LAMBETH, JULY 30TH, 1839.—Considering the numerous difficulties with which we, as a New Branch, have to contend, our endeavours may be nominated highly successful. The number attending our lectures on the Sunday evenings, generally average two hundred. The attendance on Thursday evenings being less numerous.

Much good has been effected of late, by lectures which have delivered every Sunday afternoon, by Mr. Southwell, on Kennington Common, (a large field situate half-a-mile from our Lecture Room,) well known as a public resort to receive Spiritual and Political Instruction gratis. At the conclusion of Mr. Southwell's first lecture a gentleman opposed him, and a discussion has been carried on several Sundays, in a most amicable manner. The persons collected to hear the discussions were very orderly, and the most profound attention was paid to both speakers. Last Sunday there were no fewer than five hundred persons present, the proceedings lasted about three hours, and to judge from appearances the majority were favourable to the reception of further information on the subject. Accordingly the discussion was adjourned till next Sunday. A fresh source of interest and instruction has by this means been opened to the frequenters of the common, in having a lesson of demonstrable propositions propounded to them, instead of the usual mysticism that has been dealt out to them so bountifully.

Yours, &c. S. S.

WESTMINSTER, JULY 30TH, 1839.—Mr. Southwell, a gentleman who has lately come forward with much success, as a public lecturer, at the Social Institution, Lambeth, and other parts of the Metropolis, delivered an opening address, at our New Institution, Grosvenor Street, Milbank, on Sunday evening last; much interest seemed to have been excited, and the most profound attention obtained, to a fervid and faithful analysis of the present corrupt system of society.

We are glad to find that an Institution so admirably for instruction and amusement, should have fallen under the management of an indi-

vidual whose inclination, and whose talents enable him to render much service to the Cause of Rational Religion. We congratulate our friends of Westminster, upon the prospect of an extension of the principles in that neighbourhood.

G. HUGHES.

MANCHESTER, July 29, 1839.—Mr. Clarke, of Manchester, lectured at our institution last night, on a pamphlet denominated "Socialism Exposed," when he ably exposed the fallacies and inconsistencies of this exposé of Socialism. The pamphlet is anonymous, and has been widely circulated in this town and neighbourhood, and is calculated to do our cause some injury amongst the ignorant and half informed. When people put forth such things as this to the world without a name, it smells of calumny, and is a sure sign of its abounding with falsehood.

A festival was held on Monday, August 8th, the proceeds to be appropriated towards building an Institution or Hall of Sciences in this town.

JAMES HEWITT.

LIVERPOOL, July 27th, 1839.—We have this week been blessed by an opportunity of judging of the abilities of the redoubtable and far-famed Mr. Brindley—famed, I am sorry to say, like Jonathan Martin, rather for evil than for good. The handbills of this individual appeared on the 21st inst. and purported to destroy Socialism, root and branch. I feel something indebted to Mr. Brindley, in this instance at least, that at the bottom of the placard appeared the report given by our friend and delegate to Congress, relative to our Branch. Mr. Brindley announced three lectures. 1st. on the 17th; 2nd. on the 18th; and the 3rd. on the 19th; in the Music Hall, Bold Street. From the known character of Mr. Brindley, our District Board were not long in coming to a resolution in what manner they should act; and decided that no discussion or communication should be held with Mr. Brindley, as an individual; but that a Public Challenge should be given, to the following effect: that if any body religious or political would adopt Mr. Brindley as their representative, the Socialists of Liverpool would appoint a proper person to meet him. No communication, however, was received from any religious body in the town, and of course no arrangements were entered into.

At the first night's lecture it was thought advisable that Mr. Rigby should give the challenge publicly, and attended for that purpose. Mr. Brindley, mid if any Socialist intended to discuss the subject, he were to go upon the platform. Mr. Rigby immediately stepped up, accompanied by Mr. Finch but had not spoke above a dozen words, before Mr. Brindley stopped him; and so hoisterous, so much heat and bad feeling, did Mr. Brindley exhibit that Mr. Rigby was advised by his friends to leave the room; in the doing of which, Mr. Brindley called out "stop him; do not let him go." Mr. Rigby and our friends remained at the bottom of the room and heard the lecture, which was to prove that Mr. Owen's five facts were false, foolish, absurd, and ridiculous; and which, if true, were not to be reduced to practice. I have repeatedly listened to the long and continued attempts of the highly declamatory and notoriously talented Mr. Dix, to show that the five facts were false, and who like Mr. Brindley, proved them false by admitting each to be true: and only seem to be outrageous, that Mr. Owen should pretend to have found out these facts, when indeed they had existed for such a length of time. What a splendid discovery!! says Mr. Brindley, when indeed, no person ever doubted them.

After the lecture our friend Rigby endeavoured to be heard, but to no use, and after an unavailing effort left the room.

On the Thursday Mr. Brindley called upon me to say that he understood, from a gentleman in the room, last night, that we had not twenty five members: of course, making all the necessary apologies for being so curiously unpertinent. I observed, I was astonished that Mr. Dix had no more respect for truth that continually to wound his convictions at the expense of his feelings. Mr. Dix has been repeatedly told by myself, that we have nearly 200 members on our books.

I soon found, however, that the real object of Mr. Brindley and his friends, for two gentlemen were with him, was to know why we would not enter into a discussion with him, after his lecture. I answered, we would not enter into a discussion with him as an individual, but were prepared, at all times, to enter into arrangements with any gentleman who was the agent of any religious or political body. When the gentleman found he could not accomplish his object, he commenced a tirade of personal abuse calling us all the thieves and robbers he could think of. You would of course think the gentleman was honest, at least so I thought. But who could imagine that he could, while in the act of charging others (you recollect the person who being closely pursued after stealing a watch, crying out as he was running, stop thief, stop thief,) be guilty of a deviation, in practice, of the strict principle of honesty. Thou shalt not steal, is a principle of the dwelling; and no christian could, and no gentlemen would, take anything from my house, however, trifling, without my

approbation. After contending with our friends until half past twelve o'clock, the gentleman retired—but soon came back to say he should be glad of a bed as his friends had locked him out. He slept in a double bedded room—and a friend, sleeping in the same room was startled by hearing the following prayer in the morning:—"Grant me Lord thy forgiveness. Extend thy mercy to me. But thou knowest Lord I would not have slept in this Owenite, this infidel house, but that I could not get another bed."—This good christian should have added, do thou Lord recompense them for their kindness, as I do not intend it. He left in a hurry, and I have not seen him since.

On Thursday one of our members asked Mr. Brindley a few questions which evidently puzzled him, as on the Friday evening he would not allow any one to oppose him, continuing his lecture until a quarter to eleven o'clock.

Mr. Rigby is to lecture on the five facts, in reply to these misrepresentations.

W. WESTERN, Sec. Branch 12.

CHELSEA, July 25th.—As a conclusion of the discussion, a report of which appeared in No. 40, I have to inform you that the gentleman to whom allusion was then made, as having very egregiously committed himself, transcended even his former abuse. He sought to prejudice the assembly, by declaring, that young Marchant, lately executed for murder, was a Socialist; which gross falsehood he said he had the fullest opportunity of proving, being acquainted with the religious parties who had the charge of his early training; with much other noisy abuse. Last Monday evening I lectured in refutation of a pamphlet just published and most extensively distributed in Chelsea; on which occasion I showed that the unfortunate Marchant had been under the special training of the clergy. Yours, &c.

S. M. T.

SYMPTOMS OF PROGRESSION.—WOLVERHAMPTON.—Brindley presented a shilling lecture against "The Errors of Modern Infidelity," on Wednesday evening, 31st July, at the Assembly Rooms. The attendance was considerable, and of the worth-respectability class. For his intellectuality very little can be said, unless bigotry and intolerance are evidence of ratiocination. A crapping-circular was plentifully distributed amongst the infidel Christians, containing a programme of the lecture, viz:—1. "An Examination of Mr. Combe's Constitution of Man," and the Tendency of Phrenology to Materialism and Necessity. 2. An Outline of the Principles of Robert Owen's System, called "Socialism," and the means used to disseminate the same. 3. A Confutation of what are called the "Fundamental Facts" of this system, and an Exposure of its absurd, unjust, and atheistical Principles." The fly-leaf presented the following oddness, which having been shown to a working man of the thinking—not shouting—genus, he wrote, in pencil, the annexed parody upon the opposite page:—

TO THE CHRISTIAN PUBLIC.

THE PARODY.

Infidelity having assumed a bolder front under the name of Socialism, and adopted organized means likely to spread atheistical and demoralising principles to a very great extent, it is thought desirable at this time, when the country is otherwise distracted with seditious movements, to use every proper means, not only to check its progress, but also fully to expose the wickedness of this system, that all who desire the prosperity of this Christian country, and the good of their fellow-men, may become thoroughly alive to the necessity of suppressing these unsocial and soul-destroying principles, without which it cannot be expected that God's blessing will continue to rest upon this nation. It is with these feelings that the means proposed in the accompanying syllabus are earnestly recommended to the support of the Christian public.

Ladies are invited to attend.
J. BUTLE, Chairman.

So much for symptomatic re-action in the minds of all rational beings.

The circular announced—"admission by ticket only, one shilling each. To be had of the members of the committee appointed to

Socialism having unmasked the infidelity of the christianity of Priestcraft, and exposed its demoralising and atheistical tendency, it is thought desirable at this time, when the country is making efforts to shake off the oppression and tyranny of one class of the community upon the other, to use every means to prevent the spread of doctrines subversive of the rule of the few, and calculated to promote the intelligence and happiness of the many. It is with these feelings that the means proposed in the accompanying syllabus are earnestly recommended to the support of Hypocrisy and Falsehood.

PRILESTON, Chairman.

direct the proceedings." Opposition to any thing that Mr. Brindley chose to say was out of the question. The saints, male and female, paid their shillings,—got their tickets,—attended the lecture,—listened to, and believed any monstrous absurdity the embryo person, in his theological fervor, thought proper to tell them, in the most orthodox fashion.—*Correspondent.*

HUDDESFIELD, SUNDAY, AUGUST 4th.—We, this day, celebrated the second anniversary of the introduction of Socialism before the public of this locality. In the morning, Mr. Fleming, editor of the *New Moral World*, lectured on the history and progress of the Social principles; and in conclusion favoured our members with some excellent advice. In the afternoon, our young and talented friend, Edwin Lunn, gave a most clever lecture on the Identity of Practical Christianity, as taught by Jesus Christ, and Socialism as promulgated by Robert Owen. In the evening, Mr. Fleming again lectured on the evils of the existing competitive state of Society, and the benefits consequent on the Communal arrangements; which subject he handled in a most truthful, eloquent, and solicitous manner. Our audiences, particularly in the afternoon and evening, were crowded; and we had upwards of 120 respectable males and females at a tea party. Collections were made at the conclusion of each lecture, and the proceedings of the whole day were most harmonious, and favourable to the cause. Our new building is rapidly approaching its completion, and we are happy to find that the respectability of its appearance has already disarmed many of our opponents of their antipathies; it will be opened for public lectures about the middle of September.

JOHN HUTCHISON.

THE POLITICAL AND MORAL ECONOMY OF SOCIALISM.

BY A SOCIAL MISSIONARY.

(Continued from Page 605.)

When I said, in the language of Edmonds, "that man could easily adapt himself to those trifling changes of temperature which occur near the equator, all I meant was that in the abstract it was possible for him to do so. But if we take into account the influence of excessive heat on the unprotected human form, and the number and variety of noxious insects which people the atmosphere of a tropical region, and which most assuredly would prove highly injurious to man, were he not protected from their attacks by some external clothing; when these, and many other minor considerations are taken into account, they warrant the inference that clothing is advantageous at the equator as well as at the pole. Clothing may, therefore, be considered as one of the necessities of life: it is necessary at the equator to protect the human frame from the attacks of noxious insects, and the injurious effects of intense heat; it is necessary in temperate latitudes to prevent the bad effects which would result from sudden alterations of heat and cold storm and calm, and it is necessary in polar climes to ward off the excessive cold.

It may be laid down as an axiom in political philosophy, that in proportion as the arrangements of society are in accordance with nature, so will the amount of human happiness be increased. This axiom holds good in relation to clothing. "A principal distinction," observes Edmonds, "between man and other animals, consists in his being unprovided with any natural covering; and it appears to have been the intention of providence that man should provide and fashion for himself a covering out of materials with which the world abounds. Every man of reflection must perceive that the best clothing for man is that which most resembles nature's clothing of other animals. Hair, wool, or down, are therefore to be preferred in clothing to such vegetables, as flax, cotton, or hemp. The functions of the hair-covering of animals

are to preserve the body at its proper natural temperature, by means of its law conducting power, to aid the evaporation of any accidental moisture on the skin, and to assist in that part of the animal economy called transpiration. This last function of the hair is apparently of such primary importance, that even man is not destitute of hair on those parts where the perspiration is most copious. None of the above mentioned functions are found to be performed so well by vegetables (such as flax and cotton) as by hair or wool; nevertheless, on account of the facility of obtaining flax, compared with that of obtaining wool, flax is with propriety more generally used for clothing than wool."* Thus we may perceive that in proportion as the arrangements of society relative to clothing accord with nature, so human health, human happiness, and very probably human longevity, will be materially promoted.

Though man, whilst in a state of barbarism, does not expend much labour in producing the materials of clothing, resting satisfied generally with the skins of beasts procured in the chase (as do the natives of Labrador, the Aleutian Isles, and Kamtschatka), or procuring, with little labour, clothing in the shape of matting from the bark of a tree (as do the natives of Otaheite and many other Islands which "stud the bosom of the vast Pacific"), yet civilized and improved man expends more labour than is required, and consumes more clothing than is either necessary or useful. Our gentlemen of *fashion* and ladies of *Ton*, use a great many articles of clothing that might very well be dispensed with. These are, in many instances, of a costly nature, because a great deal of labour has been expended in their production, or because an artificial value has been stamped upon them by the consent of the rich and powerful, the arbiters of fashion, and the controulers of human destiny. And of what real utility to society are such articles? Do they ward off cold? Do they preserve the body from ill health? Are they adapted to promote human longevity? Few sensible men will answer these questions in the affirmative. What good then do they do? They serve to distinguish their possessors from the millions of the unwashed who were intended, by the power that produced them, to breathe as pure an atmosphere, and inhabit as comfortable a habitation as the aristocratic lordling, the crowned despot, the servile and cringing place hunter, or the fashionable *Belle*, who, attired in her exquisite flippery and frillery, resembles more the parrot of India, or the butterfly of summer, than that rational and lovely creature, we denominate "woman." The energies of a considerable part of mankind must be taxed in order that articles of this sort may be produced, and thus a deep and lasting injury is inflicted on the producers of such articles. They are robbed of that precious time which might be devoted to the expansion of the mental powers, the refinement of the taste, and the gratification of those desires after the sublime and beautiful which raise man to a proud pre-eminence over the brute of the forest, and prompt him to seek an acquaintance with the lofty sublimities of philosophy.

In the late French statistical returns, according to Edmonds, the average annual consumption of the material of clothing is stated to be about two pounds of wool, two pounds of flax and one pound of cotton, (to each person;) supposing we assume that three pounds of wool, and

* Edmonds on Pol. Mor. Econ. c. 3, p. 16.

three pounds of flax is the average annual consumption, which in a temperate clime is neither too little nor too much. Now an ordinary sheep will yield eight pounds of wool in a year; and an acre of land will yield six hundred pounds of flax. An acre of land, under scientific management, will support at least, three sheep; from whence it results that three acres of land will produce more flax than is sufficient to clothe five hundred individuals; and sixty-two acres of land will produce wool enough for their consumption: so that if five hundred people were located on an estate of five hundred acres, sixty-five acres would yield them abundance of the raw material for clothing, independent of the advantages resulting therefrom in the shape of lambs and mutton.

THE NEXT GREAT NATURAL WANT OF SOCIETY RELATES TO FOOD.

Uncivilized man derives the principal part of his subsistence from those roots and excellent vegetables which nature spontaneously affords, or from the flesh of those animals he can enslave in the forest. There is a remarkable difference between the staple diet of one nation, and that of its contemporaries. Some nations live wholly upon a simple vegetable diet; others use a diet compounded of both flesh and vegetable substances, and others subsist upon animal food alone. The Hindoos, being believers in the fantastic Pythagorean doctrine of the Metempsychosis, abhor cruelty to animals and will neither kill them nor use them as food. The peasantry of China live in a great measure on vegetables; and many of the African Indians subsist upon maize or Indian corn. The Scotch are proverbial for their attachment to oatmeal; and the Irish for their partiality to potatoes. The Indian of America lives upon flesh and roots; and the Englishman on a diet compounded of both flesh and vegetables.

It has been supposed that animal food is absolutely necessary to enable man to perform manual labour. If this supposition were correct, it would go to prove that those nations which subsist on a vegetable diet are less strong and healthy than those which do not. But those nations which subsist on vegetables are as strong and as able to labour as those which live on flesh, or on a diet compounded of both substances. The Englishman cannot perform more labour than the native of other climes. I have been informed by some respectable natives of Ireland, that labourers in their country principally subsist on eggs, butter, oatmeal, bread, milk, and potatoes; yet these men can perform as much labour as the natives of this country. The Scotchman, in a time of war or scarcity can subsist, where the Englishman would starve, or at least consider himself half-famished. Give him but a little oatmeal, some water, a basin and a spoon, and he will sit down to his humble repast with as good a relish (probably much better) than the luxurious epicure or bloated Alderman. The poor Swede, too, when iron frust nips his corn in the bud, endeavours to eke out a livelihood by manufacturing the bark of the pine tree into bread; yet both these nations are proverbial for their courage, their activity, their fortitude, and their perseverance. These facts, combined and viewed in connexion with the united testimony of many in our own kingdom, who either out of regard to their personal health or longevity, or a strong religious feeling on the subject, abstain from the use of flesh—prove that society might exist in a condition much more healthy than it is in at

present, if more of vegetable and less of animal food was consumed.

But even supposing the flesh of animals to be absolutely necessary to enable man to perform manual labour, it can easily be shewn that if society was placed under more advantageous arrangements, less labour would be exacted from each individual, and consequently less animal food would be required. The reason why we cannot do very well without it results from the influence of circumstances over our organizations. Had we been brought up amongst the Hindoos, unaccustomed to the use of it, it would have been quite unnecessary; but brought up as we have been we cannot probably abandon the use of it without endangering our health; for as one observes, "sudden changes in physics, as in morals, are to be equally avoided."

Though it is of little importance to society at present whether individuals subsist on flesh or vegetables, so long as they enjoy an uninterrupted flow of good health; it nevertheless is of incalculable moment, in relation to happiness on an extended scale. This earth has at present an immense productive power, which, by the application of scientific knowledge is capable of vast improvement. If the population of the globe should increase to any considerable extent under the present arrangements of society, men would find it difficult to subsist. For even supposing the whole population of the earth to amount at present to ten hundred millions, and supposing that a great part of the earth is wholly uncultivated, it can be shewn that ultimately men would increase to such an extent that the whole earth, if placed under a proper system of cultivation would be inadequate to supply them with animal and vegetable food. But the case would be somewhat different if men subsisted on vegetables alone. A quantity of land that will supply 500 individuals with animal food will supply twenty times that number with vegetable. If, therefore, in 99 or 100 years, the population of the globe was to increase to 300,000 millions, and the earth was capable of affording them animal food for their subsistence (which it by no means would,) twenty times that number or 6000,000 millions might be supported on its surface upon vegetables. But it is fortunate for mankind that population will never increase to such an enormous extent. The limit of production will always constitute the limit of population, and beyond the utmost limits of the earth's productive power the utmost limits of its population can never extend. The calculations of those, therefore, who assert that without the existence of a few salutary and moral checks, such as war, vice, poverty, capital punishment, and political degradation, population would increase in such a ratio as to cause universal famine, are wholly inapplicable to the condition of mankind.

(To be continued.)

"MIGHT IS RIGHT."

MR. EDITOR,—In attempting to prove the above position, I may at first appear to many to be arguing in direct opposition to the doctrines of Socialism, but "let us examine."

In all the principles of nature as known by man, the supreme power of might is a first law. Newton has shown us that according to the bulk of the different

planets so is their attraction exercised upon the other planets, that is to say, the larger or mightier ones draw or attract to themselves the smaller ones in a greater degree than the smaller attract the larger.

We also know that if a concussion happen between two bodies of various degrees, one being larger and heavier than the other, that the lesser must give way to the greater. To use a familiar illustration; the nail must recede before the hammer. But, when the nail is driven home, and surrounding pressure gives it, first, an equal, and afterwards a superior power of resistance to that exercised by the hammer, the nail then becomes the more powerful, or mightier, and the hammer recoils or is driven back at each blow.

Again, one more proof that "might is right." No sane man will deny that the strongest circumstance must predominate over the weaker one.

All falsehoods are perversions of truth, and the nearer the perversion is to the truth the more dangerous is the fallacy. Those who have misgoverned us for so many centuries knew that the position of might being right was incontrovertible, but, they also knew that there was a sequence to that position, which was, that—

"Knowledge is power:"

and that while they held all the knowledge, they consequently held all the might.* They were the hammer driving all the rest of their fellow-creatures—the nail. When knowledge became gradually diffused among the mass, the powers of resistance of the mass became as gradually strengthened, and we are now just coming to that point when the pressure upon the nail, that is, when the knowledge acquired by the mass is so great, that the hammer in any attempt at driving the nail as heretofore, would only recoil or be driven off.†

I shall now advert to another position, which, although equally true, is, like the first one, in its perversion a bitter curse to society. The principle was that expressed by the Duke of Newcastle, when he said—

"A man has a right to do what he likes with his own."

I answer most decidedly, "He has." But now comes the perversion. The Duke calls that his own which he himself never produced, but which he and his forefathers wrung from us, the producers, and our producing forefathers. He may, perhaps, deny this position of means and tenure. Then, I reply, that his right of possession is only based upon the right of might, (as shown in the preceding part of this letter,) and that when, in the progression of events, we attain the right of might, we, the producers, will do as we like with our own; that is to say, with our labour; and that we shall like to labour for ourselves and not

* Prov. xxiv. 5, "A wise man is strong: yea, a man of knowledge increaseth strength."

† Since this letter was written, the following extract has appeared in the *Weekly Dispatch*, of July 21st:—"Education is the grand equaliser. That is already felt. When, till now, did the people, with a sense of moral and intellectual elevation, look empty rank in its phantom face? To what is this new capacity, arising among a people inoculated for so many centuries with the virus of aristocracy, to be traced? To the dissemination of that which is power alike to the peer and the peasant—power unfortunately, unto even that wretch who finds it strong to sustain the weight and the weakness of his dishonesty, but, which is power imperishable and irresistible when united with high-mindedness."

for him. Thus, then, I say, "every man has a right to do as he likes with his own." We shall like to eat, wear, and inhabit the produce of our labour. He may do the same. But if he will not then labour, perhaps he will try to eat his gold for breakfast, wear his parchment deeds, and try if looking at his lands will make them produce, as they used to do when they had bestowed upon them the labour of those producers, who, in carrying out his own principle, will be labouring on their own lands for their own families.

One word more for the Duke. As he is piously inclined, perhaps he will look into that portion of "The Book," called Ecclesiastes, and there he will find these words:—

Ch. 5, verse 18.—"Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion." And again—Ch. 5, verse 9.—"Moreover the profit of the earth is for all: the King himself is served by the field."

I am,

Mr. Editor,
Your Brother in the Cause of Truth,
I. J. EDWARDS.

EXTRACTS FROM OUR CONTEMPORARIES.

Morning Chronicle,

"The truth is that morality appears to me to be at a very low ebb amongst the population in Birmingham. I take one proof of this to be the success of the Socialists; these modern philosophers, whose faith is in phrenology, and their theory, if not their practice, in the promiscuous intercourse of the sexes. From noticing that all the small shops about town here were at the same time the distributors of Chartist and Socialist publications, it occurred to me that it would be well to inquire, if there were any connection between the two bodies. The result of my investigation, confirmed by the concurrent testimony of clergymen of opposite persuasions is, that many of the Chartists are Socialists; but then there are certainly a greater number of Socialists who are not Chartists. That the Socialists are exceedingly numerous in Birmingham, all parties agree in testifying. Of the Socialists, I may say that in one of these publications I have read a letter signed "Margaret Reynolds," addressed to Mr. Owen, in which there were passages, compared with which there are some in "Boccaccio," purity itself, and may be classed as being in some degree as scientific as that celebrated book, for which the House of Commons recently paid damages for libelling. The Socialists, with these principles, boast of their success; and are, I find by their paper of July 22d, boasting that they are making converts. I really cannot, considering the part which the Wesleyan Methodists have taken with respect to the education grant, refrain from giving the following extract from the *New Moral World*, published, July 14, in Birmingham:—

'STOURBRIDGE, JULY 14, 1839.—I have this day been prevented by the roughness of the weather, and by rather a severe indisposition, from doing duty at Wolverhampton. I lecture, therefore, this evening, at Stourbridge. We continue to progress in this place, if

not *rapidly*, at least *SURELY*. Another Methodist local preacher has been converted to the true faith, and the pious people here are much alarmed at what they call his apostacy, and are tolerably ferocious over the matter, too, for Christians. The preacher himself, however, is of good courage, and by his gentle behaviour is fast winnowing away the bitterness of his persecutors. It is rumoured that our newly converted friend has sent a challenge to the *stationed* gentleman of the connection, along with his resignation, to discuss the questions of moral evil and liberty with him *privately* in their own houses, which, however, was declined. This is the second instance of a converted Methodist preacher which we can cite between here and Dudley, and it is truly heart-gladdening to contemplate the success which constantly attends the exposition of our principles.

It is not to be forgotten, that the principles of the Chartists and the Socialists are in some degree similar; the latter would wish to see old men placed on an equality; and the object which the others have in view is, by the destruction of property, to reduce all to the equality of property."

[It is needless to say to those who understand what Socialism is, that the objects of the Chartists and the Socialists, as well as the means adopted by each for their advancement, are totally opposed to each other. When the writer in the *Chronicle* says that "the object of Socialism is to place old men on an equality," we cannot help laughing at the extent of his information, and the quality of the instruction which obtains even among the Leviathan aristocracy of the Press. Since writing this, we find the following letter from our friend, Mr. Smith, published in the *Chronicle*:—Ed.]

CHARTISM AND SOCIALISM.

To the Editor of the Morning Chronicle.

SIR,—In your numbers for the 22nd and 23rd instant are some remarks on Chartists and Socialists, partly editorial, and partly from your correspondent, which, in my apprehension, exhibit a looseness of reasoning and a want of candid reflection to which the readers of the *Chronicle* are unaccustomed.

In the *Chronicle* of Monday, 22nd, your correspondent gives it as his opinion that "morality is at a very low ebb in Birmingham." This is a cool and startling conclusion: now for the premises. "I take" pursues your friend, "I take one proof of this to be the success of the Socialists." And who or what are the Socialists? Answer: "They are a set of mature philosophers whose faith is phrenology, and whose theory (if not practice) is the promiscuous intercourse of the sexes."

Now for a writer in one of the most sensible of our daily journals to put together such extraordinary positions, and for his lucubrations to be at once, and entire handed over to its thousands of readers, is too much. Why should you suffer your columns to declare that Socialism is the parent or teacher of immorality, without first shewing what Socialism is? Turning to the published documents of the body of Socialists, I find that the aim of their system is, "well to educate and permanently and beneficially to employ every individual." Their moral theory, which is to cement their economic arrangements, consists

"in promoting the happiness of every man, woman, and child to the greatest possible extent, without regard to sect, party, country, or colour." In truth, Socialism is practical Christianity. It is no less. It is no more. Its conclusions are arrived at by a careful examination of the facts of nature, touching the original constitution of man, and the means of forming his character.

Were I to notice the assertions about "the intercourse of the sexes," it would carry me to too great a length. Suffice it to say your correspondent has been misinformed; and that it is quite impossible he can have read attentively the letter of Miss Reynolds to which he adverts. I have; and I declare that its tendency is totally opposite to that which is charged on it. Such hearsay testimony passed in the public prints. Its consequences to the witness, if delivered before a jury, might be unpleasant.

But "the faith of Socialists is phrenology." Some Socialists are phrenologists—not all. Phrenology is formed of conclusions drawn also from a careful examination of the facts of nature, touching the constitution, claims, and destinies of man. Phrenologists do not all, or generally, avow themselves Socialists, but I am strongly inclined to assert that the principles of phrenology, pushed to their corollaries, halt no pace short of Socialism. I see, for instance, in George Combe's work, "On the Constitution of Man," statements and anticipations which must, unless carried out on the Socialists' principles, ever be a dead letter.

I turn to the teachings of another moral philosopher (not a modern,) whose discoveries will be found in the 5th, 6th, and 7th chapters of St. Matthew's Gospel, and in sundry other parts of that and other gospels, and I find similar principles of morals laid down, leading to similar corollaries, but hitherto unrealized, as the author of "Mammon" will tell you; for ever impracticable, as I should say, except under the influence of Socialism, as economic and intellectual science. I see these things, and I say the coincidence is not extraordinary, for truth drawn from whatever source can be but one; but striking and calling for the attention of those who dapperly buzz about important disquisitions, and signalize themselves by hardy assertion and disjointed paradox; and when I say that such and such are the characteristics of "Socialism," and refer you to the printed documents, I expect to be believed, unless you can prove the existence of "ulterior views"—can point to the lives of persons enrolled as Socialists, and show that they contradict the precepts on which they profess to form themselves.

I now turn, very briefly, to your notions of Chartism. The Chartists, it appears, invite the "middle classes" to join their ranks, thus including in the union the vast preponderance of the population. You offer your views of the reasons which must forbid this union. They are the following:—

1. The disposition of the public orators of Chartism to excite the multitude to acts of violence disgusts and alarms the sober middle classes.

2. The charter itself is a crude and incongruous composition, not carrying out the principles it professes, and tending less to union than to the intolerance of political Sectarianism.

3. Chartism exists as a class badge, and with the effect of deepening the class animosities, the obliteration of which is so unjustly represented as desirable.

Now the remarkable part of this reasoning is, that not one of its points applies to the principles of Chartism, but only to the mode in which they are propounded. And in truth I think I may safely presume that with the abstract principles, generally, you would be found to concur. You would at once allow the rights of the human race to be represented fairly and fully in the executive government; and that, in the abstract, Vote by Ballot, Universal Suffrage, &c., are not to be impugned; but you differ from the Chartists chiefly as to the time and the mode of propounding these ulterior reforms. And as, if you look at the propositions of the Socialists, you, as all sensible men do, must approve them abstractedly, but you consider the plans impracticable in the present state of society and so forth.

Here, then, is my case. This country (we need not now look to others) presents to view a vast aggregate of dissatisfaction—dissatisfaction real, reasonable, allowed.* What then is the duty of thoughtful men? To vilify the efforts of those who, as well as they know how, expose the causes of this dissatisfaction and declare the remedy? To cast a hasty glance at their proceedings, and misrepresent them by giving utterance to the language of ignorance and prejudice? No: The duty of sensible and reflective men is, candidly to state their impressions, and in friendly spirit to show why hasty movements must be injurious to all. This rule applies equally to the consideration of Socialism as of Chartism.

Further, your correspondent, seeking the "connection between Socialism and Chartism," declares the similarity to be that the former would wish to see all men placed on an equality—the latter desires, by the destruction of property, to reduce all to the equality of property [this last word I presume should be "poverty"]; he thus presents to the unwary reader the appearance of identical propositions; nay, perhaps he thinks the objects are correctly stated, and identical. The fact is that the co-operative action of the Socialists would equalise all, by elevating all to the highest level. They go for perfection in production and for justice in distribution. They are the antipodes of destruction. Still, wishing to confound the two, we find it stated "many Chartists are Socialists, but the greater number of Socialists are not Chartists." Then why attempt to mix them? The fact is that, like other sensible and reflective men, the Socialists; as a body, are Chartists "in the abstract," but they see and feel the difficulty and danger of great and sudden government changes, and they, as a body, hold themselves aloof from political agitation. They will first secure for all the means of a good, sound, practical education, and of permanent, profitable, beneficial leisure affording employment; and, these things attained, they presume their arguments for political reforms will be better worth advancing, and their voices more worthy of attention. And, further, they abhor all exhibitions of brute force, and, of all peaceable means, they conceive—show them to be in error if you can—that theirs, which infringes on no rights, attacks no existing accumulations of property, endangers the safety of no portion of public or private morals, will be found, as it is the safest, so also the speediest.

* See some excellent remarks on this subject, in the *Standard* (of all possible sources) of about June 25; and in reference to a host of petitions presented by Lord Stanhope.

I depend on your candour for the insertion of these remarks. I wish to supply, what most of our public writers want—information. I should have written earlier, but coming from the country (Birmingham), the numerous calls on my attention have prevented my regularly seeing the papers during my short stay in London.

I beg to subscribe myself, with perfect sincerity, after a perusal, not constant but frequent, of your publication for many years, very respectfully yours,

W. HAWKES SMITH.

London, July 26,

GLEANINGS.

WE'LL MAKE THE WORLD BETTER YET.

The braw fouk crush the puir fouk doon,
An' bluid an' tears are rinnin' hot;
An' muckle ill, and muckle wae,
We a' upo' the earth ha'e met.
An' Falshood aft comes baldly forth,
An' on the throne o' Truth doth sit;
But true hearts a'—gae work awa'—
We'll make the world better yet!

Though superstition, hand in hand,
Wi' prejudices—that gruesome hag—
Gang linkin' still—though Misers mak'
Their heaven o' a siller bag;
Though Ignorance, wi' bluidy hand,
Is tryin' Slavery's bonds to knit—
Put knee to knee—ye bauld an' free—
We'll mak' the world better yet!

See yonder koo' wha beck's an' boos
To yonder fule wha's ca'd a lord;
See yonder gowd-bodisen'd wright—
Yon foplin' o' the bluidless sword.
Baith slave, an' lord, an' soldier too,
Mamm' honest grow or quickly fit—
For freeman a', baith gait an' snaw,
We'll mak' the world better yet!

You dreamer tell us o' a land,
He free his airy brain hath made—
A land where Truth and Honesty
Ha'e crushed the serpent Falshood's head.
But by the names o' Love and Joy,
An' Common-sense, an' Leag an' Wit—
Put back to back—an' in a crack—
We'll mak' our world better yet!

The Knaves an' Fales may rage an' storm,
The growling bigot may decide—
The tremblin' Slave awa' may rin,
An' in his Tyrant's dungeon hide;
But free an' Bauld, an' True an' Gude,
Upo' this aith their soul ha'e set—
"Fae, pole to pole we'll free ilk soul,
The world shall be better yet!"—ROSE. NISOL.

GIPSY CHILDREN.—Even the sun-burnt faces of gipsy children, half naked though they be, suggest a drop of comfort. It is a pleasant thing to see that the sun has been there, to know that the air and light are on them every day; to feel that they are children, and lead children's lives; that if their pillows be damp, it is with the dew of Heaven, and not with tears; that the limbs of their gipsies are free, and that they are not crippled by distortions, imposing an unnatural and horrible penance upon their sex; that their lives are spent from day to day, at least among the waving trees, and not in the midst of dreadful engines which make young children old before they know what childhood is, and give them the exhaustion and infirmity of age, without, like age, the privilege to die. God send that old nursery-tales were true, and that gipsies stole such children by the score!—*Nichols's Weekly*.

"PROGRESS."

[The following Notices of Progress came too late to be inserted in their proper place. We give them here, because of the good tidings from Scotland. At the same time we must again request the Secretaries of those branches near Leeds, who wish the notices of their proceedings to appear the same week they take place, to *Post their letters on Sunday night after the lectures*. If they do so they shall always be attended to; if not, they will, most probably, not appear that week.]

DUNDEE, AUGUST 1, 1839.—I have had my hands completely full this last fortnight, having lectured in Kilmarlock three times; in Paisley as often; besides holding forth in Johnstone, Barrhead, Kelburn, Greenock, and Glasgow. My reception and success in Kilmarlock was most flattering, being more decidedly favourable than in any new place I have ever lectured in. Though opposed by a gentleman on the practicability of the Social system the last evening, three-fourths, at least, of a large meeting, by their exhibition of feeling, gave unequivocal proofs of their aversion to competition, and their leaning to the side of co-operation. Mrs. Hamilton was also present, and made a vigorous speech against Socialism, which very few present could know the meaning of, it was so incoherent. She had been lecturing there on Phrenology in connexion with Christianity and, what do you think, ANIMAL MAGNETISM!! Verily, this is an age of quacks and gulls. Her success, however, among the weavers of Kilmarlock, has been very small. In Paisley, I had an opponent in the person of the Rev. Mr. Kennedy, Methodist preacher, who confined himself principally to the asking of questions, by way of being extremely ignorant of the principles, though the ignorant gentleman had previously thought himself wise enough to lecture repeatedly on Infidel Socialism, and denounce Mr. Owen and his followers. The gentleman was extremely mild, and the audience very well satisfied with the answers given.

I should have left Glasgow for Liverpool yesterday, as my exchange was getting rather low, from the great quantity of travelling I have had in attending to give the various lectures, had I not required notice on Sunday, by a letter from the Central Board, to proceed forthwith to Dundee, and give a course of lectures, to thwart the opposition of a body called the Philanthropic Society, who have organized themselves to war against "Infidelity," under the name of Socialism. I arrived here last night, and have seen some of the friends. I commence a course of four lectures to-morrow evening in a large hall. The friends have had a very good hall of their own. This place, from all I can see and hear, is the ripest in Scotland, and a strong under current being in favour of free inquiry, and a very intelligent working population. 70,000 is the number of inhabitants in the town. It is a large commercial and manufacturing emporium, and the only place in Scotland where steam boats run on Sunday! A stationed Missionary will be wanted here immediately, as there is a good country round. When my course of lectures are finished I shall come direct to Manchester, which will be in about ten days; by that time Jones will be ready to come down. I have been much pleased since I came down with the improved feeling.

ROBERT DOUGLASS.

MANCHESTER DISTRICT, AUGUST 8, 1839.—There is no diminution of the interest that we excite, for we have had very large audiences all day. Mr. Jones lectured in the morning, Mr. Joseph Smith in the afternoon, and Mr. James Smith in the evening. We expected to have had Mr. Owen at night; as his letter informed us that he would be in Manchester on Sunday; and I may say that we had an audience of nearly 2000 persons expecting to hear and see him. However, he passed on to Liverpool to see Mr. Finch. Our friend, Mr. Ogden, arrived at the Hall, from Liverpool, at eight o'clock, and brought us the information, which I immediately announced in the Hall; for there is a great stir here about trying the Foundation Stone of the New Hall of Science, and great fear was entertained that he might not come. Our friends are all on the go. I expect from Liverpool Mr. Finch, Mr. Rigby, Mr. Westwick, and many more. To-morrow we shall have many friends from the surrounding district to witness the interesting ceremony that our respected father is about to perform, at the request of the Directors of the New Hall. A dinner is provided at Mendel's Hotel, where we expect a very interesting meeting. Seven Candidates were entered on the books this day.

J. Lown.

EDUCATION.

WHILST the differences between Protestants and Catholics—Churchmen and Dissenters—and even the schisms in the Church itself—are forming a barrier against the spread of knowledge, and the right training of the juvenile population; and each sect, in cavilling about the particular creed to be taught, is actually preventing anything effective being accomplished in National Education—whilst the peers and prelates of the realm are marching to the foot of the throne to prevent the education of the people, unless accompanied with the inculcation of doctrines about the truth of which the wisest of mankind have differed in opinion—whilst those calling themselves par excellence the educated classes, are thus manifesting the imperfection of their own education, it is important for the public to be informed that there exists one institution where all sects and all parties may have an education of the best kind for their children without any interference in the modes of faith or doctrinal points.

In the EDUCATIONAL INSTITUTION, WARREN, children are received at a very early age, and their physical, moral, and intellectual faculties are so elicited and cultivated by efficient teachers and trainers, as to lay a solid foundation for the higher branches of education, which are carried on for older pupils of both sexes in other departments of the Institution.

The course pursued with the children between two and six years of age is that which is in accordance with the best ascertained facts of the organization and nature of the human being, so as to ensure a happy, and therefore healthy state of existence.

The intellectual training is on a new and constantly improving plan; it embraces Reading, Writing, and Arithmetic, Geometry, Drawing, Music, Vocal, and Instrumental, and such lessons as are best adapted thoroughly and agreeably to develop the highest powers of the mind, such as Observation, Comparison, Reflection, &c.; but these objects are pursued in a manner suited to the ages of the children, who are never suffered to fatigue themselves, but the studies alternate with Gymnastics, Callisthenics, games and recreation, which are carried on whenever the weather permits in the open air.

The elder pupils receive instruction in the German Language from a resident German Professor; and are also taught the French and Italian Languages, and the Classics. A resident Professor teaches Algebra, Mathematics, and the Natural Sciences; and instruction is given in Practical Mechanics.

Rewards and punishments are alike unknown; but the constant endeavour is to train the pupils to act from the noblest motives and love of what is good.

The variety of talent employed in tuition, and the varied ages of the pupils, render the Institution worthy of notice as a Normal School. Applications for admission to be addressed, (postage free), "To the Directors of the Educational Institution, Wisbech."

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THE NEW MORAL WORLD:

THE GAZETTE OF THE

UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSHUA MORROW, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 43. *New Series.*

SATURDAY, AUGUST 17, 1839.

PRICE 2d

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HALL OF SCIENCE, MANCHESTER.

On Monday August 5th, the Foundation Stone of this Institution was laid, with the usual ceremonies, by Robert Owen, Esq., late of New Lanark, the well-known advocate of the new Social System of Society. The site of the building is a plot of land situate on the north side of the large square, known as Camp Field, bounded by Tothman-street and Byrom-street. When completed, the Hall will be a very substantial, convenient, and elegant structure. It will be very excellently situated for the purposes of its establishment, in a densely populated neighbourhood, where a superior educational institution is much needed. On the eastern side of the square stands St. Matthew's Church, a beautiful piece of gothic architecture, having one of the most beautiful spires in this neighbourhood; whilst on the southerly side, leading to the station of the Liverpool railway, stands the Sunday school of St. Matthew's, a large and well-built establishment. Viewed from this spot the new Institution will have a fine effect, and its architectural embellishments be seen to great advantage. Immediately behind will be seen the square tower of St. John's, with its clock and belfry rising above the institution.

The elevation and plans of the new edifice having been exhibited to the people who were assembled when the stone was laid, the following description of the building may not be uninteresting to the public:—The basement story will be of the Doric Grecian order, and it will contain a spacious school-room, 71 feet by 50 feet, and 16 feet high; a kitchen, with the most recent improvements in culinary apparatus for cooking on a large scale for public dinners, &c.; a dwelling-house for Secretary and Librarian; together with a library, reading and ante-rooms for classes for instruction. The second story will contain the lecture-room, which will be fitted up with an orchestra and proscenium, so as to be applicable, as occasion may require, for concerts, balls, or dramatic representations. It will be of the same area as the school. On the same story will be two committee-rooms, a coffee and conversations room. The galleries are at each end over the committee rooms, and connected at the sides by two narrow galleries, forming a promenade all round. The roof will contain rooms for various purposes and will be adapted to erect an observatory upon for astronomical purposes, at some future period.

About three o'clock Mr. Owen, supported on the right and left by the President and Vice-President of the Hall of Science association, and followed by the directors and a large number of gentlemen, arrived in procession, to perform the ceremony of laying the stone, in

which was deposited some of the current coins of the realm, together with a large zinc plate, engraved by Mr. Isaac Higginbotham, one of the Trustees. On the plate was inscribed—

HALL OF SCIENCE.

DEDICATED TO FREE ENQUIRY AFTER TRUTH AND HUMAN HAPPINESS.

THE FOUNDATION STONE OF THIS EDIFICE

Was laid this 5th Day of August, 1839, by

THE PHILANTHROPIST,

ROBERT OWEN ESQ.,

FORMERLY OF NEW LANARK.

PRESIDENT,—G. F. MANDLEY.

ARCHITECT,—WM. BLACKLOCK.

After the ceremony was concluded, Mr. Owen ascended a temporary platform which had been erected for the occasion, and addressed the large audience assembled in the square which we heard variously estimated at from 4 to 5000 persons, who throughout listened to the address with the most attentive regard. We have to regret that owing to some mismanagement, the accommodations for the gentlemen connected with the press were inefficient; and we are enabled to give but an outline of the worthy gentleman's speech, as follows:—

Mr FRIENDS,—It is necessary that I should, in the first place, inform you that this Hall, the foundation stone of which we have this day met to lay, is founded by a number of liberal-minded individuals of different classes and parties, who are impressed with the conviction that truth is best promoted, and the permanent happiness of the whole human race best secured, by a free and fearless investigation of every law, institution, or circumstance, which affects the well-being of man. They have, therefore, dedicated this Hall to Free Enquiry, and have determined that it shall be open, on equal terms, to all parties, scientific, political, or religious. It is intended for the benefit of the whole human family, but more especially for the benefit of the productive or working classes of Manchester. It is in reality your own Hall, and it is, therefore, of the greatest importance to yourselves that you should attentively listen to what I am this afternoon about to address to you. Now, although this Hall will, at convenient seasons, be devoted to the investigation of all subjects, whether of physical, political, or ethical science, yet it will, no doubt, be chiefly occupied by the most important enquiry, to which all others are subordinate—an enquiry into the three new sciences, on which is founded the RATIONAL SOCIAL SYSTEM.

Now, my friends, all the instruction which has hitherto been given

to the world, has been exclusively founded on mystery, and therefore not calculated to adequately improve the condition of the human race, or in any way to add to their proper improvement in society as rational beings; but this building is intended principally for the instruction of the people in those sciences which are by far the most important that has ever yet been thought of for the human race. These sciences are first "the science of human nature," which teaches us to know what man is at his birth,—what is the raw material of human nature (if I may be allowed to use the expression); and you will admit that unless we understand what is the nature of the raw material we never can manufacture a good article. This science will enable us to understand the nature of every child at its birth, whereby we shall readily know how to train it up, and with this knowledge we shall be enabled to render it a good and useful member of society inasmuch as we shall know where to begin and where to end with its moral culture. The second science which will be taught is the "science of the influence of external circumstances on the human mind." By a knowledge of this science the improvements which will be made in the human character will be much superior to any character which has ever yet been found in the world. Now, my friends, I hope you will for a few moments consider what I have said to you in a few words. That in this Hall of Science it is intended to instruct you in a knowledge of your duties to the whole of human society, and deliver you from the long suffering which, since your birth, both you and every individual in the world have endured. In this Hall will be taught the moral, religious, and political duty of one being to another, and every child brought up with a true knowledge of this science will be more kind to every one around him than has ever been the lot of any human being in the world up to the present time. This science is that which teaches us the influence of external objects and actions upon the human mind; it is a science that will enable us to know what we are made of; it is a science that will extend happiness to the old and to the young, to the rich and to the poor. Thus, my friends, is one of the sciences that is to be taught in this Hall, the foundation stone of which I have this day laid. We shall be enabled through the medium of these sciences so to educate the children who are yet unborn, as make them such members of society as have never yet been seen in the world.

As I before told you, this science will enable you fully to understand the manufacture of the human character. You may take seven children of the same parents, or from the same house, or from the same town; you may take these seven infants and convey them to as many separate parts of the world, and force each of these children to receive different ideas, different languages, different religions, and different opinions, on every, or any particular subject, so that when they arrive at the age of twenty one years, they shall be so trained that they shall not look in any respect like each other, nor appear as if born in the same country or of the same parents; and be so highly trained in the prejudices of their adopted countries, that, from patriotism they would each slay the other for country or religion's sake, or in support of the opposite notions forced by their teachers into their minds. Thus divided, and their characters formed under the different influences, of mystical religions, (such as all religions are that now prevail throughout the world,) they could be trained to hate each other with bitter undying hatred; and persecute each other for the various opinions which they were, from their previous training, compelled to hold: but the same children brought up together, and taught truth from their infancy unmixed with fraud or mystery, and accustomed to acts of beneficence, good-will, and mutual bland and generous intercourse, would be affectionate and kind to each other, and open, generous,

courteous and loving to all around them. In short, my friends, they will be wise or ignorant, virtuous or vicious, according to the institutions under which they live, and the external circumstances which are permitted to operate upon them from birth to maturity. This my friends is the kind of knowledge which I hope to see taught in this noble Institution, when it shall be finished. By this science, arrangements will be made, by which the character of every infant shall be so formed that at the age of twelve years, they shall understand more of the principles of human nature; they shall understand all the rules of society; all the objects and pursuits that are calculated to make man happy, and a superior physical and moral being; and will therefore be much better informed at that period of life, than any children were before—nay, better informed than mankind (with a few rare exceptions) are now informed at the age of maturity.

The third important science that will be taught in this Hall will be "the science of society." By a true knowledge of this science you will be enabled to discover and detect all that is bad in the world, and in all the people in the world; by this science you will discover all the component parts of society, which have hitherto been hid from you, and which is as little known to the upper classes of society as it is to you. All classes, my friends, are in an equal state of ignorance on this most important subject. By this science you will not only learn how to create wealth in abundance, with ten times less labour than you now do, but you will also learn the most correct and rational mode of distributing it; and this will be the first time in the history of the human race when a just knowledge of the distribution of wealth shall have been made known to the world; and when you have acquired a true knowledge of the distribution of wealth, you will be enabled to govern the affairs of the world for the benefit of the whole human family. You will then know how human nature ought to be governed; and, by the use of this science, you will know how to form some general arrangements for the better government of the whole world, without regard to class, sect, party, country, or colour, and without violence, force, fraud, or deception of any kind whatever. You will all then speak the truth, and be equally charitable and happy in every country, and in every part of the world. You will understand every form of government, and know no man but as a friend or a brother.

Now, my friends, will you endeavour to recollect that the three great sciences which will be taught in this hall, when finished, will be, first, "the science of human nature;" second, "the science of the influence of external circumstances over the human mind," and by which we shall be enabled, at a very light expense, to improve the condition of the whole world; thirdly, "the science of society," by which your children will be able to know better and more of the true pleasures of the world than all the men, however learned or rich, up to the present day know. They will know more of true happiness, and be better able to make arrangements for the government of all, without fraud or force of any kind, than has ever yet been made known to the world. In this hall they will also be taught all the sciences, such as mechanism, chemistry, and the rest of the useful sciences, as well as the ornamental arts.

These, my friends, are the objects to be attained by the erection of this building, and I hope when I again return, to see the influence of the sciences which will be taught in this hall producing the effects which it is intended they shall produce, on the minds and character of the people of this most important town. Since I last was at Manchester I have had, as many of you are aware, the honour of being introduced to her majesty the queen, and I understand, that some of the newspaper press has been very angry with Lord Melbourne for presenting me to her, and they have said many hard things against me.

reviling me by such epithets as have always been showered on those who have sought to better the world; but, you know, the men who write in these papers are only human beings, and as they have been brought up under the old prejudices of society, we ought not, my friends, to be angry with them; on the contrary, I am very much pleased with them, and am much obliged to them for it, because it is the best kind of an advertisement we could have. I am sorry that my introduction to the queen should have made these virtuous and religious men so unhappy. I regret that it has been painful to them; but in the discharge of my high duty, I could not refrain from waiting upon her majesty, and, I am sure, when these men come to consider what good we are going to do for them, they will not be angry with us. We are going to improve all classes, without regard to country or colour. These parties think that we are going to destroy all religion and every thing that is good in society: they are mistaken; we intend no harm to any human being; but on the contrary, (with their consent,) good to ALL. They should know that our religion is to do good to all men. It is very short, and easily understood. I have it all on a very small piece of paper, and it might be placed within a small nut-shell. I will read it to you, and you will not have much difficulty to retain it in your memories: we call it the "Rational Religion;" and the reason why we so call it is, because it is plain, simple, true, and easy to be understood. Our religion then is as follows:—

"RATIONAL RELIGION"

Consists in the knowledge that the character of man is formed by the power which creates his organization, and by the external circumstances which exist around him from his birth, especially by the society with whom he associates. In having charity, in consequence of this knowledge of human nature, for the convictions, feelings, and conduct of the human race; and in 'promoting to the utmost extent in our power the well-being and happiness of every man, woman, and child, without regard to their class, sect, party, country or colour.'"

This, my friends, is the religion of the Socialists, and I hope it is so short and plain that you will all understand it and be able to retain it in your memory. In addition to this it is our duty to promote even the happiness of those who most revile us. If others differ from us we do not blame them; they cannot help feeling as they do feel, and I am therefore sure that none of our friends will ever either blame or find fault with them for their opinions.

It does not matter, my friends, what the particular opinion of any class may be; by the liberality of the Directors, they will have free access to this Institution for free and fair discussion upon all subjects: all that will be requested of each is that they shall extend to others the same indulgence which will be granted to themselves. It is trusted there will be no more discord and angry discussions, no kind of personal abuse, but that all will learn to be kind and obliging to one and other. We must not war against persons or classes, but against erroneous principles. I will now, my friends, conclude this address (having already occupied more time than I was to have been allowed) by recommending you one and all to return to your homes and think well on the short religion which I have read and explained to you, and I feel confident that there is not one amongst you that will not be more kind, if it have its proper effect upon you, to your fellow-men than you have hitherto been. If you think of it seriously with a desire to put into practice, I know you will derive a great benefit from it.

I now my friends bid you farewell, and I hope that by the knowledge which you will derive from the instruction which will be taught in this Hall, you will soon all be relieved from the state of degradation and poverty in which you are now placed, by a better and more rational condition.

The address was listened to throughout, with the most marked attention by the whole assemblage; and at the conclusion, Mr. Owen was loudly cheered from all parts of the meeting. Many hundreds, especially females, rushed upon him when quitting the platform, each desirous of shaking hands with the venerable Philanthropist, who has done so much to promote the moral exaltation and happiness of mankind.

During the period when Mr. Owen was addressing the assembly, we observed some two or three of the itinerant open air preachers addressing little groups on the outside of the crowd, who were too far off to hear the words of Mr. Owen. As soon, however, as he had ceased to address the multitude, these well-intentioned individuals were left alone on the field. Some small hand-bills were also distributed amongst those on the outskirts of the assembly, with the following striking exclamations:—"Hear you souls!" "Save your souls!" The proceedings throughout were without the slightest unpleasantness. The day was beautifully fine, and the number of well-dressed females present was surprising and novel. Every person seemed pleased with the event, and we heard many of the crowd speaking in ardent expectation of the many advantages that would result from the establishment of an Institution for the instruction of the people on so liberal a basis.

After the laying of the Foundation Stone, the ground was not clear until eleven o'clock at night. At the breaking up of the factories, there were upwards of two thousand persons collected. A Methodist was preaching in one part of the extensive field, a Baptist in another part, and all over the ground there were large parties congregated, discussing.

A gentleman officially connected with the church, visited the Foundation on the following morning, and had some conversation with the Architect, and was quite friendly.

THE DINNER.

After the ceremony, Mr. Owen, accompanied by the Directors and a large number of friends, retired from the ground and proceeded to MENDEL'S MANCHESTER AND LIVERPOOL HOTEL, where an elegant dinner, which reflected great credit upon the culinary skill of the worthy proprietor, was provided for them. One hundred and thirty gentlemen sat down to the repast, and much disappointment was experienced by many who were unable to obtain admission, in consequence of the Directors having only arranged for the accommodation of the number specified. The chair was taken by the President of the Hall of Science, Mr. G. F. Mandley, who was supported on his right by Robert Owen, Esq. Amongst the gentlemen present we observed John Finch, Esq., of Liverpool, P. A. Tealdi, Esq., James Horsfall, Esq., Thomas Brown, Esq., Joseph Mitchell, Esq., of Preston, &c., &c. The cloth having been removed, and "*Non nobis Domine*" sung by Messrs. Wrigley, Buxton, and Hadfield, whose excellent harmony contributed largely to the pleasure of the evening.

The Chairman, who was much cheered as he rose to propose the first toast, said—It was one that had a strong claim on their loyalty, gallantry, and gratitude. It was one that would meet with a warm response in the breast of all present; it referred to the most illustrious lady in the land—it was "*The Health of our Queen—Victoria the First*." (Acclamation.) He trusted that her reign would be a long and joyous one, of pleasure to herself and of happiness to her people. He hoped that the reign of our maiden Monarch would be distinguished above the reigns of all her predecessors, by the advances which may be made in the arts of civilization and peace. He fervently wished that the bright days of human happiness which had been foretold by the Poets, the Philanthropists, and Sages of the past, would be consummated in the days of that amiable and enlightened Princess. He trusted that as a first step towards that glorious end, a speedy recognition of Woman's Right to Equality, would take place by the common consent of enlightened public opinion, and be sanctioned by the law. He hoped, and he believed all present would join him in that wish, and he would therefore call upon them to drink, upstanding, with all the honours—"Health to our Lady, the Queen,

and may her reign be distinguished by the speedy emancipation of her
 own from the barbaric slavery of their present social and political
 disqualifications." (Much cheering.) National anthem—"God save
 the Queen."

The Chairman said: I rise to propose a most pleasing duty, that of
 calling upon you to drink the healths of "Her Royal Highness, the
 Duchess of Kent, and the rest of the Royal Family." I am aware
 that it may be deemed invidious to select from the number of royal
 personages included in this toast, certain members for particular remark;
 and yet at the hazard of incurring censure, I cannot refrain from say-
 ing some few words respecting that illustrious Princess whose name I
 have mentioned in the toast. We are indebted to her for the Queen,
 who in temporal matters, now rules over the destinies of this great
 empire. If we have reason to be grateful that we have in these times
 of fierce excitement and contentions of party, a mild, yet firm, en-
 lightened and liberal monarch, how much of that gratitude is due to
 the Lady to whom I have the honour to allude. It is to the
 judicious and careful superintendence of the education of her daughter,
 to a wise management of the training of her child, that we have reason
 to be thankful in the possession of an accomplished, liberal, and
 benevolent Queen to sway the sceptre of these realms. I may men-
 tion *ex post facto*, that one of the most chaste, enlightened, and philan-
 thropic of the royal circle, was the consort of Her Royal Highness,
 the late revered Duke of Kent, who, during his lifetime, was the
 warm friend of our honored guest—Robert Owen, Esq., and was
 Chairman of the Committee for putting into practical operation his
 new views of society. There can be no doubt that to his beloved
 wife the Duke imparted some of his own fine benevolent spirit, and
 since Providence called him hence ere the character of his daughter
 had been matured, he left in the hands of his excellent and illustrious
 sister, the secret of how to form a Queen for the blessing and pro-
 sperity of a free people. I should like to say a few words in honour
 of that eminent patron, of every thing that can tend to exalt his
 memory—the Duke of Sussex; but I deny myself that pleasure, to
 pass on to the other business of the evening. We will drink with
 three times three, and one cheer more, "the healths of the Duchess of
 Kent, and the rest of the Royal Family." (continued cheers.) Glee:
 "Had smiling morn."

The Chairman had next to propose "Prosperity to the Hall of
 Science." (Loud applause.) He would not leave his excellent friend
 Mr. Goddard, the usual plan adopted by some gentlemen under similar
 circumstances of having nothing to say, in consequence of the former
 speaker having run away with all the arguments; but without further
 comment, call upon the company to pledge the toast, and request Mr.
 Goddard to respond to the sentiment.

Mr. G. S. GODDARD, on rising, was received with cheers. He
 said—Mr. Chairman and Gentlemen—Having on no similar occasion
 ventured to address a public auditory, you will give me credit for the
 feeling, when I state that it is with considerable embarrassment I rise
 to respond to the sentiment you have expressed. I really wish, Sir,
 that you had allowed me to be only a glancer in the field, rather than
 have left to me so incompetent as myself, the duty of gathering in the
 whole harvest. I have no doubt it was kindly meant by you, but the
 honor though pleasing, is more than I can perform. Happily, the
 sentiment appeals to your support without words from me to commend it
 to your enthusiastic reception. I shall therefore, occupy your attention
 but a very short time, and merely lay before you, as one of the Trustees
 of the Hall of Science, a few of the reasons why we hope for
 prosperity in our present undertaking.

We hope for prosperity first, because we have no party or exclusive
 principles. (cheers.) We have dedicated our Hall to Free Enquiry, be-
 lieving that, it is from the clash of adverse opinions that the spark of
 truth is elicited. In this respect, it is different from all existing In-
 stitutions of a similar nature, which are either chained to some particular
 set of opinions, or fearful of the consequences of promulgating unorthodox
 truth, exclude from discussion some of the most important subjects
 of enquiry, bearing upon human progress and welfare.

We hope for prosperity, secondly:—because we are disposed to
 throw open our doors, and extend the hand of friendship and good
 will to all parties. (Cheers.) We acknowledge no persons or party
 to be the depositaries of truth, and although we have agreed to let the
 Building to the Socialists for their use on stated occasions, yet at all
 other times, the opponents of Socialism, or the advocates of any other
 systems or opinions may have free access, on equal terms. (Hear.)
 Upon these grounds we confidently hope for success, and with these
 few remarks I shall conclude with the observation of Bishop Watson,
 which I respectfully address to such, if there be any present, who ap-
 prehend danger from the ordeal of investigation and discussion, to any-
 thing that is truthful or valuable in science, politics, or religion:

"Those who decline to submit their faith to the test of free inquiry,
 are at once at variance with their own opinions, than with truth." (Cheers.)

I have to crave your indulgence for the ineffectiveness of what I
 have said; it is not that I lacked the will, but the power to respond to
 the toast in the manner you could desire: my apology must therefore,
 rest on the score of its being my maiden effort in the aid of public
 speaking. (Cheers.) Glee:—"Glorious Apollo."

The Chairman then gave:—

"Free discussion upon every subject interesting to human hap-
 piness."

Mr. JOHN FINCH, of Liverpool, rose to answer the toast, and was
 received with loud cheers. He said, Mr. Chairman and Gentlemen,
 if there be one principle to which I am attached more than another, it
 is the principle of free discussion. To freedom of discussion I am
 indebted for many improvements in my own character, and hence it is
 that I long to see the time arrive when there shall be no barriers in
 the way of free discussion. Freedom in the discussion of every
 subject connected with human happiness is the only means by which
 man can be made really useful and happy; and the proceedings of
 this day, and the results that must necessarily follow the laying of the
 foundation stone of the Hall of Science in Manchester, will convince
 the world that we not only wish to preach free discussion, but also
 carry it into practice. (Hear, hear.) I am sure your appetites are all
 gratified with the good dinner which has this day been discussed with
 such perfect freedom, and your ears must also have been gratified with
 the pleasing sounds of our friends who have been addressing you on
 the occasion. Not only then have the senses of the body been much
 gratified, but above all have the intellectual and moral appetites of my
 friends been richly provided for. If we seek for human happiness
 where it is not to be found, how can we expect to arrive at it; but if
 we seek for happiness in a right and proper way we are sure to obtain
 it: but whether we seek happiness in the pursuit of the improvement
 of the human race, or in the cultivation of their moral feelings, the result
 is on all occasions the same. We feel that we have been doing good for
 the benefit of mankind, and the reflections of such exertions ever
 creates a feeling of happiness within our own bosoms, which the ad-
 vancement of our own pecuniary affairs of life can never convey; but,
 unfortunately for the world, we have, as a whole, been looking for
 happiness where it is not to be found, namely, in the aggrandisement
 of our own selfish wish for personal gain. (Hear, hear.) Happy then, must be the men who have at all times, promoted free
 discussion on every subject of importance to the whole human race,
 and happy must our friends feel who have been the means of com-
 mencing the erection of an elegant building, such as the one we have
 this day commenced, in which every subject connected with human
 happiness can be freely and fairly discussed without any feeling of
 nigrit, to those who may think differently on any subject. I do not my
 friends know, if on this occasion, I am allowed to speak freely and
 without reserve, in the same spirit of freedom, which we at all times
 extend to others—if I were so allowed, I could point out many ob-
 stacles in the way of free discussion and rational improvement, two of
 which are in my opinion, the greatest impediments to moral culture and
 human happiness. The first is the bible, and the second the priesthood
 of this country. These my friends are the greatest barriers to free dis-
 cussion, and human happiness, and of all others the greatest curse of the
 human race; and before we can ever effect real freedom of discussion we
 must first free ourselves from this cause of our ignorance. (Cheers.) It
 is, my friends, by free discussion alone that we can ever arrive at truth
 —and that the priesthood at all times endeavour to suppress. Happiness
 to the human race is the great object which we are seeking; it is the
 very life and being of all our desires; it is the great object which we
 have this day met to promote, and I hope that as the noble work has
 been so ably commenced, you will go on progressing till it is finally
 attained. (Cheers.) The Chairman here rose to break right of free
 discussion for the glee singers, when they sang—(Glee: "Mister
 Speaker," which was done ample justice to, and received with rars
 of laughter.

The Chairman said, I have a toast to propose to you, which, I am
 sure, you will all pledge most heartily; and I shall also have the
 pleasure of introducing to your attention a gentleman, to whom you
 will all be most happy to listen. I have now to give—

"The pursuit of knowledge, the most ennobling employment of
 man."

Mr. JONES, in rising, was greeted with continued applause. He
 said—Mr. Chairman and Gentlemen,—It has been stated by one of
 the greatest of those whose names adorn the history of our country,
 that "KNOWLEDGE IS POWER." It is a statement to which I am
 certain not one of those by whom I am surrounded will demur; and
 which, if it had been recognized and acted upon by mankind at large,
 would, long ere this, have placed the world in a different position
 from that in which we find it. What is the state of this country at
 the present moment? It feels like a drunkard from one end to the
 other, with the feverish excitement of mad politics and party strife.

The nation is looking to the Parliament for a redress of its grievances, and the Parliament declares that it cannot make any enactment that will permanently better the condition of the people. What is the reason of this? They want power. And what is the reason the people do not take their affairs into their own hands? They also want power. What then must be done? Why the people must get real knowledge and then they will have a power for the bettering of their social condition, which has never yet been obtained by any party, either in or out of the Houses of Parliament. Where, I may be asked, are the people to get this knowledge? I answer, in such halls as that of which you have this day been laying the Foundation Stone. I know they cannot obtain it in Sunday Schools or Mechanics' Institutions, as at present conducted, because from both these places the Managers exclude the kind of knowledge which the necessities of the people render the most desirable. What the poor man wants is a knowledge of himself and a knowledge of his social relationships, and the best mode of regulating both for the promotion of his happiness as a human being. In Mechanics' Institutions, this knowledge is not supplied. They teach you how to weigh and measure the air, and how to divide it into its simple elements; they give you a knowledge of the different strata of the earth, and tell you of what kind of stone its skeleton is formed, which is all very good in its way, but cannot be defended while they neglect the sciences of *Human Nature* and *Human Society*, a knowledge of which, above all things, is requisite to human happiness. It may be said in truth the people have been "asking for bread and they have given them a stone." (Hear, hear.) The argument states "that the pursuit of knowledge is the most ennobling employment of man." Many may dispute this, and some have sought ennoblement in a different manner. Some have sought it in the laurels of military glory, gathered in fields of blood and carnage; others in the accumulation of gold, for the selfish, heartless, and pitiless ambition of dying rich; whilst others have passed through a life of intrigue, self-dedecoration, and anxiety, to earn the tinsel playthings of an ill-trained child—the humble honours of a ribbon or a star! However these pursuits might have given a feverish pleasure to the vain minds of their mad or foolish victims, they have certainly not left behind them the footmarks of usefulness to their fellow-creatures. (Hear.) NAROLSON swept over the earth like a torrent; terror and dismay walked before him as he passed, and desolation made her dwelling where he rested; like the simoon-blast his progress was marked by devastation and death—he dazzled, he astonished, but he is gone; the splendour that dwelt about his name has melted into darkness, and his praises must be heard in the groans of his victims, and his history read in the ruins his ambition created to perpetuate his name. (Chorus.) ROTHSCHILD accumulated money while he lived—he died—and it remained behind him; but as far as human improvement was concerned, he might as well have never existed. (Hear.) TALLEYRAND DE PÉRIGORD, Priest, Noble, the *pis-aller*, the go-between of kings, the wily courtier, aristocrat and democrat by turns, as the crown or *democrat-royal* was in the ascendant,—he too had his ambition; but not the ambition of exalting and ennobling his fellow-man by knowledge; he sought not his glory in the happiness of his race, but in the intrigues of factions and the strife of cabinets or nations; and his rewards were stars and garters, and titles and wealth. But his name, too, went down to the dust, and growing humanity felt no alleviation from his labours or his power, during the long years he journeyed on the earth. He ranks not amongst the benefactors of his kind—he has passed away, and none deplore his exit. He has left a name; but where are his deeds of usefulness? What shall be his epitaph? (Chorus.) How shall we, turning away from Heroes, Millionaires, and Diplomats—how shall we speak of those Nobles of Nature, whose time was spent in the quest and diffusion of knowledge? They may have been unknown, may have been despised, may have been persecuted, but the light that was within them cannot be destroyed; it cast its rays around them in the world whilst they lived; and when they died, it streamed forward into future time, and is now assisting in lighting up the world's regeneration. Our Galileos, our Descartes, our Moires, our Newtons, and our Lockes, are not like the Alexanders, the Caesars, the Marlboroughs, and the Bonapartes. The latter may have had "wider troughs and more splendid rivers," but the former had "a glory round their furrowed brows," which still exists, and the odour of their names will last as long as the records of the world;—their memory is embalmed and preserved within our hearts.

The difference between the ennoblement of fame, and that of knowledge, is, that the one is transient; but the other, by the assistance of the Press, is omnipresent and eternal. You can put the mind of a Locke in your pocket, or on your breakfast table; you can commune with it at your leisure, and you cannot do so without becoming a wiser and a better man. (Hear, hear.)

If these sentiments be true, you, gentlemen, have been this day ennobling yourselves by laying the stone of a building to supply the

deficiencies of which I have before spoken—a building where all parties shall be tolerated, where men will be allowed to oppose theory to theory—opinion to opinion—and argument to argument, until truth triumphing over every obstacle that may be cast in her way, shall settle upon the earth, and gather to her bosom the whole of the great family of man. (Reiterated cheers.)

Glacé. "Life's a bumper"

The Chairman on rising next said, I have to request, gentlemen, you will fill your glasses to the brim, and pledge, with heartfelt enthusiasm, the revered and honoured subject of the next toast which I have to propose. Sirs, I call upon you to join with me in the expression of grateful regard to one of the most distinguished Philanthropists that ever adorned humanity. I would not be guilty of adulation to any human being breathing; and yet, I cannot speak in fitting terms of the venerable gentleman who now sits on my right, without using such language as may appear to border on that fault. I rejoice, Sirs, that I have the high honour of presiding at a festal board, where that gentleman is so distinguished a guest; I rejoice, that it has been my lot to be a humble contemporary of that great and good man. Gentlemen, we have had the honour, this day, of having the foundation stone of our Institution laid by a gentleman, whose years (and they have been, happily for mankind, not few,) have been spent in an unparalleled series of the most laborious, persevering, and disinterested exertions, to exalt the moral character and physical condition—not of a section of society, but of the whole human race. In this god-like career of practical benevolence he has spent a princely fortune; he sacrificed ease and leisure; honours such as lesser minds prize beyond wealth; and all the luxuries which his wealth would have procured. He has travelled on his mission of amity and peace into foreign lands, and pleaded the cause of humanity before all kinds and orders of men: now conferring with monarchs and the ambassadors of powerful potentates; anon, calling on the stalwart artisans to awaken to a perception of his natural rights, and, by practical and peaceful endeavours, to raise his position to its proper level in society. Gentlemen, his has not been the mission to divide man against man, but to knit in friendly union all classes and parties. He has not sought the spoliation of one section of society, to enrich another section of society. He has sought to be a leveller, it is true; but not a leveller downward, but a leveller upward. He has not sought to pull down the rich, but to exalt the poor; he has striven to improve the manners and morals of the poor, to impart habits of neatness in their persons and household, blandness and courtesy into their intercourse with each and all. He has taught true charity and forbearance towards the opinions and actions of all opposing sects and divisions. He has practically enforced the great law, "Love ye one another," and sedulously sought to unite in an indissoluble band of general amity and consent the whole family of man. Our honored guest has been the friend and associate of the greatest portion of his illustrious contemporaries—I mean illustrious by their rank or talents. Illustrious sages of the House of Brunswick have been proud to take his hand—and the most eminent literary and scientific individuals of his age been honoured in his intimacy. Recently, and I say it with sorrow, to behold how far the madness of party will turn the natural milk of human kindness into gall, this venerable and benevolent man has been assailed by the most revolting and brutal epithets—his intentions have been misrepresented—his language misquoting—the tenor of his life foully misrepresented. The reward of half a century spent in unwearying efforts to bless and benefit mankind, by enlarging their knowledge of their nature, and their capabilities and power to make this earth as happy as the fabled Elysium; the reward of fortune, labor, learning, so spent in the cause of his species, is to find himself called by a mistaken portion of the public press, "a hoary-headed Atheist," "a Regicide," "a Leveller," "a Jacobite:" it has been urged by men who profess to be followers of the lowly Jesus, who would be offended beyond endurance were you to say that you believed from their language, they were no Christians; it has been urged by those men, who have the divine commands ringing in their ears, "Judge not that he not judged," "forgive thine enemies," "persecute not for enemies make;" it had been urged by those men, upon those poor creatures, whom society has permitted to remain in a low state of moral degradation, to fall upon the amiable and gentle philanthropist, and commit upon his person, brutal outrages, with deadly instruments—with pitchforks and bludgeons; and these same men have counselled a servile war between employer and employed, calling upon Masters to turn their workmen out of bread, who should dare to listen to the teachings of this philosopher, and have avowed all by enjoining their readers to "mow his disciples out of society like wild beasts." These insane ravings from those unchristian men, I know fall harmless on the minds of good men of all parties, and by no person less headed than by our venerated guest. He, I know full well, believes they are not to be blamed, and smiles at, if he does not pity, their senseless enmity. I have to crave your indulgence for occupying so much of your time, but I felt I could not say less. Gentlemen, I call upon you

to sing, standing and with three times three, "The Hymn of the Philanthropist of New Lanark—Robert Owen, Esq.,—who has this day honoured us by laying the Foundation Stone of the 'Hall of Science.'"

ROBERT OWEN, Esq., rose to reply and was received with loud and continued cheers. He said, worthy President, and friends, I do not know how to return you my sincere thanks for the expression of feeling which has attended the mention of my name. The chairman in introducing it to you, has been pleased to pay me many high compliments for my exertions in the cause of human happiness: but, I assure you I have no wish to take to myself any credit for what I have done, because I have only done my duty. I must decline all claim to any degree of superiority whatever, for I have, like every other human being, been, throughout life, the creature of my original organization and the influences which have acted upon it. I have great pleasure in meeting you all here on this occasion, and I congratulate you on the good work in which you have this day been engaged. I have, my friends, seen a large multitude of people from various parts of this town, assembled to witness the commencement of a temple of truth, intended for the great benefit of themselves and posterity, and I have also seen them listen with the utmost patience, to an address which I then had the pleasure to deliver, and which I am sure the majority of them could not well understand, and which was intended more for the press than for minds unaccustomed to abstract reasoning and severe trains of thought; I was on that occasion, exceedingly glad to see that the minds of the working classes was in some measure brought to bear upon the subject, which it is my most anxious wish they should fully understand, and to which I now begin to think they are fast approaching; for I never, in the whole course of my life, saw so many of them brought together, on any subject, who conducted themselves with such good feeling, as they did on this occasion. It was a certain proof that those friends who have been lecturing on the New System of Society, in the town of Manchester, have not been labouring in vain; that they have done their duty most effectually, and fully disprove the statements of some part of the press of this town, who have tried in all manner of ways to prejudice the people against us, by endeavouring to create an impression that we were the most to be dreaded of any portion of society. It is a most happy circumstance to find that the influence of that portion of the press is gone, and this day's proceedings is the most convincing proof we could have that they possess no influence over the minds of the thinking part of the working classes. (Cheers.) It is to me, my friends, a most gratifying circumstance, that the minds of the working classes are in such a state, that they calmly hear all things, and judge fairly of what is brought before them. This was an improvement which said much for those parties who have been labouring in this town to promote our principles. It is, indeed, my friends, as much and more than we could either hope or expect. Mr. Owen then called the attention of the company to the difference of the state of society now, to what it was in the earlier part of his life, and referred to a course of lectures which he was once engaged to deliver in the Mechanics' Institution, London, and which had been closed after the delivery of the first lecture, by the Directors of the Institution, although there could only be collected together 140 out of 900 members to vote on the subject, when a meeting was called at which his lectures were suppressed. These days, said Mr. Owen, are now gone by, and I hope the day is not far distant, when we shall have in every town throughout the kingdom, similar Institutions to the one we have this day commenced in Manchester. Yes, my friends, I hope our numbers are sufficiently strong, and that in every town we shall have the courage to say—we prefer truth to error, that we will let the world see that we feel truth to be far superior to falsehood, and that we are determined, by free discussion, to arrive at it, and thereby promote happiness and content throughout the world. (Cheers.) The erection of such Institutions is to me the most gratifying circumstance that could possibly be afforded; and I will ever, as I have hitherto done, leave no means within my power untried to advance the science of human nature which will be taught within its walls. (Cheers.) I do hope, my friends, that this Institution will be supported in such a manner, that it will be gratifying to those who are connected with it, that it will be a source of fair and legitimate profit to those who have been instrumental in raising it—and creditable to the good cause in which we are engaged.

Mr. Owen then referred to a visit which he made to Ireland in the year 1833, on which occasion he paid a short visit to the Duke of Leinster, where, among others, he met a young nobleman, now connected with the Duke by marriage. The result of their conversation was a strong invitation by that nobleman to spend a few days with him at his own seat, to which he consented, and the effect was that his lordship became a convert to the new views in their fullest extent. Subsequent events had so much occupied Mr. O., that no further communications had taken place between them until he was equally sur-

prised and delighted by the receipt of a letter from the noble Lord, which, however, had been kept back for a long period by the parties to whom it had been entrusted: from which letter it appeared that his lordship was actually engaged in carrying out his educational plans on his own estates, and with a degree of success far beyond what he could ever have hoped for. His great difficulty, however, was the finding of teachers sufficiently imbued with a knowledge and feeling of the Social principles, and he applied to Mr. Owen for his help in this and other matters. I want, said he, "your co-operation, let us help each other." (Cheers.) His lordship was at present on the Continent, but he (Mr. O.) trusted shortly to open up a correspondence with him, by means of which, the co-operation he solicited could be afforded to the mutual benefit of all the parties engaged. Mr. Owen also mentioned several other gentlemen, who were of high rank and fortune, converts to the cause, and who were only prevented from joining them publicly by the prejudices of the world. Some of these gentlemen had kindly offered their assistance by handsome donations, whenever he (Mr. O.) was prepared with a party to go into community. (Cheers.) Having detained the company longer than he at first intended, he would only return his thanks, for the kindness he had experienced on all occasions in Manchester, and hoped that the next time he came amongst them, he would have the pleasure of addressing them in the building which they had that day begun. Mr. Owen sat down amidst loud applause.

"Man was born for a purpose that's noble and good" was sung by Mr. Lloyd Jones, with excellent taste and good feeling.

The Chairman again rose to propose another toast, which was in itself of sufficient importance to secure their approval. He had to apologise for the haste with which he was hurrying on the business of the evening; but he hoped they (the company) would remember, that their female friends were now engaged in their festivities at the Carpenter's Hall; and that they should not only preach the improvement of the female character, but, in every way practice that doctrine; he was therefore anxious, that as little time as possible should be lost, that they might be able to spend, at least, a fair portion of the evening in the company of the divine part of the human race. The next toast which he found on his list was one which appealed forcibly to the love and veneration of every enlightened mind. It was one which recalled to memory the illustrious dead, who had, in all ages, waged a moral warfare with ignorance and evil, and had been thereby the greatest and truest benefactors of their race. The names of Plato, Aristotle, Euclid, Galileo, Bacon, Shakespeare, Locke, Newton, Smith, Watt, and Davy, would be held in affectionate remembrance by mankind, long after the memory of the blood-stained heroes of the irrational world was buried in oblivion, or remembered only with sorrow that mankind should ever have erred so far, as to pay homage to that which ought to have excited their antipathy and condemnation. (Hear, hear.) The great and good men whom he had named were only a portion of that glorious host, who, from the early ages of the world to the present, had contributed to advance man's knowledge and hasten the coming of the day when the accumulations of the past should at length, under wise direction, be made ministrant to the happiness of the future. The chairman then alluded more particularly to the great improvers of civilisation, the teachers of moral science, and concluded by calling a respected friend to respond to the toast, who had been cradled and nurtured among the sunny scenes of Italy, but whose heart and energies were, nevertheless, as warmly devoted to the advancement of the cause of human improvement as any there assembled. He then gave

"The memory of the illustrious individuals who have in all ages advanced the cause of science," which was drunk in silence and up-standing.

P. ARMAND TRALDI, Esq., (who is a gentleman of high birth and superior education, and a native of Italy,) rose to respond, and was received with warm acclamation. He said, Mr. President and Gentlemen, the sentiment which has just been delivered from the chair, and on which I am kindly requested to speak at this social meeting, is certainly most appropriate to the occasion which has assembled us this evening, and does honour to the feelings of those who have proposed it. I have no doubt that all the friends by whom I am surrounded most heartily concur in it, and feel grateful to those illustrious individuals, who have, in all ages and in all countries, promoted the cause of science, which is but a synonyme for the cause of humanity. Without them, you all know in what a barbarous state we would still be, and how far yet from that happy goal, at which we are all aiming, and which, under the guidance of our truly noble and venerable guests, we are now, I trust, fast approaching. But, how can there have been any among these friends who could suppose me capable of doing justice in any manner to such a sentiment, I am at a loss to discover. I, a foreigner amongst you,—I mean a foreigner in language only,—for, as an individual, I consider every man my brother; (Cheers) but, with a sorry imperfect knowledge of your language, with

a very scanty knowledge of the history of the different sciences, which have now reached a great eminence in this and other civilized countries; and, moreover, being totally unaccustomed to public speaking in my language, how can I be expected, I must again be permitted to ask, to do justice to the grateful and noble sentiment now proposed? or afford this intelligent company the least pleasure by my addressing you? To respond, however, as well as I can, to the kind call which has been made upon me, and relying entirely on your indulgence, without presuming even so much as to mention the names of the many truly illustrious individuals, who have in all ages advanced the cause of science, I shall venture to say a few words of two of the most prominent among the ancient teachers of the moral science of man; who, with many others, deserve our particular remembrance on this occasion, as having, by their researches after truth, and their teaching the truths by them discovered, been great benefactors of mankind, and have fallen victims to their zeal for our happiness. I mean Socrates among the Greeks, and Jesus Christ among the Jews. Both these men spent their lives in studying and teaching the human sciences to their fellow-men; both fell victims to their zeal for human improvement; both were honoured by the appellation of *divine* by their followers. Neither Socrates nor Jesus have left any writings behind them; the primitive and barbarous deaths to which they were subjected by their enemies, have perhaps prevented them. But their doctrines, though imperfect, and, I presume, very inaccurately transmitted to us by their disciples, have stood the test of ages, and are, and will ever be, esteemed among the truest and most conducive to human happiness. Would that men had rightly understood and followed such leaders in the human sciences; centuries of crime and misery would have been spared, and intelligence, virtue, and happiness would now prevail throughout the world!

But however excellent the doctrines of Socrates and Jesus might be, in many respects, they could only be the precursors of that all-important and first of sciences, which it has been our lot to see established and promulgated in this country, and which we have every reason to believe will soon spread and triumph all over the earth. The science of circumstances and of the formation of the human character, was to them but partially known; and while that great science was hidden—while the art of printing was unknown—while an unnatural system of competition was every where established, and an unequal distribution of labour and wealth every where prevailing,—it was impossible for the rich and the powerful to have considered the saving doctrines of those great men in any other light than that of tending to the destruction of the apparent happiness which they themselves enjoyed. So they (the rich) very naturally opposed and stigmatised them, and by all manner of means prevented the multitudes from knowing and practising them, thereby perpetuating ignorance, fraud, and slavery, where universal intelligence and happiness should have prevailed. Had it not been so, would this world have remained for so many thousand years in a state of comparative barbarism; notwithstanding the many master minds which it has produced in all ages, and in almost every part of the globe? Had the sciences of circumstances in the formation of the human character been known at an early period of the world, would all the other sciences have made so slow a progress as they have made, some of which, such, for instance, as astronomy and chemistry, notwithstanding the gigantic steps these two sciences have made of late years, may be said to be still in their infancy? Who can tell where we would now have been in point of scientific knowledge of every kind, had our ancestors had an Owen among them, and had his great doctrines been accepted and acted upon from the times of Socrates, or even Jesus? It is beyond our powers of conception. Had Jesus clearly and distinctly taught the true science of human nature, he would have most deservedly been called the *Saviour of his race*—for long, long since would the whole of mankind have been truly regenerated. But though neither Jesus, nor any of the great philosophers and philanthropists that have preceded and followed him, have taught that truly divine science; though it is unfortunately true that neither the humane doctrines of many great men and good, in all ages, nor their noble actions, and the sacrifice of their lives, have prevented despotism and ignorance from swaying over the destinies of the human race, it is nevertheless to them that we are now indebted for all the accumulated knowledge they have transmitted to us, and by which only the great discovery of the true moral science of man has been made in our times, by which all other sciences will in future progress naturally and without impediment. Mankind will at length find in this our part of the universe that long promised, but never found, land, flowing with milk and honey. (Cheers.)

Let us then, in the best manner we can, express our thanks and deep-felt gratitude to the illustrious of all ages and of all countries, who have by their exertions and their sacrifices, so advanced the cause of science and of humanity, as to enable us to lay this day the foundation of a glorious edifice, which will spread from its walls, the

knowledge of our own, and our descendants' happiness. (Loud cheers followed this address, which continued for some time.)

Glee, "Willie brewed a peck o' maut."

The Chairman then gave the next toast, "Utility the only test of morals."

Mr. ANNE HARRISON, in acknowledging the call of the Chairman, said, Sir, and Gentlemen, in responding to this toast, I must claim your special indulgence for any deficiencies, as I was not aware until I entered the room that this task would have been allotted to me. The sentiment is that "Utility is the only genuine test of morals"—a sentiment from which surely no reasonable man can dissent. True we sometimes hear it scoffed at, and styled the cold, the calculating, the selfish basis of "the greatest happiness principle;" but supposing that these scoffers, instead of being ignorant egotists, were sound philosophers, would they not perceive very clearly, and reason very logically, that if Utility be a cold and calculating principle—*utility* must be a warm and generous, and valuable rule of conduct. I must confess, Mr. Chairman, I can see only one alternative: if Usefulness be not the test of morals, then it plainly follows that Morals ought to be valued in proportion to their *Usefulness*. Utility, in its most comprehensive sense, means the greatest happiness of the greatest number, for the longest period of time; and when it shall be acknowledged as the only basis of morals and legislation, it will produce happiness of the most enduring kind, to every individual in the whole family of man. It aims at realising that spirit inculcated by Jesus Christ, "Do unto others as ye would they should do unto you." But I feel more pleasure in responding to this sentiment, because it recognises a fundamental principle to guide us in our enquiries in moral science. When the principle is once recognised, we have only to observe carefully the facts which come before us, and from which we can make our inferences with a certainty never before attained. We have applied the inductive method of reasoning to physics, and have dazzled mankind with the splendid discoveries which have accrued. There are many now living who can recollect the time when chemistry had not an existence as a science, and yet in consequence of the inductive method of reasoning, in less than sixty years we have made more progress than had been made before, for thousands of years. Now, while physics and chemistry have been advancing so rapidly, how has it been with morals, which all will admit to be at least equally important with chemistry or physics. Why it is notorious that the ban of public opinion has crushed free inquiry into moral science, and the natural result is that, despite of the efforts of a host of clever and acute metaphysicians, such has been the influence of the Priest and the Lawyer, that, to use the words of Dugald Stewart, "Europe, the centre and focus of all the lights of the world, has yet its philosophy only in *apoplexy*." I rejoice, therefore, that the Hall of Science will be devoted, amongst other excellent purposes, to free discussion on moral science; and I trust, that the time will soon arrive, when we shall no longer realise the melancholy absurdity, of having produced, by our mechanical and chemical skill, wealth in redundancy, which, instead of being a blessing to all, is turned into the bitter waters of Marah, for want of the knowledge how to distribute it in accordance with the wants of our nature, and to the equal advantage of all engaged in its production. (Cheers.)

Glee, "Myneer Van Dunk."

The Chairman, in an appropriate address introduced the next toast:—

"May equal means of education be provided for every individual of the State without destruction of Sect, Class or party."

Mr. JOHN BUXTON being called upon to respond, said:—I am fully impressed, Sir, with the vast and paramount importance of this subject. I am also conscious of my own inability to do justice to it, and particularly when I see so many individuals present better able to do so than myself. However, I apprehend it was more in regard to my zeal for the cause, than for any other reason, that I have been solicited to respond; and on this account, expecting your indulgence, I am emboldened to accede, sir, to your call.

Education is a subject that has of late engaged the attention of the most intelligent of all classes, but, I regret to say, with little success, as respects the practical adoption of any superior system; scarcely has any attempt been made to introduce a liberal plan of education, but it has met with the bitterest opposition from the many-hued and diverse religious parties. The ministerial scheme, for example: trying and inefficient as that was, it threw some of the seed into the great-est alarm; their ministers exclaimed, "they want to give you an expurgated Bible!" "They want to take your religion from you!" "They want to let you see that there are more editions of God's book than one; so that infidelity will be the consequence, and the children of the future will believe that our teachings were a cheat." Thus, amid all this obnoxious clamour "Religion," and "the Bible," the plan, if not altogether abandoned, has been so altered, as to render

It perfectly ineffectual for real good. But let us turn our attention to the present national educational institutions—the colleges for instance, the schools of our future priests and legislators. Are these conducted without reference to party? And, let me ask, of what benefit are they to the great mass of mankind? They are dedicated to the study of the professions—Religion, Law, and Medicine. With the two latter I have nothing to do on this occasion, but with the first I have; because the characters of mankind have been principally formed by the ministers of religion; and what has been the result? Why, they have destroyed man's natural dignity, by inculcating the doctrine of passive submission to disputable authority,—they have perverted his judgment as by their sectarian prejudice,—they have cramped the energies of his mind by their bigoted religious intolerance,—and instead of cultivating his natural genius, and expanding his intellect, by copiously imparting a knowledge of those real sciences by which he is surrounded, they have fraudulently contrived to turn his attention from the "things of this world;" and by addressing his feelings alone, they have subdued his reason, carried him in his quest after truth and happiness to the regions of imagination and fancy; and thus have his best interests been sacrificed at the shrine of Priestcraft. He has lost his natural dignity—becomes the slave of superstition—the persecutor of dissent and free enquiry—the victim of error—the tool of priestly cunning! If we turn our attention to the Mechanics' Institutions—the schools of the more useful classes, we find that little notice is paid to any thing but mere physical science. In the Institution of which I and the Rev. Hugh Stowell are members, the rules expressly declare that "Theological controversy and party politics shall be carefully excluded." Can we be surprised that so much ignorance should prevail on these subjects, when men are not allowed to investigate them? (Hear, hear.) And, as to physical science, why do they not teach its proper direction? What consolation is it for us to be constantly engaged in constructing and improving machinery, to supercede human labour, without a knowledge to direct its products to the best advantage of man—to the increase of the wealth of its workers, and the decrease of their unendurable toil? Seeing, then, the illiberal basis of all existing institutions for the mental improvement of the people, let us exert ourselves to bring about a system of education, that will confer its benefits upon all the citizens of a state, without reference to class, sect, or party. (Cheers.) Another proof of the inefficiency of our present institutions, is to be found in the Sunday schools—the educational institutions of the poorer classes. And I speak of this part of my subject from a long experience as a Sunday school teacher. I have seen so much under the influence of pseudo-religious men, who have such pretensions to piety (!) that they cannot allow the children of the poor to write on the Sunday, (the only day available for such purpose to the children of toil,) although their great Exemplar said it was lawful to do good on the sabbath. One body of Dissenters, the Wesleyan Methodists, it is well known, have strenuously opposed its introduction, (and what that tends to elevate man as a rational being have they not opposed?) yet, they have not seemed to collect the pennies of the poor on the sabbath, nor been ashamed of extracting money from the pockets of their deluded hearers—the parents of these very children to whom they denied the advantage alluded to—for the purpose of giving their own children six days' instruction in this forbidden and dangerous art, at Kingwood and Woodhouse Grove schools—the seminaries of their priests.

Thus we see that every method is resorted to for keeping the people in ignorance, because these crafty men know that it is the soil in which their pestiferous trade grows most rank; but be assured, Sir, such evils cannot long exist; we must have a liberal, anti-sectarian education; not a mere education of the letter, but a system comprising a knowledge of human nature—the nature and properties of the world we inhabit, and also showing man's happiness inseparable from his connexion with his fellow-man and all external nature. This is the only education that can ever benefit the human race; it is this alone that must restore man to that rank and dignity which I am proud to say is inherent in his nature, and which is only debased by force, fraud, and cunning.

But we are told that we cannot improve the condition of the human race by education—"that there is a germ of depravity in our nature." What a label on our Creator! Let me ask each of you as have hitherto remained unacquainted with the subject, to examine for yourselves; take a new-born child and watch its mind's development, and if you carefully observe it, you will find that of all animals it is the most innocent. It is utterly incapable of thinking a bad thought, or performing a vicious action, until it has been first acted upon by society—until it has been taught guile or ferocity by example: and if at the age of two or three, the child should exhibit any angry feelings, let us not suppose that such are self-created, for an unprejudiced observation will prove that all inferior impulses are derived from the various external circumstances surrounding it; for whether it shows a smile or a frown, the impulse is derived from the external world, through the medium of the senses. These are important truths to the

human race, and when they shall be known, then may we expect the Age of Reason and the Reign of Peace! (Cheers.)

Song, "My Sister dear," by Mr. James Burton.

The Chairman then said, the next toast was one of general importance, and the company would see that the committee in arranging them, paid special attention to suit the speakers to the toasts. He would have the pleasure of introducing to them, their esteemed friend, James Ryby, whose life and lectures were a living exemplification of the sentiment contained in the toast. He trusted that he would long be spared to minister among them, and to delight them with his talents and his virtues. He would without further preface introduce the toast, and leave it in the hands of their friend.

"If we cannot reconcile all opinions, let us endeavour to unite all hearts."

Mr. James RYBY said it was at all times his practice not to be angry with any body for their opinions; he was aware that whatever those opinions were, they could not alter them till they were convinced of their error: and till all parties learned to be charitable to each other, in this respect, there was but little hope for universal liberty. He always found in the course of his experience, that the best way to blend opinions was by endeavouring, by argument, to conciliate them, on any particular subject. If a man could not conscientiously go the whole length that he did, he (Mr. R.) would take him by the hand, and go with him as far as he could. The journey would be profitable to both, the intercommunion delightful to each if conducted in the spirit of the toast. Some parties had been angry with him because it was impossible to know whether he was a Christian or a Socialist—he said perish all nicknames! (Cheers) and let the only title of honour, the only claim to esteem, be *friend and brother to mankind*. (Cheers.) Mr. Ryby then went on to describe in glowing terms the results which might be expected from the reign of fraternity and peace, and urged the company to aid its advent by a consistent and charitable advocacy of their opinions. Why, he would ask, should we quarrel with a man for holding certain opinions which he could not divest himself of? When truth became general there would be no difference of opinion, and till then all that he would advise his friends to do would be to propagate it when and wherever they had an opportunity. This truth they could best advance by establishing institutions for the instruction of children, who might hereafter be more united and more effectually promote the happiness of the whole world. (Hear, hear.)

The next and last sentiment which the Chairman had on his list, was one perhaps of more importance than any which had gone before it, and it would be responded to by the Editor of the *New Moral World*—(Cheers)—a gentleman who had with honour to himself risen from amongst the class of which his toast would speak. Were he not present, he would have said more than he dared now to venture—in commendation of his exertions in the cause which had assembled them together that evening, and of the great abilities which had characterized his persevering and useful career among them—he would, without further remarks, give the toast—

"The prosperity of the Working Classes essential to a nation's greatness."

MR. FLEMING, on rising to reply, was greeted with cordial and enthusiastic cheering, and in a brief address pointed out the truth and value of the principle embodied in the sentiment he was called on to elucidate. Society had been compared to a pyramid, of which the working classes formed the base, and this was a true representation of its present state, for all the other classes rested upon them; was it not therefore prudent to see that the foundation was sound and firm? Could they be counted upon men, who suffered ignorance, want, and discontent to prevail among those whose sinews poured out an overflowing tide of wealth; and who, seeing themselves doomed for ever to remain "hewers of wood and drawers of water," perpetually producing, and never enjoying, might be tempted at last to general outrage and violence? The present convulsed and agitated state of the country—the acrimonious division and strife which pervaded the different classes, all arose from this source. They now stood on the edge of a volcano; and the raging elements below threatened to explode with revolutionary violence, and bury in ruins alike the prince and the peasant. (Cheers.) This result could only be averted by the wise and the good of all classes uniting for the introduction of practical measures of amelioration, by a wider distribution and diffusion of property among the population, and the consequent supply, first of the physical wants, and afterwards of the moral and mental appetites implanted in all human beings. Mr. F. referred at some length to the state of Sweden and this country, as contrasted with Norway and Germany, and showed, that wherever the working class, or a large proportion of the population, were in possession of property, that crime was rare, and good feeling prevailed between the government and the

people. That was not only the safest, but the most economical mode of governing. On the other hand, the want of these elements of national greatness and prosperity, were found co-ordinate with crime, drunkenness, and anarchy. The wise legislator, therefore, would make the well-being of the producer his first care; he would elevate him physically, mentally, and morally; he would take care that all laws and institutions had that direct tendency, from a feeling, that just in proportion as this was the case, so would the security and happiness of all the other classes of society be enhanced. (Cheers.) He trusted that their exertions would speedily prove the truth of these positions, even in this country; and after expatiating at some length upon the glorious prospects which now opened out before the social reformer, sat down, thanking the company for their kindness and cordial welcome, amid continued applause.

Mr. Owen then rose and said he had much pleasure in moving a vote of thanks to the Chairman, for his able and satisfactory conduct in the chair that evening. He was proud that amongst the list of Directors of the Hall of Science, he found the name of Mr. Mandley, whose wise and judicious counsel he was sure would be very advantageous to the future prospects of the Institution. Mr. Fleming seconded the motion in a few words, which was put and carried with three times three; after which, Mr. Mandley replied in a brief but appropriate address.

THE FESTIVAL.

After the dinner was over, the whole of the gentlemen present formed themselves in procession and marched up Bridge-street, King-street, Princess-street, David-street, and down Garratt-road, to the Carpenters' Hall, where their wives, sisters, and other female friends were assembled. The number of persons of both sexes, who sat down to Tea, (of whom the lovelier portion of creation formed a majority) appears to have been, from the monies taken, 630. The extent of the orchestra was sixteen musicians, comprising one of the best Quadrille Bands in the neighbourhood.

The amusements consisted of Quadrilles, Waltzes, &c. Also Glee, Songs, and Recitations; with a few exhibitions of the effects of inhaling Nitrous Oxide or "Laughing Gas."

Mr. Owen and his friends having arrived at a little after nine from the Dinner, that gentleman shortly addressed the company present, and, at the urgent request of the parents, named three infants.

From frequent practice the most excellent proficiency in dancing has been obtained by the classes, upwards of five hundred of the party assembled, being accomplished dancers; and although the great bulk belong to the more respectable class of artisans and their families, yet the grace and urbanity of their manners would be creditable to the middle classes. Certain it is, that none of the assemblies in provincial towns, are conducted with greater order or propriety, or are characterised by more politeness, or general ease of manners, and gracefulness of behaviour. No wines or fermented liquors are permitted in these assemblies; Coffee, Lemonade, and Confectionary only being provided. Although upon many occasions, no less than a thousand individuals have assembled at the Social Festivals held in this Hall, there has never arisen a quarrel, or the slightest pretext or occasion for the aid of a peace officer. Those who say that the working people of this country, are not fit to meet in large numbers, for rational and harmless amusements such as these, ought to go and see how the Socialists can behave at such meetings.

The whole proceedings were of the most satisfactory and exhilarating character, and will long be remembered with delight by all who participated in them.

UNIVERSAL COMMUNITY SOCIETY

RATIONAL RELIGIONISTS.

WHEREAS it was enacted by Congress at its recent sittings "that the Salaries of the Missionaries be paid from a GENERAL FUND," (see Pages 101 and 131 of the Report of Congress); and WHEREAS it is necessary, previous to making arrangements for carrying this enactment into effect, that the amount of funds which can be calculated upon, for the ensuing quarter, ending November 30, should be ascertained from the reports and payments for the quarter just expired. Now, therefore, the Central Board of Directors do hereby require the Boards of management of the various branches of the Society forthwith to forward to them, their several reports and subscriptions now due; and it is hereby ordered that the division of funds and payments of the Missionaries' Salaries be continued as heretofore, until further notice.

By order of the Board

RICHARD BEWLEY, General Secretary.

50, Bennett's Hill, Birmingham,
12th August, 1839.

UNIVERSAL COMMUNITY SOCIETY

RATIONAL RELIGIONISTS.

BRANCH No. 60, CONGLETON.

WHEREAS, a requisition has been presented to us, signed by certain inhabitants of the town of Congleton, in the County of Chester, requesting the grant of a Charter to open a branch of the Universal Community Society of Rational Religionists in that place:—Now, therefore, we the, Central Board of Directors, by virtue and in pursuance of the power and authority vested in us, and being assured of the fitness of the parties applying, do hereby grant a charter to the said applicants, authorising them to open the said branch of the said Society in the town of Congleton aforesaid; such charter to remain in force so long as the constitution, laws, and regulations of the said Society shall be kept and maintained inviolate by the members of the said branch.

Signed, by order and on behalf of the Board, this ninth day of August, one thousand eight hundred and thirty-nine.

HENRY TRAVIS, Vice-President.

RICHARD BEWLEY, Secretary

Board Room, 30, Bennett's Hill, Birmingham,

THE NEW MORAL WORLD.

Saturday, August 17, 1839.

ESTATE FOR THE FIRST COMMUNITY.

Our readers will rejoice to learn that the long-pending negotiations for a site whereon to commence practical measures, are at length successfully and favourably terminated.

The estate consists of 507 acres, 200 of which are extra-parochial, situate in Hampshire, near Southampton; and is secured for 99 years, upon very favourable terms, as to price and rights of use. It is intended to erect the buildings of the Community on the extra-parochial portion of the Estate, which come into our possession at Michaelmas next, September 30th.

We understand that the delay which has taken place in definitely settling this matter, has arisen principally from the dread of any settlements for paupers being obtained in consequence of our operations, should they fail; a thing of which we do not entertain the slightest fears, but against which contingency and its results, both to the parish and the proprietor, the lawyers—who always look at the worst side of the picture in these cases,—were bound to provide. All the difficulties arising out of this point, have, we understand, been obviated in a manner calculated to give equal satisfaction to the proprietors and our society.

All parties who have visited the Estate unite in praising the beauty of its scenery and the healthiness of its situation; and, although in some respects, it is not perfectly adapted to our ultimate objects, yet as a site for the nucleus of future and larger undertakings, it is described as in every respect most eligible.

The time has therefore now arrived, when every man and woman belonging to our Associations, must be "up and doing." Apathy, either in personal exertions, or pecuniary contributions, must be unknown among us. We earnestly call upon all who have hitherto refrained from subscribing to the Community fund, to commence doing so without delay. Those who have done so, but whom various circumstances have caused to be in arrears, will now see it their duty to come forward with greater spirit than ever. The hands of the Executive must be strengthened by every possible means.

We have refrained from communicating the progress of the negotiations, or indeed saying anything on the subject, in accordance with

the policy we have ever pursued of avoiding the excitement of any fallacious expectations; we are therefore rejoiced to have it now in our power to congratulate our friends upon their possession, under such favourable auspices, of the means for commencing the regeneration of the moral and economical world. The key is put into our hands—upon the use we make of it depends the destinies of man, at least, for a generation; because, if either by want of knowledge or funds, our efforts should fail in realising the results desiderated, such failure would inevitably damp the hopes of the people so completely, that a generation would have to pass away, ere another attempt would be made. Why do we talk of failure, however? Not that we fear one, but simply to warn the Socialists of the importance of their present position—to cause them to “walk worthy of their high vocation,” to “be strong and quit themselves like men” who have a great task to perform, and who bring to it alike the knowledge and determination requisite for its completion. Such we trust and believe will characterise them now.

In addition to the preceding gratifying intelligence, we have to communicate that Mr. OWEN has postponed his intended visit to America this winter, and will devote his invaluable time and attention to the progress and completion of the requisite arrangements for following up the measures now taken.

MANCHESTER NEW HALL OF SCIENCE.

We have given a copious report of the proceedings consequent upon laying the foundation of this magnificent edifice—magnificent alike in proportions and object. We regard this event as marking the commencement of a new era in the history of our progress. The orderly demeanour of the thousands who assembled to witness the ceremony was very different to that usually observed in crowded out-door meetings. The truths which fell from the lips of the venerable philanthropist were listened to with earnest and respectful attention, and responded to with that quiet but deep enthusiasm which is as far superior to noisy applause, as the principles which generate it excel the rapid declamation and empty nothingness of popular oratory.

The procession of directors and friends, which was very numerous, and exhibited a respectable and imposing appearance, attracted great attention in its passage through the streets. For the first time, in the history of priest-led and priest-ridden man, was such a spectacle witnessed, as that of a body of men, openly, peaceably, and legally, in open day, thus marshalled to lay the foundation of a temple of truth, avowedly designed to dissipate all the fatal errors in religion, morals, and government, which have hitherto made man irrational and unhappy. No banners or music threw their pomp or fascination on the scene; but there was that in the occasion and object which “passed away,” a deep and sublime, yet simple, magnificence, which thrilled through the bosom as thoughts of the future results of that day’s doings rose up in bright perspective, and fancy saw the broad vales and swelling hill-sides of our native land, covered with a people from whom want and division were banished, and whose feelings and sentiments were tuned to sweet accordance by a divine philosophy: nor were the people of this “new girl isle” alone included in the vision; but, following out the effects of the preaching of truth in all its simplicity,—the practice of charity, with all its expansive benevolence,—the whole family of man, and every thing that has life, was beheld enfolded in the ample mantle of happiness—a new heaven and a new earth had superseded the old competitive world, and in it universally dwelt righteousness.

The proceedings at the dinner and festival will long be remembered with delight by all who had the facility of being present. The Social

spirit shed its hallowing and peaceful influence upon all. Decorum well enlivened with the enthusiasm of reason, marked the proceedings: and we shall not soon forget the glowing response of fraternal affection which greeted Mr. Tealdi’s beautiful and feelingly spoken sentence, “A foreigner,—I mean in language, for in my heart I regard you and all men as my brothers.”

We trust that our friends throughout the country will come forward to assist the Directors in this great undertaking, in order that it may be entirely completed without assistance from the old world; “much strength in union lies.” The small sum which constitutes a share, £1.; and the trifling weekly sum of 6d. required to be paid on each, puts it within the reach of all: and we call earnestly either for shares or donations to enable the spirited managers to complete the Edifice in a manner worthy the noble cause for which it is erected. Mr. Maudsley, the excellent President of the Institution, will give every information, and receive any assistance for this purpose.

The signs of our progression are indeed cheering. The new Hall is rising rapidly in Liverpool; Huddersfield will open its beautiful Institution in a few weeks; Sheffield is already in the field; other places are on the move: and, to crown all, THE LAND IS SOWN FOR A COMMUNITY! With such a foundation for future operations, with such incentives to increased exertion, we dare not be so unfaithful to the majesty of truth as to entertain a doubt either as to the exertions of our friends, or their ultimate glorious result.

EXTRACTS FROM OUR CONTEMPORARIES.

EDUCATION OF THE MASSES.

We look with a sanguine expectation, as education diffuses itself through the ranks of the labouring population, for much of that talent which has hitherto lain buried beneath a mountain of sordid cares, or has expended itself in manual ingenuity, or the clamour of political discontent; to show itself in the exposition of the genuine character of the toiling millions, in the exposition of their real feelings, their wants, their desires. The field of cultivated intellect has hitherto been, comparatively, very partial; but education, under present facilities, must, ere long, make it commensurate with the population; and when all that immensity of yet waste ground shall feel the living ploughshare of active knowledge, who shall calculate the consequences? The germs of intellect and genius are, no doubt, scattered as equally amongst mankind as the other goods of Providence, and education must stimulate them into action. Writers will no longer be confined to the middle and higher classes, but will start up from the mighty mass, eloquent with their wrongs, their neglects, the hopes and aspirations which will become the heritage of the whole social family, as they have hitherto been that of the wealthier portion.

But we look for still higher influences from this quarter. We look to the people, as they become more intellectual, for the renovation of our literature; for the infusion of new and more healthful blood into the literary system; for a more manly and more expansive growth of human sentiment and sympathy. The wealthier classes of this country are living under the constant pressure of the most enervating and pernicious influences. Luxury, rivalry in splendour and expenses, the soothing amenities of the flatteries which every-

where follow affluence and rank, the distractions of an almost incessant dissipation, these causes cannot and do not fail to soften the sinews and the frame of aristocracy, both physically and mentally; and to destroy that stern and simple taste which distinguished our fathers. The first striking consequence of this state of things is the establishment of social maxims, and an etiquette which shall ward off painful knowledge, and prevent the rude snapping of the Sybaritic dream of pleasure. Hence the universally accepted principles, as the basis of social life, that nothing shall be said which can possibly destroy the equanimity of any person present. The conversation in any circle of what is termed good society is avowedly so lowered as to meet every intellect except the high and healthy ones, and to accord with the most depraved taste. This condition of society has even been highly applauded by an American writer, Mr. Willis, in his *Pencilings by the Way*, as the very perfection of social existence. But thus, they whom Lord Byron justly and from experience termed

"Minions of splendour shrinking from distress,"

are doomed to remain so, unless hastily startled from without. In this country, rent by so many contending interests, so fearfully artificial in its positions, and with millions of desperate people clamouring for change—no voice, were it not for the press, but that of adulation, could penetrate the brilliant saloons of the titled. But the press again is made a second barrier against the intrusion of truth. It has set up its own champions to defend the silken slumbers of affluence, and the daring proclaimers of the actual state of things abroad are looked on as vulgar and seditious democrats, are carefully shut out, and journals and books with the requisite and only admissible imprimatur are to be found on the breakfast and drawing-room tables of fashion. It were to be wished that the spirit of the middle classes was sufficient to counteract this evil, and that the mass of writers who are of the middle class would pour into the libraries and boudoirs of the aristocracy sound knowledge and healthy sentiment; but unfortunately, the middle classes are desperately infected with the mania of the circles above them. The whole tendency of society is upwards, not in the quest of truth, but in quest of *ton*. There is no truer axiom of political economy, than that the demand of a market will regulate the supply; and unluckily the writers who have to supply books find the best market amongst the wealthy. Hence the great circulation of the *Quarterly Review*; hence the daily outpouring of fashionable novels from the manufactories of Colburn and Bentley; hence the miserable exposures of domestic broils in "Cheveley's," "Men of Honour," and "Women of Honour." It is not possible to describe a more fearful and disgusting condition of popular literature than that of England at the present moment—the literature by which the multitude of the wealthy and idle is daily fed. The gin-palaces of the poor are dreadful, but the literary gin-palaces of the rich are ten-fold more so. And whence is the remedy to come? There is no hope but from the education and the growing spirit of the people. They are freed from all these influences, except in the dense and corrupted throngs of cities and manufacturing towns; and even there, for the greater part—a simple state—a healthy feeling, an un-

depraved moral sense, still continues. Every one who has had occasion to address large bodies knows how promptly and how truly the working classes respond to generous and just sentiments. It is from these classes, and from the middle classes, backed and supported by these, and in some degree even reformed and saved by them from the deleterious influences we have just recounted, that the salvation of English literature and English morals must come. When the people are once educated, there will be a mighty majority—a majority that will be felt through all society in their applause of virtue and honest talent, and in their censure of evil. What we have therefore to do is, to give all possible impetus to the general education of the people, and to take by the hand its writers as they rise.—*Electic Review*.

PROGRESS OF SOCIAL REFORM.

HALIFAX.—Notwithstanding the violent and persevering opposition which has been experienced in this town ever since the principles were first promulgated, they continue to gain an ascendancy over the public mind, many who were recently the most hostile to our views, are now virtually our most zealous supporters. On Sunday, August 4th, Mr. Simpson lectured in the afternoon to a very respectable audience; his subject was the Rev. J. Barker's last letter against Socialism; which he dissected in an able and satisfactory manner. In the evening Mr. J. Cullen delivered a most forcible and convincing lecture, to the entire satisfaction of a large and attentive audience.

CHATHAM.—A public discussion of the principles of Socialism came off lately in this town, between Mr. G. E. Shirley and Mr. J. N. Bailey, Social Missionary. The Rev. Mr. Simpson, Unitarian Minister, occupied the chair, in a most able and impartial manner, during the three evenings of the discussion. The disputants displayed some ability, but of different kinds. Mr. Shirley showed himself to be a wit, a scholar, and a gentleman. He deported himself in a most kind and amiable manner throughout the whole discussion. You might look in vain in him for that vulgar, brawling, methodistic ignorance, which so eminently characterises the generality of the opponents of Socialism. Mr. Bailey, on the other hand, was more severe than his opponent, but evidently displayed greater acuteness and stronger powers of reasoning. The subject was the formation of character, involving the doctrines of philosophical liberty and necessity. Mr. Bailey had the opening speech, during which he showed the audience what Socialism really was, and towards the close avowed the propositions he intended to defend. These were 1st. Every effect must have a cause. 2nd. Every cause must be a necessary cause, otherwise it cannot be a cause at all. 3rd. Every thing which has a beginning is an effect. 4th. Every thing belonging to man has had a beginning, and must therefore be produced by a cause, and that necessarily; which is all he meant by the phrase "formation of character, when considered in a metaphysical point of view." These were his positions, from which not all the art of his opponent could dislodge him. After some discussion, they both agreed to postpone the controversy on that head, until they should be able to resume it through the pages of

the *New Moral World*. The tide of debate then ran full on the general principles of the system. And here Mr. Shirley convulsed the house with laughter, with his version of the twenty laws of human nature—a burlesque on the outline, &c. Mr. Bailey shewed that ridicule was no test of truth, and cleared up the apparent discrepancies which Mr. Shirley had made appear in the five fundamental truths of Socialism. It is impossible to recollect all the reasonings and arguments of both the disputants, and if they were still fresh in memory, space would not permit their insertion. The discussion has done the cause good in Chatham. Many people had their prejudices removed, and many were doubtless impressed with the glorious truths which the system reveals to a suffering and hunger-bitten population.—*From a Correspondent.*

SHEFFIELD, AUG. 5th.—Mr. Hollick lectured yesterday evening in reply to some animadversions of the Rev. R. S. Bayley of this town, who has lately been delivering several lectures against us; in the course of which, he had made many false statements and misrepresentations; one of these was that New Lanark was a failure; Mr. H. was very happy in his reply to this mis-statement, he quoted largely from Dr. McNab's report of his mission of enquiry at, and inspection of, New Lanark, undertaken at the instance of his late Royal Highness the Duke of Kent, and father of the Queen,—from the report of the Leeds Committee in 1819; of which Committee, Mr. Baines, one of the present representatives for Leeds, was a member; and also from the report of Mr. Hill, the prison inspector, to Parliament in 1838—to shew what kind of definition must be attached to the Rev. Gentleman's "failure." Mr. H. then contrasted the condition of the people at New Lanark, with that of the great mass of the working population; and drew the conclusion that if New Lanark was a failure, the present state of misery, vice and crime being directly the reverse, denoted that our legislators, divines, and moralists, had succeeded amazingly. The audiences were respectable and orderly. Our choir improves very much. The new music published at Leeds, is not only very pretty and appropriate, but cheap withal; we wish the "Professor" would adapt the fine old air of Lullaby, by Storace, to the 144th Hymn, and also the anthem "Before Jehovah's awful throne," to the 16th. The Dancing class on Monday evening is very orderly and well attended. The Conversations for members and candidates on Tuesday evening begins to attract them. Wednesday evening discussions are but thinly attended. We are all most anxious for the commencement on the land—and the feeling is universal over the country among our friends.

YARMOUTH.—On the Sunday morning following the discussion with Mr. Goyder, (July 14th) Mr. Farn delivered a lecture on "the character of the Deity as found in the Bible," and in the evening on the Social Tract, No. 6; proving that our views were more rational on that subject than those which are generally believed. The lectures were delivered in consequence of Mr. G. doing his utmost to prove that our system was a system of *atheism*; the audiences were numerous and respectable. On Tuesday evening, the 16th, Mr. Farn lectured on "Community of property," to a numerous audience, who seemed well pleased with the subject. On Sunday morn-

ing, July 21st Mr. F. lectured on the "Report of Congress," with respect to practical co-operation and the proceedings of the past year; in the evening, on "competition and co-operation;" and on the following Tuesday continued the subject, proving that happiness could not be enjoyed under the competitive state. On Sunday the 28th Mr. F. lectured on the "Address of the Convention," showing, that they had not the mind necessary to effect a social regeneration at present; and in the evening on the "Present Classification of Society," illustrated by eight cubes; and on Tuesday evening continued the subject. Both of the Lectures were numerously attended, and made a deep impression, especially when the lecturer laid before them the horrors of war, and traced them to the ambition of governors and human responsibility. On Sunday, August 4th, Mr. Horner, a converted Baptist preacher, lectured on "Scriptural inconsistencies and contradictions;" and in the evening Mr. Farn lectured on the "Influence of the Clerical profession." Mr. F. has visited Caistor and Haddiscoe, and addressed a number of agriculturists on "Co-operation." Three individuals from the latter place have joined us. Mr. Royal addressed about 100 at Kisby; Mr. Nealew about 200 at Oulton, and at Halvergate about the same number. The constable of the latter parish interfered to prevent him addressing the people; he however removed to the premises of a friend, and spoke from a thrashing machine. You will perceive, therefore, that we have strenuously endeavoured to sow the seeds of Socialism among the cultivators of the soil; and we doubt not, before long, to reap an abundant harvest. All anxiously enquire where and when we shall commence practical operations.

T. ERRINGTON, SEC.

MANCHESTER, AUGUST 12th, 1839.—It is with pleasure I have to record a day of great events, as regards our own society. Mr. James Clarke delivered a lecture in the Institution in the morning on Political Economy, being the first of a course of three; it was well received, and evidently shewed the lecturer had paid attention to his subject. Our friends had given the use of the Hall in the morning to the Rev. W. V. Jackson, who preached a farewell sermon to his Chartist and Radical friends, which was most numerously attended; he likewise gave another at half-past one o'clock, which was equally well attended; a number of our own friends were in the room, who had come to hear our lecturer, Mr. James Buxton. About three o'clock, Mr. Jackson concluded, and he announced that the Social friends would stay, as their lecturer would commence almost immediately. A great many stayed, and Mr. Buxton gave them a very excellent discourse on our principles, which was listened to with great attention. Our friends declared that Mr. Jackson gave a most excellent Social lecture, if we except the non-understandable spirituality of some portions of it. The gentleman, in expressing his gratitude to our friends for their kindness in giving him the use of the Hall, excited the sympathy of the audience; and from his own eyes flowed tears; his emotion was visible. Our evening audience was crowded as usual. Mr. L. Jones lectured, and this was taken as his farewell, for he proceeds to Glasgow in the course of the week. He had to notice a variety of subjects; firstly, the pamphlet of the Rev. M. Kidd, of St. Mathews Church. As we may soon become his next door neighbour, we

trust we shall treat him as neighbourly kindness dictates. Mr. Jones made some very gentle remarks on the pamphlet, out of pity for the physical and mental weakness of the writer. He next read a few paragraphs from the "*Truth*," which gave some account of the late discussion between Mr. Pallister and Mr. Jones, and as the account was no way in accordance with *Truth*, Mr. Jones had free scope to animadvert upon it; the audience very generally expressed their opinion of the *Truth's* report, and the disgust it excited in them. The next subject was the case of our Social Brother, now in affliction and sorrow in Lancaster Castle, Mr. George Connard. He read the case from the *Lancaster Guardian*, with the Editor's remarks, which are truly excellent, and much to the point. A feeling of horror run through the whole audience, and with the just remarks of Mr. Jones, melted many into tears of sympathy for Mr. Connard and family. At this moment Mr. G. F. M. rose, and proposed that a subscription be raised for him; it was carried unanimously, and a collection was made, amounting to £4 12s. Now, what is the prominent point in the case of Mr. Connard? Why, that, because he cannot believe in future punishments, he may be doomed to suffer perpetual imprisonment; and all this to satisfy a bad and harsh law, and the bad feeling of his prosecutor and persecutor, Jesse Ainsworth. This is a case that must be agitated throughout all our branches; for it is a persecution against ourselves. It is the intention here to call a public meeting on the subject, and to have petitions sent to both the Houses of Parliament, to release the captive and martyr, and to have the law abrogated, if possible; and, if not, where is religious liberty? On next Sunday morning a Clergyman will deliver a lecture at our Institution in Salford, on the reasons which have induced him to change his opinions, and embrace those of the "*Rational Religion*:" I hope there will be a good attendance on the occasion. We added nine candidates yesterday; this makes sixty since the discussion.

JAS. LOWE.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY VI.

The poet Simonides having been requested to define his idea of God, demanded a day to consider the question; on the second appeal he doubled the time, and continued to do so on each renewed application. At last he confessed that "the more he considered the subject, the more difficult it appeared to be."

This infant-like reply has been deservedly extolled by many profound philosophers, and whoever sedately reflects on the apparent anomalies which contravene the wisdom displayed in nature, will be disposed to imitate the modesty of this great man. But, though we may search in vain to discover the attributes and designs of the SUPREME INTELLIGENCE—the destiny allotted to man may easily be inferred from the past history of our race, from which it is manifest that (while other creatures

have been either created perfect, or have attained their utmost limit of improvement many ages ago) mankind have still to work out their final destiny by means of innate faculties, which can be developed only by lessons of experience, or by disasters which accrue from neglecting to obey them. Instead, however, of yielding with docility to this unavoidable discipline, and of using their reasoning powers to find the best practical means of alleviating the consequences of their frequent mistakes, our early progenitors were seduced by the love of ease or pleasure, either to wholly stifle those powers, or to misapply them in vain attempts to obtain, by the assistance of imaginary beings, that exemption from suffering, which could only ensue from the benevolent exercise of their own sagacity.

No sooner had the primitive Tribes, in the way already explained, begun to conceive the idea that spiritual beings existed of a nature superior to themselves, and on whose disposition they believed their own happiness or misery to depend, than a class of men sprung up who made it their business to consult these imaginary powers, to propitiate their favours, and to obtain their assistance in all pressing emergencies. In every perilous adventure, and especially in war, the unusual courage with which this supposed alliance inspired the credulous savage, astounded his adversaries, and made it a matter of necessity on their part to obtain similar aid. The courtesy of the class to which I have alluded readily supplied this want, and, as the business became lucrative, the demand was soon extended to every condition of life; warriors, hunters, shepherds, cultivators of vineyards, orchards, or gardens—even the musician and mechanic, the poet and the player, had each his respective deity, whose favours might be obtained through the usual agency, and for the usual fee.

The respect and homage addressed to the class, which conducted this manufactory of Gods, brought to their aid many ingenious persons, who preferred subsisting on the credulity of others, to the fatigues of labour or the dangers of war. By a judicious distribution of talent this respectable fraternity managed matters so well, that no condition of life was allowed to remain exempt from their godly interference! Some, under pretence of friendship, gained the confidence of influential parties, or became intimate with the private thoughts and secret designs of the domestic circle; some engaged in public affairs, or conducted political intrigues with neighbouring tribes; some held the office of messengers, or (as they were usually called) *angels*. These imparted the will of the Gods from one faction to another, and, on account of their *divine* mission, were treated with awful respect. Some took charge of public records; and as no other persons were able to understand them,—in such a way as served the interest of their own class: they also, from time to time, so revised the ancient annals, as to make them subservient to current occasions; some, in the character of bards, prophets, and preachers, sermonised the people in mysterious effusions, setting forth the wickedness of indulging any gratification which did not bring grief to their will, the profanity of prying into sacred mysteries, and the unpardonable iniquity of contributing to the glory of any other God, than the one created by their own firm: others maintained an habitual intercourse with heaven, and by means of dreams, visions, omens, and revelations, kept the public mind in a state of perpetual alarm, fre-

quently inflicting, as examples of the wrath of God, *that* vengeance which *they* had concocted among themselves, either by the propagation of disease, the creation of artificial famines, or by betraying the people into the hands of their enemies.

Such was the commencement of those ancient systems of superstition called hierarchies and churches, by whose machinery the world was brought into *mental* slavery. The same event is described by Pope, in those immortal lines, so full of energy, sublimity, and truth.

"Who first taught souls enslav'd and realms undone,
Th' enormous faith of many, made for one;
That proud exception to all nature's laws,
T' invert the world, and *conquer* its CAUSE?
FORCE first made conquest, and that conquest—LAW,
Till superstition taught the tyrant awe;
Then shar'd the tyranny; then lent it aid!
And gods of CONQUERORS, slaves of SUBJECTS made.
She, midst the light'ning's blaze and thunder's sound,
When rock'd the mountains, and when groan'd the ground,
She taught the weak to bend, the proud to pray,
'No power unseen, and mightier far than they;
She from the rending earth and burning skies
Saw gods descend and fiends infernal rise,—
Gods partial, changeable, passionate, unjust,
Whose attributes were rage, revenge, and lust;
Such as the souls of cowards might conceive,
And form'd like tyrants, tyrants would believe.
Zelus then, not Charity, became the guide;
And hell was built on *envy*, and heaven on *pride*.
Then sacred seem'd th' *ethereal* vault no more;
Altars grew marble th'n, and reek'd with gore;
Then first the flames tast'd living food;
Next his grim idol, smear'd with human blood;
With heaven's own thunders shook the world below,
And play'd the *God* an engine on his foe.

Now, it happens that many pious and benevolent persons are unable to reconcile the abject misery perpetuated by this assumption of divine authority, with their own idea of that universal equality of enjoyment, which they think ought to prevail under the administration of infinite wisdom and goodness. They do not reflect that this very suffering is one of the modifications of Divine discipline, by means of which, as already said, the human race is destined to elaborate and develop its innate capacities. Nature, by thus proceeding, expostulates with such repining men, as if she had said, "My children, of what do you complain? Have I not placed you in a world replete with enjoyment? Have I not endowed you with sensation and reason, which, if used aright, would supply you with all useful knowledge, and enable you to derive advantage *even from suffering*? Beings, organised and endowed exactly like yourselves,—not GIANTS—not *pure* intelligencies—but *children* of your own race, mislead you by deception, or oppress you by force! Has this fact really become obvious to your understandings? Then your education is so far efficient and salutary; for if you do not desire to copy *their* example, the remedy for all your complaints lies within your reach. Listen no more to their impious pretences. Shake off the vile habits, by which they have brutified your minds, and the irrational prejudices by which they divide you into conflicting parties. Open the eyes of your understanding, and endeavour to become more wise and more just than *they*. The means are abundant;—the task will be easy and delightful. As soon as the delusion is over, the tyranny will expire of its own accord. But, if you repine, only because you are not in the place of the oppressor—if you prefer deception with sloth, to the vigorous exercise of thought and reflection—if you wish to remain supple in-

struments of faction, for the sake of some selfish or sensual gratification,—go on in your present course, and be assured, that oppression will increase until it at length arouse you from your dream! You will then, at least, understand that the injustice, fraud, and misery, which constantly attend every system of delusion, are infallible demonstrations of their falsehood and worthlessness, and are only so far to be regarded as agents in *my service*, as they serve to awaken *your* dormant powers. Exert then your own proper energies, and hope not, by repining or by vain importunities, to reverse those eternal laws, which are appointed for your improvement in knowledge and your progression in happiness." X.

SOCIALISM AND "PHYSICAL FORCE."

The following is copied from a letter of the Birmingham Correspondent of the *Morning Chronicle*, Monday, July 22 :—

"The truth is that morality is at a very low ebb amongst the population of Birmingham. I take one proof of this to be the success of the Socialists; those modern philosophers whose faith is in phrenology, and their theory, if not their practice, in the promiscuous intercourse of the sexes. Observing that the little shops in the town which sell Chartists papers, also sell Social publications, I was resolved to see if any connection existed between those bodies. The result of my investigation, confirmed by the concurrent testimony of clergymen of opposite persuasions is that many Chartists are Socialists, though there are many Socialists not Chartists."

From this it would appear that the clergy of the neighbourhood are endeavouring to connect the recent outrages in that town with the peaceable Socialists. Besides this extract, there is in the paper referred to, an attack upon the chaste and excellent letter of Miss Reynolds, in the *New Moral World*, a week or two back, which is characterised as "containing passages compared with which there are some in Boccaccio purer itself, and may be classed as in some degree as scientific as that celebrated book for which the House of Commons recently paid damages for libelling." This, with the charge of "promiscuous intercourse," may be passed over; as Miss Reynolds' letter speaks for its own purity, and we have again and again emphatically disowned and refuted the licentious doctrine imputed to us. With regard to "putting our faith in phrenology," it can only be said, there may be many Socialists who value it as a science, but I know there are many who do not; and Mr. Murphy, the Socialist of Birmingham, has, in his able essay, endeavoured to annihilate its pretensions to be classed among the sciences.

But our connection, directly or indirectly, with the Chartists, and the late disturbances, is a new accusation; one which demands our disavowal, as those proceedings are as opposed to the spirit and principles of Socialism, as any course of conduct could be. Men sympathise with those who shed their blood for a principle, and bravely face danger for opinion, however mistaken they may be in using such means of forwarding them: men are inclined to look over the ebullition of feeling when a people rise and revenge themselves on their oppressors; but every honest man, and more especially every Socialist, must regard the recent Birmingham riot as a wanton and cowardly attack upon property, as a foolish attempt to destroy, caring not what; and dastardly because the presence of a

small force dispersed the mob in the midst of their irrational doings. So far from producing these outbreaks, Socialism shews them to be the consequences of a state of society in which masses of men are badly educated, badly clothed, and badly fed, and whose training is of just such a description that such irrational conduct may be expected to follow.

Chartism and Socialism are two distinct systems. What, then, are the profits of the *Morning Chronicle* that they are united?—1st. The shops that sell Chartist papers, also sell Social publications. Now, the learned writer in the *Chronicle* would have also found in those shops the *Penny Magazine* and *Chambers' Journal*; and he might as well connect the conductors of those journals with outrage and violence, as the Socialists. News-vendors sell papers of all parties and opinions. 2nd. The testimony of the clergy. Any one who goes to the clergy for correct information respecting us, goes to a source where he is not likely to meet it. The priesthood say our principles are vicious; and, of course, they would attach the vice engendered under their own system, to us, as a consequence of ours, if they could.

It may be that the more intelligent of the Chartists, when arguing upon the matter, are many of them compelled to admit the superiority of Socialism; and so are many Tories, Whigs, and Radicals, but they all contend our plans are not practicable, and so they remain as firmly convinced as ever that theirs are the only systems worth trying for. I have been in the habit of reading all the reports of Chartist meetings, but do not remember that any of their orators defend Social plans or principles, or point them out in their speeches as the remedy for the evils of society. All that they seem to exert themselves for is, some ill-defined notion of getting "a fair day's wages for a fair day's work,"—how under a system of wages and competition this is to be effected by a political change, they cannot shew. In the *New Moral World* they have continually been told that their Charter will not remove the evils under which they labour, because those evils are more the result of social than political error: at last congress an address was sent to them to the purport that they were pursuing what would be a disappointment. There is not a word issued from the Socialists in which a passage can be found recommending violence to accomplish our ends. Mr. Owen, our founder, has, on every opportunity, declared that the revolution society is to undergo for the better, must be a moral one. Yet, in the face of all this, we are told that Socialism is connected with Chartism and Physical Force.

There are many reasons why Socialists should repudiate physical violence to aid them in the progress. Even on the face of the question it might be seen that if our numbers are too small to enable us to establish communities, an attack upon society would certainly be unsuccessful. And if we were sufficiently numerous to accomplish the destruction of the present fabric of things by the rude hand of brutal violence, then such a cause would be unnecessary; then we should have sufficient means at our controul to effect our objects with peace and order. Look at the vast sums which have been spent in strikes and other foolish political contests, by working men; this, if it had been properly

applied, would have been sufficient to commence a state of things in which fraud and want would for ever be banished.

But on high moral grounds we cannot consent to become parties in aiding or abetting the doctrine of the bludgeon and pike. If the aristocracy have kept the poor from their rights, the Socialist remembers they are the creatures of circumstances, and their artificial position is not without its disadvantages to themselves; his principles tell him that to incite revenge against those who, by the accident of their birth, have been trained to think their interest bound up with the degradation of the masses, would be indeed irrational; his principles also tell him that punishment is not the proper mode of appealing to a being like man, whose actions, in order to be valuable and permanently so, ought to flow from the motives of conviction and desire, and not from fear; and that to threaten or inflict violence on any class of men, is to render them still more obdurate at heart against those who so treat them.

It is not by exciting a bloody contest between the different classes of society, by kindling to a demoniacal height the passions of men, that will bring them nearer to that state which Socialism seeks, when the reign of harmony shall be established. It is not by firing the heart with revenge, and filling the breast with fury, that men will be fitted to form a society in which love will be the binding principle. It is not by the raging of discord, by the prevalence of anarchy, by making confusion worse confounded, that we can hope to establish a community of peace, order, and happiness. No. If with barbarous violence the whole of the upper classes could be swept away; the feelings engendered in the conflict; the state of things induced by the deadly struggle of a country divided in war against itself, would render the victory useless.

The *London and Westminster Review* of December, 1838, p. 232, when speaking of the physical force men, makes the following excellent remarks:—

"The men who adopt these courses do not know that all government ultimately rests on opinion; which rifles are not pre-eminently fitted for acting upon. All that even a triumphant insurrection can obtain is still a government resting upon a compromise. This is all any government can be, which is not a government of absolute coercion. The average opinion of the period of calm which must follow the popular outburst will be the sovereign ruler of the people after, as it was before it. The progress, if it may be called so, which is purchased by blood, does not change this average; on the contrary, all the defeated party are attached to their prejudices or principles by tenfold ties of pride and sympathy—by all the feelings which rise up strong and resistless when they stand beside the graves of fallen comrades; but reason, arguments, and facts, they do not by changing the general average of opinion, on which all government of a pre-eminent character must of necessity rest, and they link men to the new cause by convictions for which they, like the best of the working classes, would willingly and gloriously die. The men who think their cause will not advance rapidly if they direct their whole energies to vanquish opinion by opinion, forget that there are acting with them causes stronger than all men and all parties, the laws in obedience to which European civilization proceeds."

It is by placing reason against opinion, by striving with the force of argument and the power of kindness and charity alone, that Socialists can introduce the change that will increase the happiness of all: and these influences we will use until success shall crown our efforts, and we see the commencement of a happier era for the human race.

H. JEFFERY.

TO CORRESPONDENTS.

REPORTS RECEIVED BY CENTRAL BOARD.—Of the Association as follows:—Reading, Finsbury, Leicester, Newcastle, Darlington, and Wigton.

OF THE COMMUNITY SOCIETY:—Leicester, Bolton, Finsbury, Huddersfield.

REMITTANCES TO THE CENTRAL BOARD.—The following have been received:—£7 8s. 6d. from Dundee; £2 9s. 5½d. from T. M., London; £5 9s. 4d. from W. H., Sunderland; £3 15s. 8½d. from Newcastle, including 2s. from Darlington for Missionary's Removal Fund; £1 6s. from Darlington; £12 12s. 8d. from Huddersfield; £18 0s. 1d. from Bradford; £3 10s. 5d. from Bolton; £8 11s. 6d. from Bolton; £5 9s. 8d. from Reading; £23 1s. 1½d. from Leicester; £1 13s. 6d. from Wigton.

PLATO'S REPUBLIC.—A Correspondent enquires whether there is extant any English translation, and if so, who is the translator, and who the publisher of this work. Perhaps some of our readers can answer the questions. Our correspondent also wishes to obtain, "THE CITY OF THE SUN," by Campanella, and as he believes the book is scarce, he would be glad to know where a copy may be obtained.

SOCIETY.—Shall have an early insertion. It will gratify the writer to learn that the subject has recently had much attention paid to it, and that a organized plan for providing schools for the children of Socialists and others, desirous of giving a sound education to their offspring, has been adopted at Liverpool. We trust shortly to be able to publish the regulations of this society, and to see them adopted in practice by the whole association.

THE PERSON who writes respecting the subscriptions for the SOLDIER SOCIALISTS, is informed that we do not know anything respecting the subscription further than has already appeared in this paper. Any communications on the subject should be addressed to Henry Travis Esq., 30, Bennett's Hill, Birmingham. We believe, however, that the sum collected is far below the amount imagined by our correspondent.

EBEN.—Accepted, shall appear at the earliest opportunity. We regret that a "Visionary" cannot appear this week, he shall have an early insertion.

Many of our friends who get their papers through Mr. Clave, of London, were disappointed in getting No. 38; a quantity of that No. is now in Mr. Clave's hands: those who require it to complete sets may procure it.

Many articles of "PROGRESS," and other subjects have been postponed on account of the proceedings at Manchester. We were solicited to print a Supplement to avoid this inconvenience, but were unable to comply, as our news presses are only as yet in the course of erection.

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SATURDAY, AUGUST 24, 1839.

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OF PROPERTY.

(Translated from "La Phalange," for the "New Moral World.")

If a person, possessing integrity of character and ordinary strength of mind, were to begin to study those departments of knowledge which are pompously styled moral, political, and philosophical sciences, together with the science of human rights; nothing is more natural to suppose than that such an individual would be struck dumb with surprise. When we call to mind the obscurities, the contradictions, the logomachies of all sorts which have been heaped up (pell mell) on the objects of these pretended sciences, we can hardly resist the impression that the human faculties were given for the express purpose of writing and saying every false and ridiculous assertion that it was possible to write or to say on these subjects during many thousands of years. If truth has thus been so deliberately prohibited, it is no hard matter to prove that the philosophers, the civilians, and the politicians have taken care to exert themselves in the laudable endeavour of expatriating truth, for it would puzzle one very much to prove that they ever allowed a single morsel of this contraband commodity to pass unchecked. Aided by such efficient protection, it is no wonder that error has thriven so fast, and attained such vast and even magnificent developments.

Important and fundamental questions, especially those on which there has been the most discussion and the most voluminous commentaries written, are precisely those questions which are still wrapped in the thickest obscurity. If 10,000 volumes have been written for the express purpose of *explaining* and developing a question you may be quite certain that that question is far more obscure and puzzling than any other question which has only had the benefit of 5000 volumes to *explain* and *simplify* it. The question of property which we are now to examine, furnishes a good proof of the truth of these remarks. This question is of prime importance; it lays at the foundation of our Social Economy; and as it is the very basement on which our legislation is founded, if we show that this question has never yet been properly understood, it follows very clearly and logically that all the systems of legislation since the time that man began to legislate, have been built upon a false foundation, and are, therefore, ~~thenceforth false~~.

It will not require more than an ordinary quantity of good sense to resolve this great and important question. The opinions current in society on the *Right of Property* may be reduced to three.

The first opinion defines this *Right* to be "a right to use and abuse." It concedes to the individual this right in the most exclusive manner, and applies it in a legal and absolute sense to all those objects which may, at any given time, be in his possession. Its advocates cannot understand any such inconvenient questions as would demand the *origin* and the proof of this *Right*, but are very willing to regard as criminal those who should endeavour to penetrate the ~~secret~~ *sanctum sanctorum* of their opinion.

The second opinion is held by those who, revolting against the consequences of the above opinion, and ashamed of the social injustice which is so distinguishing a feature in the actual distribution of property, refuse to acknowledge to the *individual* the right of property, but would invest it exclusively as an appannage of the *State*. Others, again, not able to adopt either the one or the other of these extreme opinions make a third, by mixing, in due proportions, the two former opinions. They express this mixture by the vague assertion that "Property is an Individual Right, but a right which ought to be controlled and modified by Society."

The simultaneous existence of these three opinions proves that none of them are just, and that there is confusion and obscurity in the ideas; for truth and science will not accommodate itself to three different versions of the same fact. Moreover, when each of these opinions is examined, we find that they spring from an illogical confusion between the obscure idea of the *Right of Property*, and the notions engendered under the influences of the actual fact, or law of property; between the *Right of Property*, or that which ought to be (*de jure*), with that which property is (*de facto*.) Thus neither of these opinions flow from a scientific view of the question, for neither of them agree with that fundamental principle to which an intelligent mind cannot object.

The question of *right* therefore, is quite independent of the question of *fact*, and to attain the truth we must first develop the nature of *right* without interfering with the actual *fact*, as experienced in society. When the *Right of Property* has been well defined, we must endeavour to realise this theoretical right in the actual workings of society; remembering that while the *fact* is invariable in its nature—the *right* is eternal and immutable; let us therefore proceed to establish the theory of the *Right of Property*.

The word *RIGHT* is applied to two subjects, which are very commonly confounded, and which it is necessary carefully to distinguish ere we proceed. Sometimes it means the *natural right*; that is, the right which results from the natural relations between the individual

and nature: this natural right is imprescriptible and immutable. Sometimes we apply the word to those relations established by the legislature, and which are, of course, as variable as the legislature which establishes them. This right is the conventional, or *legal right*; or, to speak more correctly, it is not a right, but simply a *fact*. This conventional right is used to consecrate false relations, established by the ignorance of the legislature: we might even go farther, and assert, that *the legal right exists only to preserve false relations*; for, it is evident, that if the social relations coincide with the natural wants of man, society would go on without the clumsy assistance of legislation; of the fictitious right, which is supported only by force, and which is nothing more or less than constraint and violence inflicted on the natural relations established by the natural right.

We are very willing to allow, that these conventional codes of society are necessary, in the absence of the divine social code; that is to say, so long as society is not organized conformably to the natural relations of mankind. All we contend for is, that these human codes can only be built upon false social relations, since they can exist only in the absence of that divine code, which alone is the true and natural code of man.

The reader, therefore, will please to observe in the succeeding remarks, that this word *right* signifies only the natural and imprescriptible, or divine right, unless it be modified by some epithet, which shall point out the legal or variable and conventional right, and which, as we have before remarked, is nothing but a *fact*.

We now assert, that the law of property, as it has hitherto been constituted in all the nations of the earth, has been nothing less than an illegitimate and flagrant violation against right. To make this plain, let us begin at the beginning, and first, let us explain more fully the natural right.

The human species is placed upon the earth to live and enjoy itself. They are tenants of the earth; and, like all other tenants, they have the right of enjoying the fruits of it, or, as it is generally called, the usufruct of it. This condition of tenant evidently springs from the natural relation which subsists between these two terms:—First, the human species, whose destiny is to preserve and enjoy its existence; and second, the earth, the destiny of which is to furnish to the human species the means of life and enjoyment. Now, according to the system by which property is regulated in all civilized nations, the common store of nature, of which the usufruct is the undoubted right of the whole human species, has been invaded and confiscated by the few and powerful, to the exclusion of the vast majority of mankind; and, let us recollect, that if only one man had been excluded from his right of usufruct, by the artificial law of property, this right would be unquestionably violated; and the law which sanctioned the exclusion would be unquestionably unjust and illegitimate.

Every individual comes into existence without any property, and finds himself surrounded by the fertile earth, confiscated all around him. Supposing he helped himself to a portion of the wealth which lay in such tempting masses around him, and the lawyers came and preached to him respect for the property law which he found established; might he not allege, that he possessed equally with every member of the whole family of man a right to his share of the riches of the earth. Could he not say with reason—"My friends, let us understand one another, and do not let us confound things; I am a strong advocate of the natural right of property, and very much disposed to respect it in the behalf of others, if those others are equally disposed to respect it in my behalf. Now, as a member of the species, I contend that I possess an inalienable right to the usufruct of the earth, which is the common property of the species; for nature, I well know,

has not favoured some, to the detriment of others; yet, I find, that you have made what you call a law of property, by which the common stores are confiscated to yourselves, and guarded by force. Your law of property then is based upon a spoliation of the right of usufruct of all those who, like myself, are deprived of the wealth which you have monopolized. Do not confound the right of property with the conventional law of property, which I find you have established; and confess that you reason very poorly, when you call upon me in the name of the *right of property* to respect your fictitious law of property, which exists only by violating and trampling upon that right, which is inalienable and imprescriptible. Find, if you can, some other reason, why I should accept your law of property; for the divine right of property, which you are impudent enough to invoke against me, is exactly the right which arms me against you, who are my spoliators, and against your pretended right, which would consecrate that usurpation, of which I am now the victim."

It is indeed high time that those who conduct the affairs of the nations of the earth should ponder well upon this speech, which, no doubt, will, ere long, be translated by the suffering masses into a still more potent language. The day when this translation will be made approaches more rapidly than they suspect, for the condition of the masses in all countries is rapidly getting worse with the progress of industry. Society is now treading upon volcanic ground—the oppressed have already composed a terrible hymn, which they chant in chorus from their crowded workahops, and which sarcastically runs—

Toil, labourer, toil!
On the rich man's soil;
Still labour like beasts,
While the rich man feasts:

And patiently languish 'mid trouble and care,
That the rich and the noble may daintily fare!!*

The means of averting this overhanging calamity is not by refusing to look at it. It is necessary to deliberate seriously upon the destinies of the working classes. *It is necessary—But, no; we are forgetting ourselves.* It is of much more importance to deliberate on some political whim of M. Thiers, or to talk of the all importance of electing Mr. So and So President of the Chamber!!!

The actual law of property, then, is illegitimate, and is based on a principle of spoliation. It is not hard to trace European society to the time when the sword and the lance arranged the laws of property; when might alone was right, and the present state of society is only a modification of that polity. The glaring inequality of the property laws has induced some authors to advocate an equal partition of the land. This plan would require a constant repetition of these partitions as often as inequalities accrued; and it is easy to see that in thus taking away from the individual his usufruct of the earth, we should not conform to the natural and inalienable right of property, since each individual might say, "I will not accept this little corner of the earth in exchange for my natural right of usufruct upon the common stores of nature." But it is needless to dwell upon so absurd a plan as a periodical partition of the land which would abolish industry, annihilate wealth, and depress talent, and which would require to be **RENEWED EVERY MINUTE AT THE LEAST**, and the partitions of each successive minute to be made with reference to the change in the population, caused by deaths and births in the minute preceding. The division of the soil is one of those ideas proper enough to revolutionise the ignorant masses, and to establish in a nation a desperate

* This language is figurative; the lines are composed by the translator of this article, whose object is to convey the sense of the original. The original runs thus—

Sème le champ Proletaire,
C'est l'Oisif qui récoltera,
C'est l'Oisif qui récoltera.

war between the rich and the poor, but entirely unfit to be entertained by men of good sense. In the savage state, the right of each individual to the earth is respected; each savage, in fact, is free to hunt, to fish, to gather the fruits of the earth, and to pasture the animals which his own exertions have secured to him. These four Rights:—

Right of { The chase,
Fishing,
Gathering the fruits of the earth,
Pasture,

Evidently belong to the savage in the exercise of his usufructuary right.

But man is not destined to remain in the stunted condition of the savage state: he is called to exercise his activity on the earth; not to live miserably on the products of an uncultivated soil, but to till and make fruitful the earth; by his industry to cultivate it and embellish it with those treasures, which are necessary for the full development of his faculties.

We shall now leave the question of the Natural Right of Property.

The usufruct of the earth belongs to each individual of the species; it is a *right*, natural and imprescriptible, and of the same nature as the right to AIR or LIGHT, since these are no more necessary to the law of his existence, than the fruits scattered over the surface of the earth are to his nourishment.

We come now to consider the laws which regulate individual property, and 1st—Let us state the fundamental principle of the Right of Property. Here it is:—

“Every individual possesses, legitimately, *the thing* which his labour, his intelligence, (or more generally) which his *activity* has created.”

This principle is incontestible, and it is well to remark that it contains expressly an acknowledgement of the right of all to the soil. For as the soil has not been created by man, it follows, from the fundamental principle of property, that it cannot belong to any small portion of the human race who have not created it by their activity. Let us then conclude that the true theory of property is founded on the “*creation of the thing possessed*.” Hence we must proceed to consider the production of wealth, the culture of the earth, manufactures and arts, &c., in society.

Suppose that on the soil of a lovely island, or the soil of a nation, or on the surface of the globe, (for the extent of the soil will make no difference in the reasoning) a generation of men applied themselves for the first time to industry—they begin to cultivate the earth—to manufacture fabrics, &c. By their exertions and skill, they would create products and develop wealth which did not before exist on the uncultivated earth. Now is it not perfectly evident that the Law of Property would be conformable to the *Right* of Property, in this first generation, if the wealth or riches produced by the labour of ALL were divided among the producers, in proportion to the respective exertions of each individual. This is unquestionable.

Now the wealth produced by this first generation may be divided into two divisions which should be carefully distinguished. The first division comprehends the products of the soil which belong to this generation as the tenants or usufructers for the time being of the earth. These products will be augmented and improved by the labour which has been bestowed upon them; and will consist either in articles of consumption, or in tools or other instruments of labour. It is quite clear that these belong exclusively to those who have created them by their labour. They have an undoubted *Right* either to consume these products immediately, or to reserve them for future use, or to exchange them, or employ them, or to give them away, and dispose of them in any manner they may think fit without getting

permission or authority from any one. According to our notions, this description of Property is legitimate, respectable, and sacred. We cannot invade property of this description without invading *Justice*; and to interfere with the liberty of the individual to exercise this right is to commit spoliation upon him.

But there are other descriptions of wealth besides those contained in the above division; and which form the second division. This division includes the increased value which the soil has received by culture, and by the numerous habitations and permanent structures that have been raised on its surface.

This increased value evidently constitutes a product created by the activity of the first generation, and if we can suppose by any means that this product could be divided among the whole number of individuals in proportion to their industry, each individual so receiving would possess legitimately the amount which fell to his share. He would have an absolute right to do as he chose with it, to exchange it, to give it, or to dispose of it, without being interfered with in the management of it by any other individual, or by the society in which he lived.

We can now understand, that when the second generation appeared, it would find on the earth two sorts of property; first, the primitive or natural property or capital, which has not been created by the first generation; *id est*, the value of the uncultivated soil. Secondly, the capital created by the first generation, comprehending the products and instruments, &c. which were left unconsumed by the first generation, and also the INCREASED VALUE which the labour of the first generation has added to the uncultivated soil. From these remarks the reader will be able to deduce the very logical inference, that although each individual of the second generation has a natural and imprescriptible right to the natural or primitive capital, he has no such right to the capital created by the labour of the first generation. Each individual of the first generation has the power to dispose of the capital which his own labour has created in favour of any persons he may choose, whether relations or friends; and, as we have before observed, no individual (not even the state) has a right to interfere with the arrangements of the testator.

The reader will observe how the individual of the second generation is benefitted by his relation to the first generation, since, besides his natural right to the uncultivated soil, he has the chance of receiving a part of the created capital, which he has not laboured to produce, but which was produced for him by the labour of his ancestor.

If then we suppose that society were composed in such a manner:—First, That the right to the primitive capital, or the value of the uncultivated soil were secured to the individual, or that a fair equivalent were given to every human being born on the face of the earth: Second, That the capital created by labour were continually divided to each individual in proportion to his services in producing it:

If (say we) these two conditions were attended to in our social organization, Property would exist *legitimately* as it should do, and the FACT would then coincide with the Right.

For the sake of simplicity we have omitted the increased value which the primitive capital would bear in a civilized nation over that of a savage state of society. Let us now proceed to reason upon the simple condition laid down—

The Rights of Labour can alone justify the Rights of Property.

The destiny of man evidently requires that he should not allow the earth to continue in an uncultivated state. The Savage enjoys in the midst of forests and woods the four natural rights of the chase; of fisheries; of harvesting the spontaneous fruits of the earth; and of pasture; such is the first form of this natural right.

In all civilized nations of the earth the poor man is born into society and finds that he inherits nothing, and possesses nothing; he is therefore despoiled by society of the natural right which belongs to him. It cannot be said that this right exists in a new form, since the form has disappeared with the right. Now, the question is, in what form ought this right to be enjoyed by the poor man, so as not to interfere with the stability of society? For it is evident, that when the land has been parcelled out and improved by other individuals, he cannot enjoy upon it his natural right of usufruct, without enjoying the created capital of others. The answer to this question is easy.

In the savage state the natural right requires LABOUR for its exercise; it requires labour to fish, labour to hunt, &c.; and thus we see, that his natural right is neither more or less than his RIGHT TO LABOUR. Well then, suppose a civilized society has taken away from the individual the liberty of exercising the natural right which he has to the chase, fishery, pasture, &c.; that individual cannot complain if society, in return, gives him a right to labour; for he would have to labour before he could have enjoyed natural right, or primitive capital. The difference is this: In the savage state, where he retained his natural right, he would be forced to labour in the workshop of nature's forests, on an uncultivated soil, and without tools; while, in civilized society, though he be deprived of this natural right, yet, if he have in return, as we contend he should, a right to labour, he would have the advantage of a good and comfortable workshop, far better furnished than the workshop of the savage, with good tools, and where also, his labour would be far more productive than that of the savage.

The only legitimate title is held by society to individual property, when it fully recognizes to the poor man the right of labour, and when it assures to him as comfortable a subsistence for a given amount of labour, as could have been procured by the same amount of labour in the primal savage state. He who reads these deductions with attention, will not find any thing against which he can possibly object.

Now there are numbers of our fellow-creatures at the present day who have not the opportunity of labouring for a subsistence: they would labour, but there is no labour for them. Has any one of these the right to go to the magistrate or to the mayor, and say to him, "There is no more work for me in the shop in which I have been engaged," or rather, the wages are far too little to assure to me a living; I come, therefore, to demand from you labour, at such wages, that my condition shall be rendered superior, or, at least, equal to that of the free Indian in the woods, who enjoys his natural right of which you have deprived me?" No, certainly not; not only is he denied the privilege of making this just demand; not only do the institutions of society refuse to acknowledge it, but they would say to the working man, (of whose sacred and natural natural right of property they had spoliated him,) "Find work if you can; and if you can't find it, you must still respect the property of others, although you yourself starve in consequence;" forgetting that the property of others is based upon a spoliation of the property of labour, which the labouring man is denied all opportunity of using. Society pushes yet farther the taunting reproach, and cries to the famished labourer, "If you can't find work, if you can't earn a subsistence, we shall arrest you as a criminal and vagabond, and imprison you." Every day we cast into our prison poor unfortunates, who have been found guilty of mendicancy, of vagabondage, or in other words, guilty of having no subsistence, nor asylum, nor means to procure any.

The Law of Property, then, in all civilized nations is based on a glaring injustice. It is founded on conquest, on the right of possession, which is, in fact, a gross usurpation, so long as an equivalent to the natural right is not given to each individual excluded from the

soil. Moreover, this law of property is exceedingly dangerous; forasmuch as in those nations, where riches, industry, and luxury, are developed, the oppressed masses will not fail, sooner or later, to revenge, by an overturning of society, the wicked spoliation which has been practised upon them. To mere political revolutions will succeed social revolutions—that is to say, revolutions directed, not against any particular form of government, but against the very framework of society. Alas! these are serious times. The spectacle of England, rocking in the tumult of political convulsions; the horrible condition of Ireland; the ideas which are rife in the workshops in the large towns of France, and, above all, in Paris, are amply sufficient to alarm the reflecting mind.

Unfortunately, the men who govern, seldom think of realities; OF THE THINGS WHICH ARE; they remain in a sphere of their own, where they discuss with ample verbiage about abstractions, subtleties, and intrigues. A false and artificial society is kept up and partaken of by a degraded press, who dole out the fashionable excitement to the influential readers. But under this shallow and noisy stream of artificial life, there is an under current of realities which is too deep and too silent to be heard by those whose ears are ravished with the charms of artificial and fashionable society.

Behold the course of public opinion in France—the press, which directs opinion, and the diplomatic corps of the nation agitate the public with the most puerile and ridiculous questions which have no real connexion with the public good. They take the most scrupulous care to avoid all questions of vital importance to society, and pay far more attention to the election of a Speaker, than to the interests of the industrious classes.

Go on in your laudable career! continue in your sublime employment of oppositions, coalitions, and overturnings, and dream not of evil, until your poorer fellow-creatures summon you to their bar, and demand what you have done to ameliorate their fate.

When the Turks took Constantinople, the Governors of the city were found at the usual employment of Governors, viz., discussing with much tenacity, important religious subtleties. Now that peace has prevailed in Europe for twenty-five years, and plenty of time has elapsed to examine the vices of our social organization—Behold how impotently are our public men, our public writers, and the public press, engaged!

Beneficial and conciliating character of our Theory.

We have maintained, then, that the future appears pregnant with danger; that political revolutions will be followed by other revolutions, directed not against some particular form of Government, but against the very structure of the social fabric. We have proclaimed that these subversive doctrines propagate themselves in France and in England against the established law of property—that the condition of the masses daily growing worse with the progress of events, will have the effect of spreading these doctrines far and wide, and of threatening the stability of existing Governments, so long as society, refusing to the poor a satisfactory compensation for the spoliation of which they are the victims, exposes only to view its stern and inhuman denial of justice, which will arm the suffering myriads to the wild and desperate justice of REVENGE. These doctrines are not new-fangled ideas originating with yesterday. *Babes'* has only revived them, though it is in the last ten years that they have acquired so powerful a hold on the public mind.

Many individuals, even in the higher and educated classes, have accepted them, and are now engaged in propagating them. Every one knows the opinions of Saint Simonism; or, Capital and Inheritance. These ideas, so far from being extinguished with the sect of Saint

Simon, have, on the contrary, acquired new force; and all the declamations and sermons on the sanctity of property are of little use to those whose doctrines attack capital, inheritance, and the principle of property, and propel society towards an inclined plane, at the bottom of which is a fathomless abyss.

What then is the real state of the question which occupies us? Property has been gradually established, by a succession of events, upon a basis which is not just; and it has caused a reaction, which has extended, not merely to the *injustice* of this basis, but to the very right of itself: thus, the very existence of property is endangered by these two parties, the one contending for such a law of property, as shall sanction the spoliation of the rights of labour, and the other demanding the destruction of the principle of property itself. Now, it is evident, that in society like ours, a question stated as this is, leads its partisans on either side to a direct struggle with each other; and this is just the result which springs from the lap of ignorance.

Now contrast this state of property with the theory which we have developed in this paper, and see if our theory, which is incontestibly true, does not lead to the most beneficial results, and bear upon its front the impress of *truth*. Far from leading to a struggle—to a melancholy and disastrous overturning of society, from which we could not escape but through barbarism—far from provoking that terrible struggle of the poor against the rich, which now menaces every civilized nation, the theory which we have advocated addresses itself to the intelligent mind, and to the resolution of a problem, essentially pacific, and favourable to the social well-being, to all classes which compose it. What is this problem? It is that of the ORGANIZATION OF LABOUR; or, in a still better phrase, the ORGANIZATION OF INDUSTRY. In short, there are in reality only two ways to return into the path of right:—either to retrograde to the savage state, or to recognise the Rights of

The return to the savage state, we think, no person can wish; although, theoretically speaking, it is the state which would be the natural result of embracing the views of those who deny the right of property, and demand the destruction of it.

There remains then the RIGHT OF LABOUR; which it is evident can only be satisfied on the condition that society shall enter upon the task of the organization of industry. When industry shall be generally organized, or even when Government shall have organized works in sufficient quantity, the recognition of the right of labour will be changed from a mere theory into a fact; and a fact too which will not be merely an act of simple justice, but one highly propitious to the social welfare, since it will inevitably annihilate the hostile theories which recommend the destruction of property, and also those individual crimes and petty thefts which are now caused by the extensive misery which prevails. Already have these views penetrated the Government of Holland. Agricultural Colonies have been created, and the right of labour fully recognized. We have now established (incontestibly we think) the true theory of property. In conclusion, we will state the three important conclusions which this theory teaches.

1st. The actual constitution of the law of property is infected with a fatal error; since the created capital (which represents work done, and which is the property of the producer of it) has invaded the PRIMITIVE CAPITAL of the earth, which is the general and common property of the whole human species, so that the majority of mankind are defrauded and spoliated of their natural right, so long as a just EQUIVALENT is not granted them in exchange for this primitive capital. This equivalent is the RIGHT OF LABOUR.

Secondly; those who would destroy Capital, Inheritance, and Indi-

vidual Property, must necessarily produce the most terrible conflicts between the different classes of society. It would lead to a primitive state of barbarism; sentiments such as these would destroy all right, since it would sanction the usurpations of CREATED CAPITAL, just as the present law of property sanctions the usurpation of the primitive or UNCREATED capital.

Thirdly. Thus the plan by which society can alone secure property upon a right and just foundation, and by which alone it can avert those awful catastrophes which are now rapidly approaching, is to take immediate measures to ORGANIZE INDUSTRY, in such manner, that sufficient labour and a fair remuneration may be given to every labourer who is in need.

In conclusion, we observe, that this radical investigation has resulted in a theory, the tendency of which is to destroy in the germ those false and dangerous doctrines, which would forcibly attack property and overturn society. It points not to any violent measures, but to measures which are essentially scientific and peaceable; for the great principle of the rights of labour, which we are so anxious to establish, can be reconciled only by a satisfactory solution of the problem of the ORGANIZATION OF INDUSTRY.

RAPID SKETCH OF THE ORIGIN, PROGRESS, AND USURPATIONS OF THE ROMAN CHURCH AND CHRISTIANITY.

No. 5.

We read of infallible Popes excommunicating each other, others retracting their excommunications; we read of councils changing the doctrines of preceding councils, under the specious pretext of explaining their dogmas! Must we not then conclude, that both may have been mistaken, deceived, or deceiving? Moreover, on what authority was sword, fire, and persecution ever employed to convert nations to this or that creed, as Charlemagne did to convert Germany—as the Spaniards did, after the expulsion of the Moors and, subsequently, in South America? Is it not more rational to think, that if their religion were true, and consistent with the laws of nature, its own evidence would have been sufficient to convince the nations? but, as they were known to be false, the sword, fires, and persecution were deemed indispensable.

We will not stop to mention the abundance of miracles so often used by impostors in ages of profound ignorance, subsequently so very scarce, and now totally discarded by the spread of knowledge. In one word, the whole history of the church presents to us the work of state policy, of human ambition, and of the worldly interests of the priesthood; instead of finding there the true character of the divine will, we remark, at every period, a sacrilegious abuse of the name of a Supreme Being, which impostors, revered by ignorance, employ as a mystic veil, to conceal their criminal passions.

We have but little to add to this short exposé of the origin, progress, and usurpations of this christian doctrine and christian priesthood: enough has been said to convince whoever can, or dare, think for himself; and we do not pretend to spell the creed, word by word, for the multitude of stultified *automatons* which surround us. Let us now take a cursory view at what is called,

THE REFORMATION OF THE CHURCH IN ENGLAND.

It began by transferring to the crown the same fatal prerogative which had been usurped by the Popes, against

the liberties of the rights of conscience.* It was made the plea (says the Quarterly Review) for acts of tyranny and spoliation, "which unsettled the foundation of church property;"† but it laid a good precedent against all church establishments, mystified charities, and monkish learning; it relieved the country of monastic institutions, which, if wisely and rationally reformed, would have saved us from the many evils arising from the national ignorance of this day; it covered the land with houseless poor, who were to be punished for begging their bread, by being sold and branded as slaves;‡ to a certain degree, it reduced the idolatry of symbols and blind superstition, by turning altar-cloths into carpets, and chalices into drinking cups;|| by the demolition of monasteries and churches,§ and by the destruction of monastic libraries; so that neither Britain under the Romans, nor yet the English people under the Danes and Normans, had ever such an opportunity of obtaining mental emancipation.

From the promise of new colleges, for the real education of "the children of the poor, and the ploughman's sons," with the church revenues, there seemed to begin, even then, a sincere desire to drive away all mummeries, superstition, and religious mystification out of the country. But the Protestant clergy that succeeded never followed the injunction of King Henry, of Thomas Cromwell, or of Cranmer, regarding the education of the people;¶ on the contrary, there seemed a general wish among the nobility and gentry (says Burnet) "to bring the inferior and poorer sort to that low and servile state, to which the peasants in many other kingdoms are reduced.††" Hence, that which was pompously called the "Reformation," still so much valued by the blind, was soon found to be "but a transfer of mystic allegiance from one set of priests to another, still more rapacious," and still more opposed to the spread of real knowledge, and to the enlightening study of natural science.

With the so-called "Church reformation" came those sectarian animosities, tumults, and schisms, which sprung up within the realm,‡‡—the reduction of the universities to the last degree of monkish discouragement,||| without radically reforming their monastic system of learning. Then began that social movement towards obtaining more liberal laws and regulations, which, however inconvenient to government, and seriously alarming at the time, always proves, in the end, salutary and beneficial to the nation.

"Le peuple a la colère, et le volcan sa lèvre, Qui dévaste d'abord, mais qui féconde après."

Factions among the nobility; insolence and insurrection among the commons succeeded each other; the debasing the coin, the disorder of the administration, the revolt of the peasantry; so that the kingdom made a miserable appearance, and looked, as it were, to the superficial observer, languishing in one part, and dis-

tracted in another.* Many, too many, of the leaders in the great change had no real motive but avarice;† delicacy of conscience and purity of religious zeal were the impudent pretences of a gross sensual tyrant, and a court of greedy knaves and upstarts.

"The service of the Church," says Bucer himself, a zealous reformer, "is performed in a cold, lame, monotonous, and unintelligible jargon; true pastoral duties—education—are totally neglected. The Churches are made places for commerce in fees and pews, and patronage. The meaning of the Church, the Communion of Christians, and the kingdom of the true Christ, was still less understood than before; the love of God and man, the notion of rational religion, make a very faint impression; and hence it is that LYING, CHEATING, SIMONY, THEFT, PERJURY, and WHOREDOM are so much the complaint of the times.‡ "The Holy Sacrament," says an Act of Parliament,|| "is so contemptuously depraved, despised, and reviled at, and men call it by such vile and unseemly words as Christian ears abhor to hear rehearsed." "The Bible," says Henry himself, in his last speech to Parliament, "is turned into wretched rhymes, sung and jingled in every alehouse and tavern." "I am sure," he adds, "charity was never in a more languishing condition, virtue never at a lower ebb, nor God never less honoured and worse served in all Christendom."§

Such facts being undeniable, young men may well be pardoned for dwelling so much upon the black side of Ecclesiastical history; but there is great danger to themselves if they do so too long, unless they obtain intellectual education. There is great fear lest in the natural disgust at such crimes and Church abuses, increased by the ignorant clamour of a neglected population, which makes the Reformation the watchword of religious parties, the standard of Christian truth, and the origin of our Church, they should be led (naturally enough) to undervalue the blessings which were won back for us by that fearful struggle, and should think of unsettling totally, and for ever, a system of deception which takes its date from so bad a beginning. But we have no such fear, says the Quarterly Review, from the authors of the late "Oxford Tracts."

"This unsettling of the mind," (i. e. the PROGRESS of REAL KNOWLEDGE) says one of them,** is, I think, a FRIGHTFUL THING BOTH TO OURSELVES, AND MORE SO TO OUR FLOCKS!

So thinks, also, our most Reverend Prelate, the present Bishop of London, who, although no friend to the authors of the "Oxford tracts," declares the Government plan of positive education, a "curse to man;" whereas, in fact, nothing but a system of rational education for all classes, can put an end for ever to the continual inventions, repeated usurpation, and revived imposition, which, under the name of the "reformation," have, for three centuries, forbidden the knowledge so much dreaded by all priesthood, and ever will encourage superstition and idolatry the better to explore popular ignorance, and per-

* Collier's Church History, p. 2. c. 1. p. 62. 68. 69. 83. 84.

† See Quarterly Review for April, 1839, on the "Oxford Tracts for the Times."

‡ See Statutes at large, 1 Edward VI. c. 3.

§ Heylin, p. 134.

|| Coll. p. 2. c. 4. p. 239. Fuller, b. 7. Harnet, p. 1. p. 318.

** See Henry VIII.'s Scheme of Bishopricks, published by Charles Knight, 29, Ludgate Hill, London, 1837.

†† Burnet, p. 2. p. 114.

‡‡ Stat. at large, 24 Henry VIII. c. 1.

|| Archam's Epist. lib. 1. p. 40 b. Wood's Athen. ant. p. 266.

* Camden's Appar. ad Elizabeth.

† Heylin's Hist. Refor. p. 48; Ridley's Letter to Grindal Fox, p. 449.

‡ Bucer's Letter to Hooper, quoted by Collier, p. ii. b. iv. p. 294.

§ Stat. at large, 1 Edward VI. c. 1.

|| Collier, p. ii. b. iii. p. 218.

** Tract, No. 3, p. 2.

petuate their usurped wealth and power over the national mind!

"Amid the conflict of noisy polemics and the storm of passion which distinguished the new era, no wonder the voice of reason, so long stifled, was scarcely heard; and that the multitude dared on, under the directions of their new guides, paying tithes of all that they possessed, and thanking God that they were Anglican Protestants.†

"Enchanting, as was the delusion, and long as it has lasted, the spell is now broken, and men have awoke to a sense of the crying enormities practised in the name of religion.‡

To the thinking portion of the people, we should therefore say:—the *real* causes of PRIESTLY TUITION, (whether Roman, Anglican, Methodist, or Dissenter,) are WITHIN your own organization; not WITHOUT. Expect not, then, to benefit by the reforms of any OUTWARD religious abuses, so long as your INWARD feelings sanction its influence and cherish its mystic power over your thoughts and action; i. e. so long as you are deprived of that enlightenment, which intellectual education in the natural sciences can alone bestow.

Nor should any one peruse this rapid sketch of the inventions and usurpations of political Christianity, without being daily impressed with the fact, that the Tory party is neither more nor less than an "ECCLESIASTICAL THEOCRACY," systematically opposed to intellectual teachers. Yet, as no inquisition, no power, no wealth, no seduction, no armies, no tyrant, ever could succeed to extinguish the natural influence of progressive scientific truths, we may laugh to scorn those who still think of disfiguring those truths, by outraging the common sense of the day, either in Exeter Hall meetings, Conservative speeches, from Church pulpits, or by Diocesan insubordination.

VERAX.

July 1839.

(To be continued.)

MANUFACTURES IN COMMUNITIES.

The following letter has been forwarded by the Central Board for insertion in the "New Moral World."

To the Central Board.

As there seems to be every probability of practical measures being commenced, I wish to offer a few suggestions to you, on the propriety of introducing some light trades into the first establishment; which could be carried on without requiring much capital, and be advantageous to the society, by producing, in a pecuniary point of view, the means for completing, in the quickest and best manner, the full arrangements of a Community. *Shoemaking* might, I think, be carried on to advantage; especially if depôts were established at each branch for the sale of the articles produced; the members of which must have shoes; and a good article would ensure a sale, and promote the cause, which would be to their advantage. The manufacturing of *watches* is another, and one upon which I can speak

† Well may the Pope say of the Anglican Church—"it is the less deformed, because the less reformed."

‡ See Ecclesiastical Courts—their victims and their doom.—*Star in the East*, 138, May 4, 1839.

with more certainty, it being the business I am engaged in, and having a knowledge of each department, can state the advantages to be derived from introducing it. Six watch finishers or makers working together, might complete for sale, twenty-four watches of a certain description in one month, the cost of the material, carriage, tools, &c., would be about £61; they would sell, with a very moderate profit for about £100; when the labour of the six workmen had been put upon them, the result would be 24 watches per month. 312 per year would cost £793.

The return would be £100 per month, or £1200 per year.
793

Leaving to the Society £507 per annum.

From which would have to be deducted the cost of the workmen and those dependant upon them, which would be much as follows, supposing those in the society to be chosen:—

Six men, at 8s. per week	£2	3	0
Three women at 6s. per week	0	18	0
Four children, at 2s. 6d. per week.....	0	10	0
	£3	16	0
The cost of keep and clothing, &c., for 52 weeks			52
	£197	12	0

Which deducted from £507, would leave clear to the society the sum of £309 12s. per annum; which would be very useful, in my opinion, for completing the arrangements. There would require no outlay for tools, as each has sufficient for present use, and the wear is provided for in the cost of the watches. Another important idea, with respect to the watch trade, is, that individuals who were boarders, and whose genius might lead them to the study of mechanics, could here find an hour or two's amusement, which, by their polishing, roughing down, or making little parts, would be instructive to them, and useful to the society. I have the cost of every article in detail, and a knowledge of how and where to obtain them in the best manner, the which I should be very happy to explain to the Board, either by writing or personal attendance. The room for the workmen would not require to be more than twenty feet long, with one window, eighteen feet. The calculation has allowed two or three hours per day for exercise in Agriculture.

Yours, respectfully,

J. GOODMAN.

Coventry, July, 1839.

N.B.—If the watches were sold retail, (as some of them undoubtedly would be,) the profit to the society would be much more.

INFIDELITY IN THE PULPIT.

To the Editor of the New Moral World.

SIR,—The *York Courant*, of Thursday last, contained a brief sketch of a sermon delivered by the Rev. E. Holbrook, to the Bradford Chartists. The text was—"Whatsoever ye would that men should do unto you, do even so unto them, for this is the law and the prophets." In the account we find the following sentence:—"The preacher shewed that the precept inculcated in the text did not admit in all cases of being

literally fulfilled, otherwise in some instances natural justice and equity would be overturned."

Allow me to ask the clergy if this is to be considered an orthodox sentiment?

It implies that the natural laws of justice and equity must be observed, although not in unison with a divine mandate. If we admit that the scriptures, containing, according to the text, the law and the prophets, are a revelation from heaven, it is clear to all who reason upon this momentous subject, that they ought to constitute a standard; an authority, at whose shrine, all human knowledge must be sacrificed.

To be told from the pulpit of a parish church, that the precept inculcated in the text, cannot with propriety be fulfilled, sanctions parishioners in violating a holy command; to speak more plainly, IT IS INFIDELITY. The law and the prophets must be observed on all occasions, however much opposed to man's natural knowledge.

AN ORTHODOX DIVINE.

August 14th, 1839.

N. B. I would have forwarded these few observations to the *York Courant*, but thought they would not be admitted.

On different occasions I have sent letters to the public journals, calculated to rectify error and inform their readers of the views entertained by the Socialists, and, generally speaking, they have been rejected.

One Editor replied, "*Nil nisi nomen*;" and another that my communication could not be printed, lest it should draw "the hornets about their ears!"

THE NEW MORAL WORLD.

Saturday, August 24, 1839.

THE MORALITY OF OATHS AND RELIGIOUS PERSECUTION,

"Swear not at all; but let your yea be yea, and your nay, nay."
"Blessed are ye when men persecute you, and say all manner of evil against you."—*Jesus Christ*.

The blessings of persecution have ever been considered as rather hypothetical by those who have had the felicity of enjoying them. If, however, putting the feelings of the persecuted out of sight, we look at those of the persecutors, assuming that they believe the passage quoted above, it must be confessed, that the number of benevolent blessing-diffusing people in the world is very great. "It is more blessed to give than to receive," says another portion of the book from which our motto is taken; and, in this light, how blessed must be the persons who have the ineffable pleasure of bestowing on their fellow-men the blessings of persecution, especially for differences of opinion!

One of our friends has had somewhat too copious a shower of these blessings poured out on him, from the overflowing stores of an eminent Christian, of Oldham; whose deeds must have made him, in the language of Burns,

"A burnin' an' a shinin' light to a' the place."

When he closes his mortal career, his name will be embalmed in the odour of sanctity; and, if he had happened to belong to the Roman Catholic section of holy mystics, he might have had a fair claim to be

enrolled in the calendar, (of saints—not sinners,) and had a day set apart to commemorate his pre-eminent benevolence.

When benefits are conferred on undeserving individuals, it is common to hear much laudation of the magnanimity and generosity which prompted the bestowal of such benefits; it adds an additional value to them beyond their intrinsic worth. In this respect, Mr. Connard's persecutor is entitled to grateful and honorable mention. The object of his kindness is in no way entitled to such distinguished notice. Mr. Connard is not the real debtor, only the surety; and, as the genuine Simon Pure has absconded, Mr. C. has become the scape-goat. It is quite in accordance with religious morality to make the innocent bear the punishment of the guilty; and Mr. Ainsworth's conduct is therefore not only highly benevolent, on the grounds we have stated, but highly orthodox also.

The Commissioner seems determined that he also shall have a little claim to sainthood; his piety in the affair is truly edifying, and must, no doubt, be attended with the happiest effects, in the conversion of sceptics. Henceforth, no one who goes before the truly pious and learned H. R. Reynolds, Esq., will have any doubts as to a future state. The terror of perpetual imprisonment, and the imputation of madness, will be most potent arguments, and will, no doubt, make many orthodox believers. Mr. Reynolds will not be troubled with many non-conformists. Holy Mother Church may rejoice in having found such a vigorous and enlightened ally. Some people may have their doubts as to the sincerity of his converts, insinuate, that it would be better to have other and less equivocal evidences, and hint, that it is likely to lead to hypocrisy, to the violation of conscientious opinions, a denial with the lips of the truth which is living within the mind; but, *n'importe*, they will say they believe, swallow the oath, and thereby greatly promote the happiness and glory of God, as well as the morality of men. What capital saints are Commissioners of insolvent courts!

O how wonderful are the "strange fantastic tricks" which superstition makes its votaries "play before high heaven." How awfully does it inhumanise, demoralise, and derange the minds of its recipients! Blinding them to the most obvious dictates of truth and justice, and impelling them to the commission of the worst outrages on both, they trample on the sacred and imprescriptible rights of humanity with the consecrated words "*religion*" "*God*" in their mouths, at the very time they are committing enormities which make not "*angels*," but all thinking and good men weep.

The worshipful commissioner was particularly urgent on the subject of belief. The reiteration of "*Do you believe*" in his first examination is truly orthodox; to judge from it, one would imagine that a sound belief is a synonyme for every virtue. The weightier matters of the law may be neglected with impunity, but a flaw in one's belief is an inexcusable offence. Burns, truly says, you may

"Be to the poor like ony whumstane,
And haud their noses to the grunstone;
Try every art o' legal thieving,
Nae matter stick to sound believing."

And you will find that the practice of society wonderfully accords with the description of the witty poet. We have a great number of "sound believers," but a woeful scarcity of doers of the commands of the gospel.

Mr. Connard's refusal to avow opinions he did not believe was of itself a *prima facie* evidence of the moral worth and conscientiousness of the man—a proof that he dared suffering all the results of persecution, rather than violate the majesty of truth, or be unfaithful to his convictions.

The Commissioner has individuals brought before him who take oaths with the utmost facility, but whose schedules are afterwards, by

the clearest evidences, proved to be utter falsehoods. Does the oath change these falsehoods into truths? Does it not rather increase the iniquity of the transaction, adding hypocrisy, lying, and perjury to fraud and deception? Yet these officials are content to go on year after year, administering the form of words, which are glibly swallowed by such persons as these, and only rejected by the conscientious; and the law therefore opens the prison door to give liberty to them, and closes it upon the truly religious, moral, and valuable member of society. Villainy walks abroad in the sunshine, with the mark of the orthodox beast on his forehead; honesty pines in the darkness of the cell, apart from friends and home, and men call it "madness."

When Mr. Allaop, of London, refused to act as a juror, and call guilty those whom society had left shelterless, foodless, and ragged; to whom it had denied moral and mental training, as well as physical comfort, and averred, that society, which was the parent of their consequent crimes, ought to be remodelled to us to prevent, what punishment without such alteration, could never cure. The Recorder was horrified at such a doctrine, and said its advocate was "mad." Mr. Commissioner Reynolds has added another individual to this class of lunatics. Those who dare to speak what they believe, are, henceforth, on these high legal authorities, mad;—hypocrites, liars, and swearers, *alias oath-takers*, are the only rationalists.

We trust that this blot upon our legislation will not be suffered to remain. The necessity for its removal has been acknowledged by the first and most eminent men of the day. Lord DENMAN, the Chief Justice of England has tried—hitherto, we regret to say, in vain—to destroy this tyrannical infraction of the laws of civil and religious liberty. Let us hope that such cases as that of Mr. CONNARD will help forward the consummation of his enlightened labours.

It is unnecessary for us to say a word to rouse our friends throughout the country every where to copy the example of Manchester, Liverpool, and Leeds, by petitioning against the perpetration of the injustice, and also contributing towards the support of the widow and orphans, who are made such by an unjust law and horrible superstition. Now is the time for Socialism to exhibit its practical effects, and we fear not but these will be amply and seasonably displayed in behalf of our brother's family.

INFANT SCHOOLS.

We observe by the *Blackburn Gazette*, that Mr. D'Orsey, the talented and practical lecturer on Education, has been delivering a course in Blackburn. He has, as usual, been branded with the name of *Infidel*, by the supporters of Orthodox superstition. But this is the penalty which all enlightened men have to pay for being in advance of existing prejudices; and he may console himself by the reflection that he suffers it in company with the wisest and best of men in all ages. The following extract on the perversion of Infant Schools, forcibly shews the ignorance of their would-be friends, as to their proper scope and intention.

"There might be good Infant Schools, but he had not seen one which realized his idea of what should constitute education from two to six years of age. The general fault was an excess of intellectual task work, to the great neglect of physical and moral training. One teacher delighted in history, and his 'infants' were accordingly made to rhyme over catalogues of Kings and Queens. Another was anxious to display astronomical knowledge, and his flock were rendered quite profound on the solar system, prettily painted or printed on pasteboard three feet by two. A third entertained a decided penchant for geology—and every visitor must be astonished by miniature geologists lisping out something about primary transition, secondary and tertiary! A fourth, determined to eclipse the whole by bringing forward a band of interesting mathematicians, aged very nearly four years, and then there was such repetition of angles, acute, obtuse, and right, triangles,

squares, pentagons, hexagons, &c., &c., &c., that all the old ladies present unanimously declared that it surpassed all the knowledge they possessed! Such absurdities are not so much the fault of the teacher, as of the over-weening vanity of the parent. Infant Schools have thus been perverted. Reading has been forced into them, and even catechisms have been introduced! The intellect is thus forced—unnaturally forced—the school is an intellectual hot bed—and merits no small share of Dr. Brigham's censure. What then ought an Infant School to be? It ought to be a place for training children to general good habits, the want of which may be said to form the reproach of all, but especially the lower orders. It ought to provide ample means for exercising the bodily powers, and practically illustrating the causes of health. Were these things acceded to, under the eye of men whom proper remuneration would bring into the field, Infant Schools would form the regular resort of every child from two to four years of age."

NEW SOCIAL PUBLICATION.

We have received the first number of a monthly publication entitled the "*Monthly Messenger*," published by Watson, London, and edited by our talented friend and co-labourer, J. N. Bailey, Missionary for the London District.

It combines glowing poetry (without metre), sound philosophy, extensive reading and critical acumen, in the short compass of twenty-four pages, brought out in the superior and cheap style which characterises Mr. Watson as a publisher. Our space will not permit us to do more this week than notice its appearance, and cordially recommend it to the attention of our friends in every part of the country. If we can find room in some future number, we shall by an extract shew the truth of the opinion we have expressed of its merits.

CLUB-HOUSES FOR THE WORKING CLASSES IN BELGIUM.

The working classes of this country know of the existence of government, only through the medium of taxation, poor laws, which treat poverty as a crime, and vigorous legal and judicial campaigns to assist the constabulary and military to suppress the voice of misery and complaint.

The people themselves act as erroneously in one way, as their rulers in the other; and perpetually seek the remedy for their sufferings where it is not to be found—namely, in political agitation and political changes. This is most unfortunate for both parties, and most adverse to the progressive improvements which the right application of science and sound principles might now easily cause to be made with incalculable advantage to all.

It is gratifying to find that this suicidal warfare against happiness and improvement is not universal among European governments and their people. We learn from "*Symon's Arts and Artisans at home and abroad*," that a Government Commission in Belgium, has recently recommended the adoption of plans which are based on an appreciation of the benefits resulting from the principle of united interests and expenditure, and by means of which good accommodation, food, schooling, washing, and the necessities of a comfortable domestic life, may be supplied to a family of six persons for about 16s. a week. The following extract will shew the extent to which our views are embodied in the report of the Commissioners.

"The houses where the poor live in Brussels are dirty, close, crowded, and offensive.

"A commission has been formed recently to inquire into the condition of the working classes in Brussels, which entirely confirms my impression, though I was not acquainted with its report till after my return to London, and I wish to direct attention to the plan proposed by this Committee, (composed of Messrs. Moisemanns, Spaak, and Dupitiaux,) for the effectual remedy of an evil which exists more or less in all crowded cities. It is briefly this:—For Government, or a company, to build enormous dwelling-houses for the poor, with hospital, library, common fire, kitchen, gardens, baths, schools, &c., attached; the rooms or apartments to

be let out on the lowest possible terms. Other minor regulations are attached to the plan. The principle on which it is founded is expressed in these words, '*l'indépendance de l'ouvrier* is one of the causes, the most effective of this malady; the remedy is in association.' "

Probable expense of a family of six persons, per week, in such an establishment:—

Lodging.....	2	fr. 50 cents.
Food, 1½ fr. per day.....	1	50 "
Subscriptions to Infirmary, fire, &c.	1	0 "
Schooling of Children.....	0	50 "
Pensions of Old Members	1	0 "
Clothes	2	50 "
Furniture, Amusements, &c.	2	0 "
Total.....	20	"

EXTRACTS FROM OUR CONTEMPORARIES.

(From the Morning Herald.)

The operation of the new poor law has tended to secure wide diffusion to doctrines, in regard to the institution of property—doctrines, which, excepting in times of the deepest social and political excitement, have rarely been listened to. Such doctrines, however, have always been broached (as far as authentic history enables us to determine) in those periods of contention which precede the downfall of mighty states. *Abait omen!* Yet, it becomes legislators of all classes to familiarise themselves with the nature of the opinions, which lend their character to the present movement, and which, in truth, are pregnant with ten thousand times more of peril to the existing order of things, than any mere acts of outrage can ever be!

The present movement on the part of the labouring classes in the manufacturing districts differs decidedly from any movement that has ever been witnessed in England before. It is to a great extent, a movement against the institution of property—a movement not sought to be consummated by the mere destruction of particular masses of property, but by the abolition of property, as a social institution. The individuals, whose opinions have lent their impress to the present system of agitation, have, for many years, proclaimed, that the accumulation of property in the hands of private individuals must, in the nature of things, render the world one wide scene of misery and oppression, by enabling the rich few to devour the produce of the industry of the labouring many. Such is, in outline, the creed of the sect of Socialists—a sect, which has increased, within these ten years, to an extent that might startle even the most intelligent of those, who care little about the statistics of opinion. But although the Socialists denounce the institution of private property, they have never recommended the abolition of property by means of physical force.

There is, however, scattered throughout the manufacturing districts, a large body of individuals, who hold the ends of Socialism to be the only true ends for which society ought to exist;—yet who dissent altogether from the Socialists, as to the means, by which those ends may be best attained. The class of men to whom we allude, hold that the institution of property never will be abolished, unless by the aid of physical force—whilst they hold, at the same time, that until the institution of property shall be abolished, there exists no hope of achieving the regeneration of society.

The physical-force anti-property men are the real directors of the present system of agitation!

The opinions which these men promulgate are, by no means, new. Robespierre entertained, and to a certain extent, acted upon similar opinions. Anti-property doctrines were actively disseminated towards the decline of the Roman empire. Amidst the wild theological dogmas propagated by the fifth-monarchy men three centuries ago, may be traced tenets hostile to the institution of property. The "Socialism" of the 19th century involves, in fact, only the resurrection of certain very old forms of thought.

We have attempted to state dispassionately, what we believe to be the nature of that inner spirit which renders Chartism dangerous to the Social arrangements which now surround us. That spirit, we may rest assured, is not to be rebuked, nor rendered inactive, simply by repressing outrages at Birmingham, or elsewhere,—nor yet by punishing the immediate authors of these outrages. Order must, of course, be maintained; but something more than an increase (however necessary they may be) in the troops of the line must be determined on, before Chartism shall be divested of its terrors.

Anti-property doctrines have recently found acceptance with the labouring classes—because the property of the labouring classes—their labour and their slender accumulations—have been deprived of all security. The spirit of our legislation for twenty years past has been little else than a spirit of robbery. Thus, the legislature has permitted a small band of machine-owning capitalists to rob eight hundred thousand hand-loom weavers of the means of comfortable existence. The Currency Act of 1819 was, virtually, an act of confiscation—an act passed by the legislature at the expense of the producing classes, solely for the benefit of money-owners, and of idle consumers. The new poor law has despoiled the labourers of England of that first mortgage over the soil, with which the constitution previously invested them. The new poor law is, therefore, pre-eminently an act subversive of the sacredness of property. The establishment of railroads, again, is another revolutionary movement—a movement which will annihilate tens of millions of property, and throw out of permanent employment, tens of thousands of labourers, through whose ministrations the old system of travelling was maintained. In reviewing, in short, the whole course of our recent legislation, nothing meets the eye of the inquirer, except flagrant and most mischievous violations of that principle which our legislators affect to hold sacred—the principle of property!

The anti-property opinions which now find favour in the eyes of the poor have been generated, or, at least, confirmed, by the anti-property legislation of the rich; and until the humble labourer shall be convinced that he shall not be robbed by law—now, of his little accumulations—now, of the market for his labour—anti-property doctrines will continue to diffuse themselves. If our legislators would put down Chartism, let them respect the rights of industry;—let them protect the labourer from crushing competition with untaxed machinery, and with lightly-taxed foreigners;—let them abolish, wholly and unreservedly, the new poor law, and restore, at the same time, the ancient birthright of the English labourer. If, however, our law-makers will persist in robbing the poor producer of all chance of fair remuneration for his toil, let our law-makers cease to wonder, if the institution of property shall come to be regarded with slender reverence by the men who are suffering, at every moment, under the abuses of its influences.

CONVERT SOCIAL INSTITUTIONS INTO SCHOOL HALLS

"MAN IS THE CREATURE OF CIRCUMSTANCES."

The doctrine that leads the philosopher and the philanthropist to apply all their energies to realize a superior state of society is more generally acted upon than is apparent at the first view. The richer classes of society are scrupulous to the highest degree respecting the strangers they admit within their circles; and if a member of their caste happens to offend the etiquette of "their order," they all agree to surround him with new circumstances, and "send him to Coventry," and the poor wight is soon described as an "altered character;" but the select never for a moment suspect that they are the instruments that have helped to mould him into an altered character. No, they button themselves up in their exclusiveness, and exclaim—"There is no accounting for tastes."

The influence of circumstances is powerfully seen in the education given to the children of the various classes of society. The child must be sent to such schools only as possess the sort of reputation required by the parent. Eton or Harrow, Oxford or Cambridge, must contribute their share in forming the character of those who are to be trained to be ambitious of the highest and richest offices in the state. If a pupil is directed to apply his mind to the more useful pursuits of science or commerce, he is educated accordingly; and although the end sought is not always obtained, still the character required to be formed is generally given to the individual trained. The farmer keeps his son's attention upon his crops, his fields, and fallows; the merchant forms his pupil's character upon "prices current," the market, and the ledger; the military man may be manufactured at Chatham, and the sailor at Portsmouth. The poor man's child has his character formed upon the same unerring principles which make such a difference between him and his neighbours, whom he looks upon as his superiors. He is compelled to leave his children to acquire such habits as are prevalent amongst his associates; if these be vulgar or vicious, he cannot be refined.

In religion we shall find the same principle adopted: the Jew worships in his synagogue, and the Gentile in his temple; the Churchman in his church, and the Mussulman in his mosque. The faith of a "Friend" is known by the cut of his coat, and the Turks by the turban. All these outward signs are but so many indications of the influence of circumstances.

There is one class in society which ought to seize every opportunity to put into operation this important principle, but hitherto, it has not been either numerous, wealthy, or united enough to do so, as regards forming the characters of the rising generation. This class includes that portion of society which, from conviction, feels strongly opposed to the general irrational systems of cramming children with theo-mystical doctrines that the teachers cannot explain, nor the pupils comprehend. The children of this class are unfortunate as regards education. The convictions of their parents deter them from sending them to the mind-enslaving schools of the day; and the tastes of the public have not yet raised up those suited to their wants.

What is the result? Children of several persons of liberal opinions are deprived, through moral causes, of the advantages of an early acquaintance with the elements of knowledge. The writer has met with several instances, wherein children have not been sent to school, because all the neighbourhood have been of a sectarian character. Where is the remedy? It is at hand; and requires but little exertion to put it into operation. Let every Social Institution, possessing a place to meet in, adopt measures for converting their lecture rooms into School Halls, and open Infant and other Schools; but more especially the former, as they will, if they become general, and are conducted upon right principles, force into general practice a more correct system of training for all classes; and thereby hasten the period when children shall be surrounded with the best possible arrangements, calculated to develop, and rationally occupy, all the faculties, and secure to each that amount of happiness, of which his nature is susceptible.

Before, however, the education of the rising population can be conducted successfully upon right principles, it must be based upon a general plan, in accordance with human nature; and for this purpose, a central governing power is the best adapted for carrying into operation such plan. Upon this ground, the writer deems it expedient that the Central Board adopt measures for establishing and superintending schools in connection with all the Branches capable of supporting these highly desirable establishments.

It may be objected, that no perfect system of education can be realized amidst the present highly competitive and irrational state of society. Admitted; but, although all cannot be effected that is desirable, still, these establishments would accomplish immense good, and even be instrumental in destroying the evil influences which exist around them. As the schools which might be commenced by the Central Board would be open to all classes, sects, and parties, and as they would be conducted on the most enlightened and liberal principles, no doubt vast numbers would in a short time flock to them; and those whose lot might be cast for admission into the most perfect form of school—the community—would be the better prepared, by previous training, to benefit from the influence of superior arrangements.

One advantage of establishing schools in connection with the branches would soon be felt; the parents of the children admitted into these institutions would feel deeply interested in their success, would visit the festivals and lectures, and become converts and members of the social union.

When recommending schools to be established in connection with the branches, the writer by no means contemplates such schools as bear the name in various parts of this country: there is not a single institution that can be referred to as a model, in every respect.

The Socialists profess to be guided by the doctrine that man is the creature of the circumstances by which he is surrounded; it is time, now, that they exemplify their faith in their works, and surround their children by the best circumstances within their power. The social body have the control over several large and commodious institutions, which might, with very little expense, be converted into excellent school halls. There are vast numbers of children who would gladly, and with

the consent of their parents, avail themselves of these schools. What then is wanted? Properly qualified and experienced teachers; persons who know their duty, and have a correct appreciation of the importance of their vocation, and of the influence they possess in tempering and moulding the mental clay. Such persons are rare, and it creates a difficulty; but it is a difficulty which a little energy would soon overcome. The Central Board should organize a Model Normal School, embracing all the best known systems of training the human being; and the branches capable of supporting a school might maintain, for a time, a proper person at the model school, to be practically trained in the art of conveying instruction, &c. In a few years the society might have schools in every town in the country; and shortly it would be found necessary to organize a normal school in the centre of each Missionary district. The plan here proposed would at once ensure the best and most effective means of forming the NATIONAL MIND; of creating the will of the next generation, to adopt measures for the general practice of the social economy. SOCIUS.

PROGRESS OF SOCIAL REFORM.

TAXATION, CHARITISM, AND CORN LAWS.—On Tuesday evening, August 6th, at eight o'clock, a private meeting took place at the Crown and Anchor, London, between the Right Hon. Sir Robert Wilton Horton, one of Her Majesty's Most Honourable Privy Council, and about fifty of the middle and working classes (chiefly Socialists) to explain to them his views on the subject of TAXATION, more particularly as connected with the present movement and alleged grievances of the working classes. The right honourable gentleman addressed the audience at considerable length, in which he endeavoured to show that the evils which at present afflict the lower orders of society, are not owing to taxation, dear bread, or the want of the franchise, but that they are alone the result of competition, and that as long as this principle shall be recognized and acted upon by society, neither universal suffrage, cheap bread, nor a remission of taxes, can permanently benefit their condition. Several of the leading London Socialists followed on the same side, as well as Mr. Pate, of Birmingham, and an intelligent operative, whom we understood to represent the Spitalfield weavers. In conclusion one of the Socialists observed that these views were not new to Socialists—that they were those of the body generally throughout the country, who at the present time amounted (including members and those who regularly attend their meetings) to nearly one hundred thousand. A vote of thanks was proposed to the right hon. gentleman, accompanied by an approval of his views, which was carried unanimously.

LEWIS.—On Sunday, the 18th inst., Mr. Fleming lectured in the Saloon, in the morning on the preliminary preparations for Community, and in the evening on the Religions of Faith and Charity. The lecturer gave a brief history of the effects of the religion of faith, and commented at considerable length on the case of Mr. Connard, in whose behalf he proposed a petition to Parliament, which was unanimously and enthusiastically carried by the large audience present. After which a collection was made in behalf of Mr. Connard's family, amounting to £22 7s. The lecture and other proceedings of the evening produced a deep and powerful impression.

COVENTRY.—Mr. Brindley's abettors in this town have been endeavouring to get up a subscription for him, but these repeated calls upon the pockets of the sectarian world seem to have exhausted their patience. Mr. Bannister, after the discussion with Mr. Campbell, got £70, and a handsome present of books, but the utmost whipping-up and whipping-in cannot muster more than £28, for this second clamour on their bounty. On Sunday the 11th instant, a large party of the Leicester friends visited Coventry, and in the afternoon, Mr. Chamberlain gave an excellent lecture on the comparative merits of religion and science. In the evening, Mr. Thruway, the excellent Secretary of the Leicester Branch, lectured to a good audience on the connection between Christianity and Socialism. Both lectures were well received, and will, doubtless, produce a good effect. On Sunday the 18th instant, Mr. J. Watts replied to the accusation of the Coventry Standard, that the Socialists desecrated the sabbath. Mr. Watts took for his text the fourth commandment.

Huddersfield.—On Sunday afternoon, August 11th, Mr. John Hutchinson delivered a lecture, in which, he beautifully and philosophically proved that man is entirely the creature of circumstance. In the evening Mr. John Hanson lectured on "the formation of the human character," illustrated by a diagram, which proved a very interesting and instructive discourse; he will continue the subject. We also had our valued friend Josiah Rhodes lecturing in the open air, at Almsbury Bank, about a mile out of the town, both afternoon and evening, to large, and very attentive audiences. And on Sunday the 18th, he lectures at Hensley, a village about four miles distant; you see that we are moving steadily on towards the object we have in view; that is, to disburse the public mind of many of the misrepresentations of the Social System. HOWARD LOWN, Secretary.

Sheffield.—The friends here are actively engaged in forwarding the good work. They were much pleased by the unexpected visit of Mr. Owen to the Hall, while engaged in the conversations on the Tuesday following the laying of the foundation of the Hall of Science at Manchester. The good news he brought concerning it and the estate at Tytherly, gave the most unbounded delight to all present. After paying a visit to the celebrated Educational Establishment at Worksop, to Campall Hall and Whalley Hall, the residence of Mr. Aldam, who has accepted the situation of Superintendent of the Agricultural Department at Tytherly, (the name of the estate we have secured) and who, from his known seal and great practical knowledge, will, doubtless, prove a valuable accession to the cause; Mr. Owen returned to Sheffield, and on Sunday the 11th, lectured in the Institution, to a numerous and respectable audience, who were delighted by the force and sublimity of his views. His subject was "Charity." Mr. Hallick's labours are attended with great success. His health continues to improve, and we trust he will long be spared to accelerate the work of human improvement. He was to lecture at Mansfield on the 18th and 14th instant.

Manchester.—A gentleman who had been a Roman Catholic Curate in the County Down, Ireland, lectured in the Institution on Sunday forenoon, the 18th. It was a narrative of his "experience" and conversion to our views; we shall state further particulars in our next. Mr. Knight lectured at the Carpenters' Hall in the afternoon, and Mr. W. Spens in the evening; more candidates were added. The building of the Hall of Science goes on spiritedly, and new shares are constantly taken up.

PERSECUTION FOR CONSCIENCE SAKE.

It will be recollected, that some time since we stated the facts connected with Mr. Connard's arrest and imprisonment at Oldham, for a debt which Mr. Connard had become surety for, and, by the failure and absconding of the principal, become *legally* liable to pay. After being confined in Lancaster Castle for many weeks, our humane laws gave him a hearing; and we find in the *Manchester Times* the following account of the proceedings thereupon; evidently coloured, to suit the depraved tastes and prejudices of the public, and exhibiting forcibly the animus of the creditor. What on earth had "Lloyd Jones, Barker, and others," and Mr. Connard's "belief in the Bible," to do with the subject? The allusion to these things exhibit, in naked deformity, the primary cause of the whole proceedings, and stamps it with the brand of infamy, as an attempt to proscribe and suppress opinions by force and legal injustice, which they cannot controvert by reason and argument. Here is the account.

EXTRAORDINARY SCENE IN THE INSOLVENT COURT. EXAMINATION OF AN OWENITE.

At the Lancaster Insolvent Court, on Thursday last, the following case was heard before H. R. Reynolds, Esq.

GEORGE CONNARD, one of the disciples of Mr. Owen, and a preacher of his doctrines, residing at Oldham, came up and was opposed by James Ainsworth, Esq. of Oldham, in person. It appeared that the insolvent had been employed by Mr. Ainsworth, and not only that, but he had frequently lent him money, which insolvent attempted to pay by going through the court. From the crowd of the insolvent the case excited the greatest interest. The following is a part of the case as it at present stands:—

Mr. Ainsworth; I believe you are an Owenite, and have been in the habit of attending meetings with Lloyd Jones, Barker, and others;

do you believe in the bible?—Insolvent: I believe I am bound to speak the truth; that the just God, who created me, has the same power to take me out of the world.

Commissioner: That is not an answer to the question. Do you believe in a future state of punishment?—Insolvent: I do of bliss.

Commissioner: But not of punishment?—Insolvent: No, sir.

Commissioner: Now, I don't ask you whether you believe in the power of the Creator to create, but I ask you whether you believe that after death you will be rewarded or punished in a future life?—Insolvent: I don't understand what is meant by punishment; I see God's goodness in this world, and I don't see how he will punish us in the next.

Commissioner: You call God to witness the oath you took just now; if you are speaking falsely, are you not afraid of being punished for that falsehood?—Insolvent: I believe that my conscience—

Commissioner: No, no; I don't ask you about your conscience; do you believe in God?—Insolvent: Yes: I do.

Commissioner: Do you believe in an hereafter, and that you will be made to suffer if you call his NAME to witness that which is false?—Insolvent: Although I do not believe in future punishment, I fear to risk it by telling an untruth.

Commissioner: Suppose you were to repeat those words—"I, George Connard, do swear that the contents of this my schedule, and all and every part thereof, is true in every particular; so help me God:"—do you believe, supposing it to be untrue, that God would punish you in that?—Insolvent: I don't know.

Commissioner: Again, I ask you, do you believe HE would punish you?—Insolvent: I cannot believe in punishment.

Commissioner: Do you believe that if a man were guilty of every possible atrocity—murder, robbery, adultery, violence, breaking the sabbath and every commandment of God—that if he afterwards took poison, having committed all these offences, and destroyed himself—do you believe he would not be punished?—Insolvent: I am told—"Judge not, lest thou thyself be judged."

Commissioner: Then you don't believe that for any crime which man may commit here, that God will punish him hereafter?—Insolvent: I don't. I don't believe in future punishment, and it would be useless for me to tell an untruth here.

Commissioner: Then I can't hear you on your petition.—Insolvent: I think it is more for my religious opinions than any thing else that I am now opposed; my wife is starving and heart-broken; I am deprived of my liberty, and unable to work for her support. I have been hunted down like a beast—like a wild animal of the forest—like a monster. I have ever endeavored to go through life as a good moral character, and to keep out of debt.

Commissioner: The law imposes upon me to cause every insolvent to swear to the truth of his schedule; it would be ridiculous to offer an oath to a man who holds it at no responsibility whatever; a man daring to call God to witness, which God he fears not to go before. I shall therefore adjourn the case until Monday next.

Mr. Ainsworth: I have no wish to have the insolvent punished severely; I have come here for the sake of example, for he has behaved towards me with great baseness.

Commissioner: I cannot permit you, Sir, to enter into the question.

Mr. Ainsworth: I have very particular business to attend; however I will attend on Monday.

Commissioner: For God's sake, you men, his unfortunate companions in prison, do not listen to the Insolvent's horrible impiety; in mercy to him I think him deranged. I shall write up to my brother Commissioners to know if the petition should be entertained.—*Manchester Times.*

In the *Lancaster Guardian* we find the result of the second hearing thus reported, and accompanied by editorial strictures, which do honour to the honesty and the intellect of the writer. Few, very few, newspaper editors dare thus to stem the torrent of popular prejudice; if they did, it might soon be turned.

MINIATY

George Connard, the Owerite, whose case was adjourned from Thursday, to allow the Commissioner time to consider whether the Insolvent's opinions upon religious subjects entitled him to the benefit of the act, came up again this morning.

The Commissioner.—Have you any thing to say to-day?

Insolvent.—The starving condition of my family, the unhappiness of my wife, and the misery I have experienced in goal, convinces me that the belief in a future state of punishment places me in a very dangerous position. It has caused some doubt to arise in my mind, so that, in consequence of that doubt, I would rather yield to the safer side of the question, in order, if possible, to obtain the benefit of the laws of my country, which I have never yet received. I was not

aware that my belief or my religious opinions would be questioned in Court.

Commissioner.—That won't do.

The learned Commissioner went on to read an extract from Cooke's *Practice of the Insolvent Court*, new edition, showing that the oath of a man who did not believe in a future state could not be received. The statement just made by the insolvent be considered an evasion.

The Insolvent said he had nothing to add to his statement.

The Commissioner wished he could liberate the Insolvent, lest he should contaminate the others, and more than once warned those who came up against listening to the impiety of Connard.

Order for hearing dismissed.

[This is surely a case of great hardship. The Legislature professes to punish no man for his religious opinions, and theoretically it preaches that man is accountable to God alone for the exarces of his understanding in matters of faith. Here, however, is a practical instance of punishment for religious belief,—a sentence of perpetual imprisonment passed against a member of society, because he avows that he cannot believe in a state of future punishment. In cases of this sort few things are clearer than that the party avowing such obnoxious opinions must have some respect for his word, and some regard for truth, or otherwise it would be easy to purchase his freedom by denying and disguising his opinions on a future state. It must be a bad law that either finds such men as Connard liars and hypocrites, or leaves them so. Such a law is objectionable on the broad ground, that it holds out a premium upon the profusion of a particular belief, and is *pro tanto* a treason against truth. A hollow conformity alone is purchased, and the price paid for it is freedom of inquiry, which it discourages.]

The ends of justice are frequently defeated by the conscientious objections of witnesses to take an oath. The Legislature has permitted Quakers and Moravians to substitute a declaration in its place; but has refused to allow other religionists who may have similar objections a like privilege. In both cases a great principle is involved, which the Upper Branch of the Legislature is not yet prepared to carry out. It is, however, emerging noiselessly into day. The faint Borealis-like blushes of light which break the dawn have been dimly seen. Presently the sun will rise. When it does the acts of the Legislature will not be found at issue with their professions. The testimony of men who conscientiously object to an oath, and those who do not believe in a future state, will then be received in our Courts of Justice. The law will not refuse to protect them in person as well as property, nor will they be sent into hopeless and life-long imprisonment—as in the case before us. The proper course will be seen to be, to let their refusal to take the oath go to the jury, and be judged in connexion with their demeanour and the consistency of the story they tell. Would not society be abundantly protected against perjury, by attaching to the declarations so made the present temporal penalties for false swearing? We think it would.

We know nothing of the man whose case we have brought before our readers, that they are not also in possession of. He may be as bad a man as his detaining creditor represented him, for any thing we know. But if he has acted fraudulently let him be severely punished. At present he appears a martyr to his religious peculiarities, and the world has lived long enough to know that the blood of a martyr is the seed of his opinions. If this man has acted fairly by his creditors, a foul wrong is done in passing upon him a sentence of perpetual imprisonment. If, on the other hand, he belongs to the class of fraudulent debtors, society loses the benefit which would arise from the example of his punishment. Whatever his character may be, we trust some of the friends of religious liberty will be found to say, of his remand, in the pithy words of the Chief Commissioner, "That won't do." There is a society existing in London, known to us by name as the Society for the Protection of Religious Liberty. If the principles of this society may be presumed from its name, and they carry their principles honestly through, it is surely a case for them.—*Editor Lancaster Guardian.*]

Our friends at Liverpool and Manchester have promptly met and acted both on the general question and the individual necessities of the case. In the first, by petitioning the legislature; and the second, by subscribing towards the maintenance of our suffering friend's large and helpless family. At the close of the lecture on Sunday evening, the 11th Inst., at Liverpool, the following Petition was unanimously agreed to:

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The Petition of the Liverpool Branch of the Universal Community Society of Rational Religionists, and other inhabitants of the Borough of Liverpool,

SHREWSBURY.

That, George Connard, Painter, of Oldham, having become surety for the payment of a sum of money to Mr. Jesse Ainsworth, of Oldham, on behalf of an individual since absconded to America, Mr. Ainsworth has prosecuted the said George Connard for the money, and lodged him in Lancaster gaol.

This Petition further sheweth, that George Connard having applied to H. R. Reynolds, Esq. Commissioner of Insolvent Debtors, at Lancaster, for his release, under the provisions of the Act of Parliament for the relief of insolvent debtors, *he was remanded back to prison, on the ground of his not believing in a future state of punishment.*

Your petitioners, therefore, request that your Honorable House will take his hard case into your serious consideration; and if the *law sanction such unjustifiable interference with the rights of conscience* of her Majesty's loyal subjects, that you will make such alterations in the law, as will enable every Englishman to enjoy his religious opinions, without the sacrifice of any of his rights, as the citizen of a free country.

George Connard is an honest, sober, upright man, has a wife and a large family of children, who are in great distress in consequence of his cruel detention in prison. We, therefore, request you will endeavor to procure as speedy a relief for him as possible.

And your petitioners, &c.

Signed on behalf of the meeting,

JOHN FINCH, Chairman.

The sum of £2 4s. was collected on the instant, and forwarded to Mr. Lowe, of Salford, for Mr. C.'s family. At Manchester, also, spirited proceedings have been taken, as would be seen in last week's paper; and in Leeds, on Sunday evening, the 18th inst. Mr. Fleming, after some strong comments upon the subject, brought forward a similar petition to the above, which was unanimously agreed to by the meeting, and a subscription entered into amounting to £2. 7s. The Branches throughout the country must follow the same course without delay. Mr. Connard is well known to many of our friends as a consistent member of the Total Abstinence Society, a steady talented workman, a good father and husband, and a useful citizen. Any subscriptions in aid of this martyr for conscience sake will be received at the office here.

SOCIAL REGENERATION OF WOMAN.

A DIALOGUE.

"Why for ourselves do we unwearied toil,
To frame the strong and adamant band;
To wreath the closely clasping, numbing coil?
Why choose to linger, fettered foot and hand?
Why for ourselves have we for ever planned
Restraints—fobbing us to freely move?
Trembling we stir, or tottering we stand,
So cramped with selfish motives: Let the dove,
The stork, teach better things, and lesson us in love."

LADY E. S. WORTLEY.

CHARLES.—In resuming the conversation we formerly held, do not imagine that I am actuated by any light and puerile intention, to supply myself with a theme to excite the laugh or the idle jest of my sex at the expense of yours. Believe me, I have learned that in this "diurnal sphere" of ours, woman's power, her agency and assistance are of too paramount an importance to be regarded otherwise than with the most serious consideration.

MARY.—It is unnecessary, I assure you, to repeat the words. I have never felt the least inclined to repress the utterance of my thoughts from fears of such a kind. What is there in the ridicule of such minds, in reality, to excite them? The laugh, though it were

heard from "Indus to the pole," cannot drown the voice of truth that pleads from within and around us; nor the most expert jest framed out of the whole vocabulary of words either arrest the existence, or suspend the operation, of any one of nature's laws. And it is to these we have to direct our attention; the levity of man can furnish us no assistance in such a study. It can be contemplated only with regret, as an evidence of a low state of human character, that loudly calls for elevation and improvement.

CHARLES.—I am glad to hear you speak thus: as among the many wrong impressions instilled into the female mind not the least fraught with evil in their sequences, are those that lead woman to regard herself, individually and collectively, as greatly the inferior of man: and thus to stand in awe and dread of his censure or animadversion. At a period of life the most necessary for her to form correct opinions for her future conduct, does a thought arise in her brain, clear and distinct, and productive of future good as it may be, she dares not entertain it for more than the passing moment, lest it should interfere with the notions and habits which have received the sanction and approval of the other sex. This is a melancholy reflection, but I believe it a true one. The original and beautiful distinctions in mind and feeling, a delightful provision of nature to insure an endless variety of pleasure in human intercourse, are lost to us; and an artificial sameness is discernible in the manners, mode of thinking, &c., &c., of each particular class of females.

MARY.—I have long conceived there to be less of individual character in our sex than in yours. The approbateness of woman has been, I think, too much excited; her self-esteem too little cared for. She requires to think more highly of herself; to estimate more truly the value of her sex. A confidence in one's own worth is certainly essential to insure the practice of virtue and the enjoyment of happiness; and to inspire that confidence, a certain degree of independence in thought and action are indispensably necessary. Woman is denied this inestimable privilege; she treads along the path man has traced out for her, nor ventures to inquire for herself if the thorns and brambles that so continually interrupt her might not be removed, for fear man should raise his voice and say, that in so doing she exceeds the province of her sex.

CHARLES.—This is an evil that can and must be remedied with the utmost possible certainty and celerity. Society has hitherto considered it a first duty to allow man the full direction of its powers, to the entire exclusion of woman. The crisis has now arrived wherein society may very easily be made to perceive the error of which it has been guilty in making this exclusion. Is it not highly requisite that at this particular period, the gentler and purer sympathies of our nature should be brought into useful and active service? And is it not worthy a serious inquiry, whether, if mankind had been instructed to love and to feel for each other; our social machinery would present the impaired and truly wretched appearance it now does? I do believe, from my heart, if instead of forcing man to dislike and to injure his fellow-creatures, the latter mode had been adopted, and each mind have enjoyed, and shared with others, its own individual sensations, the world would not now have to seek, as for a treasure

it had never known, and to possess which nature had implanted a similar desire in all, the boon of happiness.

MARY.—I admit the truth of what you have said: but how is the "perilous stuff" that now rankles in the inmost core of society to be cleared off, and an interchange of the kindlier feelings between man and man, to be brought about?

CHARLES.—By the aid of woman. To establish in the general mind a knowledge of the real necessity of such aid, has become now an object of no little importance. It is to woman we must owe the introduction of that fine sense of human weal, and that richness of affection, that would lead its possessor in the sympathy of his refined nature, to shrink from, as well as to be keenly susceptible of, the error of giving pain to another. There is no man that I have ever known, great as his intellect, expansive as his philanthropy and benevolence may have been, whose manners and whose conduct can bear about with them the charm, or produce the benefit that women capacitated for the task,—the fullness of which I am unable to describe, but hope that all, in the silence of their hearts, may feel and understand,—that women in the depth, purity, and intensity of their feelings, would not render doubly, aye, and more than doubly, beneficial to their species!

MARY.—Think not that I am insensible to the import of your words; or that I would not hail the appearance, and rejoice to become the humble and sincere imitator and follower, of one of many such females as you have now described; when I ask, where, in what quarter of the globe, must we search for these beautifully organized minds? Not surely among ourselves, where they are kept down to an almost Lilliputian standard?—and where freedom of thought, an observation upon the facts that exist, are so early crushed, and so severely punished by society in the spirit of its persecution and oppression towards females? And, oh! how few are there of the other sex, who have penetrated sufficiently to discover how profound is the ignorance in which the large mass of the sex are kept! and fewer still among those who profess to "know enough to feel for us," will be found prepared to make the sacrifice which the removal of that ignorance will certainly demand. Many are the centuries in which man has lived, learning and studying, yet he has not acquired sufficient knowledge from the book of wisdom to lead him to regard with charitableness the errors and mistakes, however they may be caused, of those whom he has the power to punish and oppress.

CHARLES.—Was I not fully convinced of the contrary, I could infer from your last observations that you imagined, in respect of woman and her present condition, that

"Man's very sympathy with their estate,
Has much of selfishness and more suspicion."

However, I freely exempt you from such a charge. I know that your desire for the improvement of your sex has existed too long, and is of too ardent a nature to be thus suddenly extinguished. Nor do I think you will deny credence to the sincerity of the hope now existing in many minds, that woman will arouse the energy she undoubtedly possesses, and employ it in her own and her sex's welfare. Do not believe this hope is enjoyed by a very few; all men who look at the

present threatening aspect of affairs, must perceive that the energies of both sexes firmly and strictly united in one determined course of action, can alone secure to the people that virtue and happiness, for the want of which society is now tossed about like a bark upon an angry sea. There is no morality to pilot it on its way, and every spot has its beacon in evidence that shipwreck and misery will be its destruction, if it venture there. It is now, therefore, that those who know the cause of the storm that thus agitates and alarms, should bring forward the remedy they are convinced will allay and disperse it, and point out the harbour for its safety.

MARY.—I did not before understand you; I was fearful that you wished the interests of woman to be treated as a separate and distinct question from those of man: a plan which appears to me fraught with difficulty and dangerous in the extreme. Man would not lend his assistance to woman, if in the claims she wishes to obtain, she were to declare herself as entitled to particular privileges quite independent of his own. This is the rock on which man himself has split; every approach to which must be carefully guarded against. Past errors have been the consequence of past ignorance; let our present knowledge be the harbinger of future good: and in no manner can it be so truly testified as by permitting the sympathies of woman to have their due and proper influence, along with the political energies of man, in improving and re-modelling society. You now see that I perfectly agree with you, and I am almost surprised that I should suppose a reflecting mind like yours could come to any other conclusion. But when I think of the many obstacles that will prevent the exercise of those kindlier feelings, I am ready to despair.

CHARLES.—I pray you say not so. The incalculable loss that society sustains in being deprived of one half of its regenerating powers, is now beginning to be felt; and it cannot, nor will not, end here. Each sex must remember what they have done, and what they have to perform. In the words of an eloquent writer—"Men have made women what they are. Good heaven! when I see in them so many noble germs; so much latent tenderness; so much pure enthusiasm; so divine a forgetfulness of self; and when, owing to the corruption of society, these very qualities are too often rendered only dangerous to their possessor, I cannot too deeply lament, that women do not themselves, instead of hugging their fetters, unite for their emancipation; instead of pining about domestic virtue and retiring simplicity, I grieve that they do not totally enquire—Why it is that it has been made perilous in them to cultivate their reason and exert their talent? Why is it only in proportion as they shut up their intellect, that they are safe from ridicule, or free from slander? Turkey has its seraglio for the person, but custom, in Europe, has also a seraglio for the mind."

MARY.—I thank you, and wish you farewell. I can only say that I sincerely hope our wishes may soon be in a course of fruition; and the aspect of society be one of intelligence, industry, morality, and virtue; resulting from the happy condition of both sexes.

KATE.

London, July, 1839.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

ASSOCIATION.—The following Reports have been received:—*Hull; Leeds; Huddersfield; Bolton; Lambeth; Brighton; Chatham; Greenwich; London, A. 1; Liverpool; Bristol; Yarmouth; Bolton; Paisley; Bradford; Coventry;*

COMMUNITY SOCIETY.—The following Reports have been received:—*Leeds; Bolton, (two quarters, ending February and May); Lambeth; A. 1; Liverpool; Paisley; Bradford; Coventry; Birmingham; Halifax.*

REMITTANCES.—The following have been received:—£10 10s. from *Halifax*; £16 17s. 6d. from *Paisley*; £1 1s. 2½d. from *Bolton*; £3 6s. 2½d. from *Yarmouth*; £3 8s. 2½d. from *Bristol*; £4 2s. 6d. from *Liverpool*; £3 15s. 11d. from *A. 1*; 12s. 8d. from *Greenwich*; 2s. 6d. from *Chatham*; £1 2s. 6d. from *Brighton*; £13 7s. 8d. from *Lambeth*; £5 from *Hyde*; £7 17s. 4½d. from *Huddersfield*; £10 2s. 6½d. from *Leeds*; £2 4s. 10d. from *Hull*. The £8 and £10 to Community fund, previously remitted from *Leeds*, were duly received.

THE NEW MORAL WORLD.

SOLDIER SOCIALISTS.—We are requested to inform our Correspondent on this subject, that the total of the sums remitted to the Central Board on this account is £8 16 2½d., as acknowledged in Nos. 25, 30, and 32 of the "New Moral World." Communications on this subject must be addressed (post paid) to the General Secretary.

MANCHESTER DISTRICT BOARD.—All communications relative to the Branches and Lectures in this District must, in future, be made to Mr. Charles James Haslam, Secretary to the Board, No. 79, St. Stephen's-street, Salford.

WARRICK.—It is intended that Mr. Fleming shall lecture in Warwick on Tuesday evening next, in order to the introduction of the new steam into that populous town and neighbourhood.

H. BOCKLEY displays much good feeling in his "Meditations;" time and practice are, however, requisite to perfect him as a writer.

J. M. URBIN upon the Class Leaders and Lecturers to draw the attention of their Classes and the members generally, to the necessity and advantages of a judicious observance of courtesy and kindness towards all men; that as the character of our body may be elevated, and we ourselves reap the pleasure arising from refined intercourse. He also presses the duty of having the body well organized in accordance with the Constitution; which will tell powerfully both on the public and the body itself, by rendering the members more interested in each other's welfare. He suggests to our Lecturers the necessity of giving, in addition to social knowledge, Geology, Astronomy, Chemistry, Agriculture, and other scientific knowledge; and calls upon the ladies particularly to exert their skill and ingenuity in needle and fancy work, for Bazaar, the proceeds of which should be devoted to help forward the cause. We can only cordially commend these suggestions to the attention of the different parties enumerated.

WE HAVE been requested by Mr. Westwick, of Liverpool, to state, that Brindley never did sleep in his house, nor act in the manner stated in a recent number. We publish this with great pleasure. Whatever may be the character of Mr. Brindley's conduct to us, as a body, nothing can be more repugnant to our principles and feelings than to retchute in the same manner. We deeply regret that the writing of our Correspondent should have led us into the error. It was another person of whom the anecdote was related; and then, surely to exemplify the vitiating influence of the present system of training; not with any feeling of personal blame to the individual, who is merely the creature of bad arrangements.

J. W. BIRKBECK, as soon as we can find room.

J. T. OF PRINCEYON, is informed, that the Committee to whom the preparation and revision of the laws was entrusted, have taken all legal and requisite steps for that purpose, as he will find on consulting the excellent code which they have just put forth. We cannot give him any information respecting the proceedings at *Maxim Fm*; he had better apply to the parties who have the management of its affairs for that he requires. The children are lodged, boarded and educated at the Institution at *Wibbeck*, on terms suitable to the circumstances of the parents. The Industrial School, now forming, is, we understand, to be conducted on terms, that will put it within the reach of very moderate incomes to secure a superior education. The precise terms are however, as before, in all cases matter of private arrangement between the Directors and the parents or guardians. Our correspondent had better write to them, and he will get all the particulars he requires.

LIVERPOOL.—We are compelled to postpone till next week an excellent letter from Mr. Rigby, in addition to a number of other communications, respecting the Branch.

H. G. R. is assured, that not the slightest offence has been either given or received in the quarter to which she alludes. We sympathize with the feelings she so well expresses, and trust that the time is approaching for the realization of her hopes.

"**LEWELL**," revised.

SEVERAL Reports of Progress omitted, from want of matter.

JUST PUBLISHED, by the Universal Community Society of Rational Religionists, and may be had of all the Agents of THE NEW MORAL WORLD.

THE PORTRAIT OF MR. OWEN.

PAINTED BY BROOKS AND ENGRAVED BY RYALL.

MR. OWEN has expressed his Opinion that this is the best Portrait of him ever published; and, in Testimony of his Approbation, affixed his Autograph, a Fac-simile of which is engraved under the Portrait.

Impressions of the *SEAL* of THE NEW MORAL WORLD, for binding with it, &c., Price 6d., are now ready for Delivery; others, on larger Paper, especially for framing, at 1s.; and others on India, at 1s. 6d. will be ready very shortly.

Orders from the Branches and the Trade to be sent to the Secretary, at 80, Bennett's Hill, Birmingham; or the Publisher of the *New Moral World*.

EDUCATION.

WHILST the differences between Protestants and Catholics—Churchmen and Dissenters—and even the schisms in the Church itself—are forming a barrier against the spread of knowledge, and the right training of the juvenile population; and each sect, in cavilling about the particular creed to be taught, is actually preventing anything effective being accomplished in National Education—whilst the peers and prelates of the realm are marching to the foot of the throne to prevent the education of the people, unless accompanied with the insinuation of doctrines about the truth of which the wisest of mankind have differed in opinion—whilst these calling themselves par excellence the educated classes, are thus manifesting the imperfection of their own education, it is important for the public to be informed that there exists one institution where all sects and all parties may have an education of the best kind for their children without any interference in the modes of faith or doctrinal points.

In the **EDUCATIONAL INSTITUTION, WIMBEC**, children are received at a very early age, and their physical, moral, and intellectual faculties are so elicited and cultivated by efficient teachers and trainers, as to lay a solid foundation for the higher branches of education, which are carried on for older pupils of both sexes in other departments of the Institution.

The course pursued with the children between two and six years of age is that which is in accordance with the best ascertained facts of the organization and nature of the human being, so as to ensure a happy, and therefore healthy state of existence.

The intellectual training is on a new and constantly improving plan; it embraces Reading, Writing, and Arithmetic, Geometry, Drawing, Music, Vocal, and Instrumental, and such lessons as are best adapted thoroughly and agreeably to develop the highest powers of the mind, such as Observation, Comparison, Reflection, &c.; but these objects are pursued in a manner suited to the ages of the children, who are never suffered to fatigue themselves, but the studies alternate with Gymnastics, Calisthenics, games and recreation, which are carried on whenever the weather permits in the open air.

The older pupils receive instruction in the German Language from a resident German Professor; and are also taught the French and Italian Languages, and the Classics. A resident Professor teaches Algebra, Mathematics, and the Natural Sciences; and instruction is given in Practical Mechanics.

Rewards and punishments are alike unknown; but the constant endeavour is to train the pupils to act from the noble sense and love of what is good.

The variety of talent employed in tuition, and the varied ages of the pupils, render the Institution worthy of notice as a Normal School.

Applications for admission to be addressed, (postage free), "To the Directors of the Educational Institution, Wimbec."

Leeds: Printed and Published for the "Universal Community Society of Rational Religionists," by JOSEPH HOSWORTH, at his Printing and Publishing Office, 8, Market-Street.

THE NEW MORAL WORLD:

ON THE PRINCIPLES OF THE

UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 19 Geo. IV. c. 55, and 4 and 5 Will. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSEPH HOSKIN, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 45. *New Series.*

SATURDAY, AUGUST 31, 1839.

PRICE 2d

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CLERICAL CALUMNIES REFUTED.

The pressure of other matter has hitherto prevented us from noticing a pamphlet with the following title:—"The Mutual Love of Christ and his Church: a Sermon preached in St. Ann's, Blackfriars, to which is prefixed a Letter on Owenism to Lord Melbourne, by the Rev. R. W. Dibdin, A. M., of St. John's College, Cambridge." Of the "Sermon" we can only say that it is as stupid and full of words signifying nothing, as sermons should be, and usually are; and probably a feeling that this was the case, induced the Rev. Author to "prefix" the "Letter on Owenism." That subject is attractive, in connexion with the name of the Premier, and with a Parson's shrewdness, he must have perceived that it would impart life and interest to the otherwise uninteresting prophecy of his brain; the "prefix" will no doubt carry the "Sermon" into many quarters it would never have reached without the aid of "Owenism."

The "preface" is as full of falsehood and misrepresentation as becomes the production of a clergyman, when writing against those he fears or hates. He begins by assuring Lord Melbourne that he speaks the sentiments of thousands of well-wishers, and "the sentiments of the clergy &c. &c.," when he expresses "the deepest regret and alarm," at the introduction of Mr. Owen at Court, and more particularly so when the object of that introduction was the advocacy or advancement of the principles of Socialism.

We give the Rev. Author all credit for the sincerity of this declaration. The "alarm and regret" of the clergy is very "deep," when they hear of any thing calculated to put priestcraft in danger. The bitter hostility they have ever evinced to all measures of educational improvement or intellectual elevation, unmixed with the alloy of superstition or principles calculated to continue their sway over the destinies of humanity, is proof sufficient of the correctness of the avowal. Mr. Dibdin, however, is desirous of saving his Lordship from the imputation of the horrid crime of introducing Mr. Owen, and declares, in the next place, that he shall "most heartily rejoice," if Lord Melbourne will only deny it in some public manner. If, however, he is denied this "heartily rejoicing," he must be allowed the consolation of thinking that the Premier was totally "unconscious of the character of Mr. Owen's private history, as well as of the nature of his (so called) "new morals" &c. Socialism," and that in this instance, at least, Lord Brougham's epithet of "a noble and ignorant Lord," is most fitly applied.

Having in this manner, and with much more to the same purport,

introduced himself to Lord Melbourne, Mr. Dibdin proceeds in the most christian-like manner to set forth the enormity of Mr. Owen's writings, sayings, and doings; and applies the epithet "*unhappy person*," twice to him, as a proof of the overflowing charity and "*deep compassion*" with which his reverence regards him; and then gives vent to the following delectable bit of scandal in the true spirit of the charity "which thinketh no evil."—"A man fallen from the place which he once held in the esteem of the virtuous and reputable; and become the avowed advocate of vice—the systematic enemy of religion in his old age, is to be pitied. If there be one being more despicable than another it is a vicious old man who is lascivious when the passions have subsided." The Rev. Gentleman's logic, or his metaphysics, are not very clear in this passage. How a "vicious old man" can be at age and the same time the object of "deep compassion and pity," and "despicable," is not explained.

Before proceeding further with our analysis of this clerical libel, let us examine the preceding assertion; it states that Mr. Owen "has fallen in the esteem of the virtuous and reputable." We venture to state for the information of Mr. Dibdin, that he never stood higher in the estimation of both. It is only with a few of the Parsons that he is in bad odour; and looking at the objects of their friendship and esteem, it is a high compliment to his virtue and goodness that this is the case; a eulogy from them would diminish the lustre of his character and impair his usefulness; all the "reputable, virtuous," and enlightened portion of society would immediately regard him with suspicion. The imputation of an "avowed advocacy of vice" is one of those headlong assertions which mean nothing when proceeding from a priest, but that the individual spoken of is not a servile tool of clerical tyranny; and it is on a par with the succeeding accusation that he is "the systematic enemy of religion," which latter term means with these parties tithes, church-rates, snug endowments, luxurious ease, large pay, and no work, for their particular class;—a good enough religion for them,—but a very indifferent one for those who have to "pay the piper." In these senses Mr. Owen is eminently immoral and anti-religious; and we rejoice to know that the number of such vicious and irreligious people is already very great, and rapidly on the increase. But that Mr. Owen is, in the usual language of the world, a "vicious man," is a lie so great, so palpable, so utterly contradicted by the whole tenor of his noble and philanthropic life, that none but a Parson or a Parson's newspaper editor could have dared to violate common decency and truth by its utterance.

The whole of Mr. Owen's long life, and his ample fortune, has been

devoted with a singular and unique disinterestedness for the promotion of principles and plans, which he believes calculated to confer universal blessings on man. If we look at his proceedings at New Lanark, we find the philosopher and philanthropist patiently warring with old prejudices and vicious habits among a degraded population. Under his benign sway, theft, drunkenness, swearing, and beggary disappear; cleanliness in person and home take the place of filthiness in both; magnificent institutions rise up in the midst of his workmen, for the instruction of their children, not in mystic doctrines or holy fables, but true knowledge—the divine, awful, and lovely realities of nature. The song of light hearted gaiety and happy contentment echoes through the vale, and the hum of infantile voices in these halls, under the watchful and tender superintendence of experience and love, blends beautifully with the hymn of the river, as it pours its waters over Cora Linn! No Magistrate or Policeman ever needed to invade that peaceful retreat, during the long period that he dispensed happiness and justice to its population; and even now, when his personal superintendence is removed, the philanthropy and all-embracing benevolence of his genius has infused itself into his arrangements, and continues, through their medium, to make them the “happiest and most moral population in the world.”* If we follow Mr. Owen in his career, we every where find the marks of the same devotion to the interests of his fellow-beings. His munificent presents to Bell and Lancaster, for the promotion of their plans for education; the establishment of Infant Schools; the introduction of the Pauper Colonies into Holland; of National Education into Prussia, both which measures are now working with the happiest effects for these respective countries; his negotiation of a treaty of peace between the American and British governments; his origination of the Bills for regulating labour in factories, and long perseverance in urging them forward; and his journeys into every part of Europe and America, in search of the means of doing good, not to a section, but the whole of mankind: these things stand out too broadly, and well authenticated on the page of history, to bear denial or controversy; and we place them in juxtaposition with the libel of this Church menial, not for the purpose of eulogising Mr. Owen, (a practice which he and we equally despise, from a deep conviction of the inutility and inapplicability of *praise* to any human being,) but for the justification of a great and good man, and the refutation of a false and virulent personal libel.

When will any of these benighted and sleek *preachers* of good-will and peace come forth and copy his example, even to the title? When will they deny themselves the luxuries which wealth commands—ease, respect, and all the appliances which society confers upon those who swim with the stream of popular prejudice; when will they abandon these, and all self-seeking aggrandisement, and go forth, as he has done, on a mission of love to all men, making wealth not ministrant to personal ease and comfort, but the well-being and prosperity of the race? Alas! we may ask, when? The echoes alone answer us! Foremost in the strife of party and of sect; first in the chief seats at feasts, and eager after honours and emolument, are they seen. The glorious devotion, the total abnegation of self, which characterises the conduct of Robert Owen, is a living reproach to them; and their only escape is in pointless and wholesale calumny.

The criticism of the Rev. Gentleman, on Mr. Owen's views, are of a piece with his assertions, respecting his life and character. Rather singularly for a person who takes his text from that modest, chaste, and delicate book, the “Song of Solomon;” he fastens particularly on those respecting the marriage system; and with all the uncleanness

and libidinousness which usually characterises the writings of such persons as Ministers of the Gospel, goes on to totally misrepresent and falsify these views.

He says that “some of the leading features of Mr. Owen's system so entirely outrage the bounds of modesty, that even to speak against them, one is almost compelled to err against decorum;” and having thus adroitly paved the way for the violation of “decorum,” he proceeds to use language which could proceed from nobody but a person deeply read in the impurities and disgusting details of a book, misnamed holy; and which Mr. Shiel, a member of the House of Commons, and holding office under Government, eloquently and forcibly declared he would shut up from general use, and not suffer to pollute the minds of a sister, a wife, or a daughter, by its filthy relations.

We now offer to Mr. Dibdin, or any other clergyman who chooses to take up the invitation, that for every passage in Mr. Owen's writings which can, by the most forced construction, be held to convey an impure idea, we will find in their Bible a hundred. In fact, those who are acquainted with Mr. Owen's works, know, that on every topic his sentiments and language are such as may be read by all persons of every rank and station, without the least hesitation.

We recollect an amusing instance of the failure of clerical misrepresentation on this very point at Coventry, during the discussion between Messrs. Bannister and Campbell.

Mr. Bannister had declaimed at great length against Mr. Owen's views on this subject, and read some passages which he thought bore out his view of the matter, without making much impression on the audience; when he declared that “he had then his hand upon a passage which was so awfully obscene, so disgustingly filthy, that he could not think of polluting the ears of a christian audience by reading it.” (This was after he had exhausted the vocabulary of the brothel.)

We immediately demanded that the passage should be read—and, backed by our friends, in spite of equivocations and subterfuges, we compelled him to read it. He put on an appropriate face; read it with due inflection and gesticulations, while every ear was open—and the ladies faces down—all present expecting to hear something horribly outrageous; but as he proceeded—the beauty of the language, the purity of the sentiments, the truth of the principles contained in the passage, breathed their own purity through the assembly; heads and eyes were alike raised, and the conclusion of the passage was met by an exclamation of “VERY GOOD!” followed by loud and rapturous cheering, in the midst of which the speaker stood aghast and dismayed. The impurity was in his own depraved conceptions, and his attempt to fasten it upon Mr. Owen recoiled upon himself.

Mr. Dibdin says, “My Lord I do not deny the truth of Mr. Owen's statement that I or you, or any other man, would, under suitable temptation, and if not prevented, commit either murder or adultery; but”—Aye, “but;” what then? “I do deny what Mr. Owen further says, we should not be guilty in the sight of God if we did so.” This is a lame and impotent conclusion; we do not recollect that Mr. Owen uses such words. He draws this conclusion; that as temptations to the commission of crime are certain, “if not prevented,” to produce crime, it is the duty of society to remove the temptations, and surround man with those circumstances which will conduce to right conduct. This is a much more practical, moral, and legitimate conclusion from the premises than Mr. Dibdin's; and when Mr. Dibdin informs us how an Omnipotent God can permit temptation to exercise its natural influence upon a created being, and then hold him guilty for succumbing to its influence, after he has made both the temptation and the

* See Parliamentary Report, by F. Mill, 1838.

tempted, we shall be glad to enter into the other question he has mooted.

He then proceeds to "inform his lordship, that it is *one great practical feature* in this system of 'morality,' that there ought to be no *marriage*!" which is an unmitigated falsehood. To the marriages of the Priests we certainly are opposed: marriages of interest and sordid motives; marriages proceeding from other motives than pure affection, we denounce, as equally opposed to the laws of human nature and human happiness; but the *permanent* union of affectionate and sympathising individuals, is the aim of all the projected arrangements of the New Moral World; and we see immorality only in compelling to a discordant and unholy existence together, persons who never did possess affection for each other, or who, having once possessed it, have been made mutually indifferent or repulsive. We hold separation to be a great evil, but living together in forced connexion after affection has ceased, to be a much greater. Mr. Dibdin continues thus: "My Lord, what shall we answer our countrywomen, when they hear us, from the pulpit, and in the drawing-room, *cull upon them* as virtuous and Christian women to *pray against the spread of Socialism and Popery*, and other dark schemes for the destruction of Christianity? What shall we answer them when they say, 'Why the Queen has received and countenanced the Founder of the Socialists?'"

We will inform the Reverend Gentleman what to answer; and it will suit the atmosphere of the "drawing-room," which is marvellously favourable to any thing that bears the stamp of rank or fashion. Tell them that the Queen is not alone in her "countenance of the founder of Socialism;" that her father was his warm friend and disciple; that Lord Liverpool's government was most friendly to his principles and plans; that Dr. Maaners Sutton, Lord Archbishop of Canterbury, distributed 500 copies of Mr. Owen's New Views of Society among his clergy, in token of his "countenance" to these views; that the present Emperor of Russia was Mr. Owen's guest and friend; that the King of Prussia sent him an autograph letter, thanking him for his plan for schools; that the King of Bavaria, Prince Metternich, Baron Humboldt, the Prime Minister of Prussia, and our Ambassadors at the courts of Berlin and Vienna, received and entertained him most graciously during his late continental tour; and also, that the Presidents of America, for the last half century, and especially Mr. Van Buren, the present President, have all been his confidential friends. Tell them this, Mr. Dibdin, and you will be telling much less than the truth. Tell them, also, that Mr. Owen is eminently attractive in the society of ladies; and that the purest and most delicate mind will never feel either by word, look, or action, aught derogatory to the dignity of human nature, while in his company; say also, that while he has laboured much for the emancipation of man from error and misery, he has done so much more for the release of woman from civil, political, and domestic slavery, and their elevation morally, mentally, and physically, to be the enlightened, free, and happy companions of man, instead of the domestic drudges and playthings for whiling away an idle hour with, which they are now made.

When Mr. Dibdin has told all this, and returns from executing his commission, we will give him more information for the "drawing room." We will explain to him, in detail, how Mr. Owen proposes gradually to remove from society all the causes of crime and wretchedness, to elevate the condition of the producers of wealth, without trenching on the rights, property, or privileges of the rich. How, by the introduction of means for the creation of new wealth, and imparting a superior education to the children of the present generation, he would abolish all the causes of that discontent which now makes our governors have recourse to soldiers and constables for its suppression,

and, at the same time, lay the foundation deep and broad for the formation of a new state of society, in which division and enmity, tyranny and slavery, want and crime, ignorance and brutality would be for ever banished from the abodes of men. These are tidings worth proclaiming in the "drawing rooms and the pulpits." The elucidation of the principles upon which the plans are based by which these results are to be effected, will form much more important and beneficial topics for preaching, than the reiteration of worn out dogmas, and an unintelligible jargon of mystical subtleties which few care for, and none understand.

If the Rev. R. W. Dibdin, and his brethren of the cloth, will preach this gospel—this "Good news," avoiding all mention of "black popery," "unclean Heathens," and other irritating epithets, with which his and their predilections are very much interlarded; if, in short, they will become ministers of peace, instead of war—of union, instead of division—of love, instead of hate—we promise them that the religion of Jesus Christ will be realised; his precepts no longer a dead letter, mocked by the every day conduct of men; but that every house will be a temple, every man a priest filled with a divine spirit, and his life an incarnation of the glory, goodness, and beauty of an all pervading love.

SOCIALISM IN FRANCE.

CHARLES FOURIER.—Article 1.

The *Revue des deux Mondes*, a French periodical, conducted by talent of a very high order, contains a well-written article on modern Socialism. The author is M. LOUIS REYBAUD, one of the most talented contributors to the work; and as our readers all know in what manner Socialism is treated in our own land, it will no doubt interest them to know what sort of reception it meets with in a foreign one. To this end we propose to lay before our readers, in a series of original articles, the character and history of Socialism in France, as founded by the amiable and enthusiastic FOURIER. As few of our readers are acquainted with the biography of this extraordinary man, we shall preface our history of French Socialism, by a brief review of the life and character of its founder. It does not appear that M. REYBAUD is a disciple of FOURIER's, but he writes in a calm and dispassionate style, and introduces his subject with the following reflections, which we think are well deserving the attention of our readers:—

"We should fall into a grievous error if we were to suppose that revolutions in the social machine—in the manners, customs, and habits of society, manifest themselves in as lively and rapid a form as revolutions in the political world. The accession to power of a successful political faction is visible to the whole world—it is supported by physical force; it commands with authority; it presses upon the whole body politic with a weight felt by all, and shines with a splendour which penetrates every hamlet. If it be supported by the material force of the executive power, it cares little for the conscientious opposition and latent antipathies of a minority. Not so with a revolution in the social machine. It is far different with an extensive change in the manners, customs, opinions, and habits of society. A change of this description can only be produced slowly and softly—it interests less the mass of the people, and more the individual: whilst a political change demands obedience only in public, a social change enters into the privacy of domestic intercourse, addresses itself to the reason and to the affections of each, gains its victory slowly, step by step, and has to overcome a host of firmly fixed prejudices before it can completely establish itself. The political movement imposes itself

simultaneously on all; the social movement insinuates itself gradually among individuals—the one strikes; the other discusses: the one forces obedience by the bayonet; the other attracts obedience by persuasion: the one contents itself by a negative success; the other requires a sincere and unqualified attachment. It is this difference which explains the reason why so many Conquerors have succeeded, and why so many Reformers have failed. Since the establishment of Christianity, what numbers of political changes have taken place, and how few have been the changes in the domestic and social economy of mankind. Religious controversies, and religious wars, which have made earth and heaven resound with their noise, have not been even able to establish in the private family economy of their disputants a difference at all to be compared with the disparity of their rival creeds. Amidst the everlasting mutations of empires and kingdoms, the social code has remained almost uniform, and if it have made any progress, it is owing more to the influence of discoveries in physical science, than to the efforts of Social Reformers. Twenty centuries, and six successive conquests have not been able to eradicate the Hindoo law with its sanguinary customs, and revolting categories; and even the daily contact of civilized Europeans have not been able to penetrate the coarse and ferocious character of the Musselman."

Thus, wherever we look—on whatever people we fix our regards, we find a principle of fixity in the social economy, and it is only by duly appreciating the great fact, that the character is dependent on the influence of circumstances, that we can ever hope to overcome this fixity by new combinations of circumstances which shall ensure to every human being an amount of happiness never yet enjoyed.

CHARLES FOURIER was the son of a draper in the town of Beaumont, in France. Possessed of an organization naturally susceptible of shunning indiscriminate intercourse with society, he appears to have acquired a calm and reserved air of abstraction, which might have enabled him to pass through the journey of life unnoticed and unheeded for, were it not for the mission he undertook to fulfil, and by which he has justly acquired the title of the founder of Socialism in France. FOURIER lived in the world, but was not of the world. A man of close observation and acute judgment; he walked through society without mixing with it. Like a traveller visiting a strange land, he took notes of every thing he saw. He wept over the misery which surrounded him—he sympathized deeply with the sufferings of humanity—he traced the causes which produced them, and found, to his infinite joy, that they were not indelibly imprinted in the constitution of the universe, and that ignorance alone was the prevailing cause of misery. Having discovered the cause of evil, he planned, with astonishing perseverance, the remedial system, which he advocated—and unfriended by a single human being, but scoffed at by all, he proclaimed it to his fellow citizens; and that system which was at first looked upon contemptuously by all, now attracts the favourable regards of some of every class of society in France, from the working artisan of the shop, to LOUIS PHILIPPE and his sons, in the palace of the Tuilleries. Two facts made an indelible impression on the organization of FOURIER. The first occurred when he was five years of age. He was in his father's shop when a customer was making purchases. As truth was not strictly adhered to in describing the qualities of the articles, little FOURIER, with all the simplicity of childhood, contradicted the falsehoods which the shopman uttered, and revealed to the customer the fraud which was practised upon him. But how astonished was FOURIER when he found that so far from having gained his father's approbation by his frank exposure of the shopman, he had to endure a severe reprimand for his conduct. The other fact took place when FOURIER was nineteen years of age. He

was engaged as clerk to a mercantile firm, and part of his duty was to give his assistance at a voluntary subscription of grain in the port of Marseilles. Our readers are probably aware that large quantities of corn are very frequently destroyed by the owners, in order to raise the market price for that portion which is left, and that this practice has arisen from those restrictive laws designed to protect the agricultural interest against the other interests of society. These two facts constantly presented themselves to the sensitive and reflective mind of FOURIER. The first pointed to the falsehood and fraud imposed upon the human being at infancy, and which continues to dominate over him through life, at the same time that he is taught to be loud in his professions of truth and sincerity; the second fact pointed to the nature of competition and of commercial monopolies founding their benefits to particular classes on the destruction of nature's gifts. FOURIER looked at the animal and inanimate world, and saw no such strange distortions in the relations which existed in it. Why then did it exist in the moral world? Had not nature made as wise a provision for the happiness of man as she has made for the happiness of the animal creation? Doubtless she had; and FOURIER began to examine how nature's end had been frustrated, and how the artificial elements with which man has barred his own happiness could be removed.

(To be continued.)

ON THE EXISTENCE OF MORAL EVIL AND ON THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY VII.

The ingenious artificers, to whom the ancient world was indebted for the blessings of Celestial assistance, took care to endow their pretended Deities with attributes congenial to the taste of the Devotees; they were also allowed to obey the same influences, to feel influenced by the same passions, to endure the same trials and vexations, to engage in the same outrages, cabals, and hostilities, and when conflicting tribes came to be united either by conquest or alliance, their Gods were permitted to share the advantage, ceased their dissension, formed the same friendly union, and cordially partook amongst them the invocations, the hosannas, and the smoke. What, upon such occasions, became of the costly offerings, the gold and precious stones, is a mystery I have not yet obtained permission to reveal!

The residence of the Gods varied its locality, also, with the changing condition of society. At first, it was in desert islands, in the deep gloom of forests, in caverns, grottoes, and consecrated groves; then in magnificent temples, seated on lofty hills; then upon mountain tops

"The thunderers sat, where high Olympus shrouds
His hundred heads in heaven, and props the clouds."

Their next remove was into the "Starry Regions" (where several of them had worlds of their own) from whence, "in Rome's best days," a large covey again descended, took up their abode in the Pantheon, and were, by the piety of Constantine the Great and his devout assistants, converted, at last, into Christian Saints, or, at least, baptised with their names.

During these vicissitudes, it was obvious to many, who wished to profit by the discovery, that the glory of the immortal phantoms was promoted much faster by the

prompt acquiescence of credulity, than by the slow and cautious determinations of reason, and they exercised no small ability to bring the latter quality into contempt and disuse.

They began by filling the minds of children with superstitious terrors; incongruous notions were next instilled, which contradicted the evidence of all their senses; these notions were enjoined as matters of belief; absurd ceremonies, expensive and unnatural rites established upon such creeds as divine ordinances, were then enforced as indispensable duties: neglect of these duties never failed to incur some grievous calamity, either public or private, unless divine wrath could be averted by a costly atonement made through the agency of the Priest. By such artful contrivances (which were countenanced by those whom the ignorant multitude held in respect and veneration) the human mind was rendered so imbecile that no fiction was too gross for belief—no conduct too revolting for practice; faith was substituted for righteousness—children were sacrificed for the offences of their parents, and nations for the sins of their rulers: in a word, credulity prevailed and reason was extinguished by the fogs of superstition.

It is worthy of note that the most efficient agents in establishing this system of delusion were not the dignified Exarchs and High-Priests, who rolled about in sacerdotal pomp to dazzle and stupefy the vulgar, but men of humble pretensions and modest demeanor, who mixed familiarly with the people, shared their sympathies and feelings, amused the youngsters with fables of apparitions, and tales of miraculous favours, toyed with the virgins, gossiped with the wives about the adventures of Venus, Leda and Io, got tipsy and gamed with the husbands, and having insensibly led them into vice and profligacy, turned suddenly round, repented bitterly, shaved their heads and put on sack cloth; and thus obtained, after death, rank among the demi-gods, or a crown of immortal glory. Their old dissolute associates were sometimes so much edified by these pious examples as to bequeath their worldly wealth to temples and altars, and leave their wives and families to the care of those merciful beneficent powers whose interests they had so carefully promoted.

The institutions ascribed to Moses seem, under this point of view, rather defective as compared with those of his heathen progenitors. By securing to his own tribe all the advantages of piety and holiness, he separated its members from the common people, and thus rendered their peccadilloes more obvious, odious, and unpopular than they otherwise might have been. It was probably this circumstance, joined to the absence of all reversionary hopes in a life to come, that made the children of Israel so prone to go whoring after other Gods, and not, as some affirm, because the Pagan worship was more attractive and economical; for to judge from the enormous wealth, said to be frequently abstracted from the temples at Babylon, Heliopolis, Delphos, &c., the Pagan priesthood must have been nearly a match for the Hebrew, in rapacity and extortion!!

Deplorable as all such abuses must appear to those who have recovered the right use of reason, still, when it is considered that these are the very means by which powerful armies have been urged along their resistless career of plunder, and devastation and the revenues of mighty nations thus rendered subservient to charity and holiness, it is not surprising that human frailty should have yielded

so often to the temptation, and consented to invoke assistance, whose only object was to deceive and mislead their fellows; nevertheless, we are assured by modern Divines, that our Catholic as well as our Pagan ancestors were deluded into the worship of those helpless non-existent phantoms by the promptings of the Evil Spirit; but it seems more charitable to suppose that the author of those delusions must have been the self-same spirit with that by which they themselves are prompted, inasmuch, as in both cases, the consequences are exactly the same, both to the teacher and the disciple. How long this harassing probation must continue before it can mature the faculties of our refractory and disobedient race, is difficult, even to surmise. Faint rays and feeble corruscations begin to dapple the mental horizon; but whether these are to be regarded as frightful omens, or, as the dawn of a glorious day, will perhaps depend on the wise determination of those few enlightened minds, to whose care, at the present time, the balance, which contains the destinies of Europe, has been entrusted; perhaps, on the single consideration of whether they shall be permitted to place in one of its scales a sufficient portion of justice and intelligence to counterpoise the selfishness and fanaticism which now preponderate in the other. X.

AGRICULTURAL CLASSES.

To the Editor of the New Moral World.

Dear Sir,—Considering it the duty and interest of the Socialists, both individually and collectively, to acquire a knowledge of those subjects which will have the best practical tendency, in insuring the success of the great object for which they are associated—the emancipation of the human race from their present enslaved condition, by the means of Communities, such as they contemplate; I beg, through the medium of the *New Moral World*, to recommend to their attention the advantages they would derive by the establishment, in each Branch, of a Class or Classes, for the attainment of a knowledge of Agriculture. In my opinion, few kinds of knowledge are more immediately adapted to aid them in their endeavours, than by acquiring all possible information of this most important and necessary branch of production.

It is an opinion, I believe, generally subscribed to throughout "the body," that Agriculture must form the basis of our arrangements; and, as a consequence, it demands a considerable share of our attention. It is, therefore, desirable that as large an amount of information on the subject should be obtained as present circumstances will allow. By there being formed in each Branch, at least, one Class for the purpose, a very considerable amount of valuable information would be obtained; which would materially aid in giving success to the experiments contemplated. I am aware, that, situated as are a large majority of our friends at present, it would be difficult for them to gain little more than a knowledge of the theory; but even this would be of vast importance; for when individuals are called from their present situations, to take an active part on the "Land," the information thus previously acquired, will serve as the basis for a more strong and extended knowledge of the pursuit; as they, at least, will know something of the nature of the soil on which

they find themselves located—its properties—powers of production—the quality and quantity of manure required—and for what kind of vegetables it is peculiarly adapted. They would probably know the best mode of cultivating the various kinds of vegetables: the art of gathering and preserving the different kinds of seeds; and, what is of great importance, a knowledge of the tools and implements best adapted for their operations. This, and a quantity of other necessary information, which would be acquired by the plan suggested, would, to some extent, prepare the individuals for the employment; the course of study they have been pursuing will have familiarised their minds to it, and produced a taste for it, which will render the difficulties first attending it less irksome; thus enabling them to effect a greater riddance of work, and with more pleasure to themselves; besides subtracting from the difficulties of the Managers. These, and other advantages, which it would be superfluous to mention, appear to me to render the suggestion worthy the consideration of each particular Branch; as it offers a number of advantages, without one counteracting disadvantage.

In gaining a knowledge of the subject, of course each class would pursue those measures best adapted to their circumstances, but the following means would no doubt be within the compass of all. Obtain by purchase, or otherwise, some or all of the best works on the subject, that are now published or publishing, by joint subscription; let those persons having the most leisure, or possessing the greatest degree of order, select from the fields or gardens, specimens of soils, vegetables, seeds, &c.; and those the best adapted, could explain and describe them. Lectures might occasionally be given, either by a member, or, when advisable, by a professional lecturer, illustrated by specimens and experiments. Some of the country branches would be enabled to extend their operations yet farther, by hiring a plot of ground, and, at their leisure, making themselves acquainted with the *practice*, as well as the *theory*, of the pursuit; thus increasing their knowledge, improving their health, and adding to their enjoyments.

Hoping that the above suggestions may meet with the approbation of yourself and the Society to which I have the satisfaction to belong,

I am, yours obliged,

T. H. BILLSON.

Leicester, August 14th, 1839.

THE WRITERS OF THE POOR.

"When the people are once educated, there will be a mighty majority—a majority that will be felt through all society in their applause of virtue and honest talent, and in the censure of evil. What we have, therefore, to do is, to give all possible impetus to the general education of the people, AND TO TAKE BY THE HAND ITS WRITERS AS THEY RISE."—*Eclectic Review*.

I have been long impressed with an idea of the propriety of proceeding in the course recommended in the above extract, which I had the pleasure of reading, for the first time, in the *New Moral World* of last week. Previously to meeting with it, prompted by the same spirit, I took the opportunity, as became a genuine cosmopolite, to waive all ceremony, and boldly introduce myself to two talented poets of humble life, whom we have in this neighbourhood. As I expected, my brief epistles, courting their acquaintance, was responded to with

all the bland openness and generosity their writings had led me to anticipate. I find them men of highly gifted minds, yet neglected by the rich. Highly moral in their characters, and exceedingly modest and unassuming in their manners, they are simple in their lives, and unsophisticated. These men are true poets of nature, and who would scorn to prostitute their muse to base purposes. The beauties of rural life, and the happiness and advancement of man, are their favourite themes. I beg leave to introduce them to the society of Rational Religionists; and as they are of the poor, I trust they will meet with that warm and fraternal regard, which is the distinguishing characteristic of the respectable association with whom I take the liberty of bringing them acquainted. Mr. CHARLES DAVLIN is a maulin weaver of Bolton, who suffers from all the privations consequent upon his condition, being a member of the most ill-requited body of operatives in these kingdoms—the hand-loom weavers. The following stanza, which I extract from "THE DEMOCRAT; or, a Curious Picture of the present Crisis," just written by him, and published by Mr. Abel Heywood, of Manchester, will explain his situation better than I can do:—

"I dream not now, as wont, on better days;
To me no promise does the future hold;
Thro' life's dull vista, to my wishful gaze,
The prospect opens barren, bleak, and cold,
As Lapland's winter; while beneath the rays
Of fortune's sunshine, others, uncontroll'd,
May gladly dance; yet my decided doom
Seems bootless toil, dejection, and the loom."

It appears that he attributes his ill-success in life to possessing too much independence of mind, to slavishly submit to the false conventionalities of the world, or servilely flatter "the fat and favoured men," who hold the leaves and fishes. "Hence," he says,

"my claim
Seems spurn'd alike for clothing, food, and fame."

Deeply imbued with the true spirit of patriotism, he does not permit his severe privations to influence him to try the course which less worthy minds have adopted, namely, to renounce the free-spoken principles of his honest and uncorrupted youthful muse; to turn powder to maulin puerilities and habits of dissipation, which, as is said by the writer in the *Eclectic Review* above quoted, infest "the brilliant saloons of the titled." If his condition be not improvable by honorable means, he says—

"Well, be it so; I once again repent,
One consolation still remains to me—
That tho' unblest with liberty complete,
My mind—my noblest portion—shall be free;
And tho' my cup of life may be less sweet
Than that of some, on looking round I see
Myself comparatively blest; for where
My muse may bask not, she soothes my care."

His two principal poems are "GILBERT, or the Evils of Intemperance," consisting of one hundred stanzas, "composed," as the preface informs us, "by its author while working at his loom, and committed to paper after his family were retired to rest." These disadvantages were further increased by other privations, which cannot be adequately conceived by any but those who are acquainted with the wretched accommodations of a weaver's cellar. "Nor were these the only difficulties which the Poet had to surmount: his education was so slender, that he 'never had access to a Grammar or a Dictionary, until furnished with them by Mr. Baker, of Fairfield House, after the Poem was finished.' His second poem is "THE DEMOCRAT," from which I have above quoted, and consists of 132 stanzas. Any person disposed to aid the WEAVER POET, may do so in a manner very agreeable to him; and, if the purchaser have a taste for good poetry, to the pleasure of himself, by purchasing either, or both, of these poems, at sixpence each. Any

quantity can be supplied, on application to Mr. A. Heywood, or Mr. J. Hobson, the well-known publishers, of Leeds, and Manchester.

I look forward, Mr. Editor, with much pleasure, to behold the talents of our humble, yet highly gifted friend, employed in ours, the best of causes. I have found that his heart and soul is with us, as the perusal of the following, which I quote from the DEMOCRAT, would lead us to expect, but which his conversations with me, have further explained. I find Mr. DAVLIN a man of extensive information, quick perception, and more free from vulgar prejudices than most men, who have had larger opportunities than he of communing with men and books.

"The adamant rock of truth shall form
Our base-work, and our superstructure raise
A beacon to the world! above that storm
Which erst had mark'd the direful destinies
Of nations now no more; the canker-worm
Of social health shall cease to sacrifice
To party feeling, till in love combin'd
Shall be the brotherhood of all mankind.

Then shall this green earth smile, and white-robd Peace
Go hand in hand with Hope, and Virtue lead
The dance of Joy; while man with lengthen'd lease
Of life worth living, of the past shall read,
Till the red records of the Robber cease
To bear the stamp of credit, and the meed
For which the gory battle-field was dyed,
Be deem'd a fiction, by some dream supplied."

I beg to submit the following as a specimen of his minor poems, the manuscripts of several of which he has been so kind as to present to me:—

NAPOLEON'S GRAVE.

BY CHARLES DAVLIN, HAND-LOOM WEAVER, OF BOLTON,
Author of "The Democrat," a Poem, &c., &c.

ASPIRING MORTAL! to a claim most high,
Of Fortune's candidates for deathless fame:
Thou, whose bereavement to eternity
Shall stand to the account of Europe's shame:
And thou, for whom, 'mid desolation's cry,
The war-fiend, laughing, rode the tow'ring flame
Of Moscow's ruins: now the lonely sigh
Thy spirit heaves, may kindred moaning claim
From night-winds, which afar o'erweep the billows,
Attuning o'er thy tomb the weeping willows.

Now little boots to thee, that thou hast led
Thy conscript millions, from their native plains
To feed the kites of Europe: that cold bed,
Of all thy proud possessions, now remains
Alone, whereon to rest thy crownless head,
In this thy last, long sleep, where silence reigns
But broken by the breeze!—Where now have fled
Thy cherish'd dreams of glory?—where thy gains?
The spoil of Kingdoms? Fallen is thy crest,
Thy sceptre broken, and thy sword at rest!

Far from the scenes of splendour, in thy shroud
Fate bids thee rest, IMPERIAL PRIDE OF GALL!
Thy rocket-like ascension from the crowd,
Contrasted with thy melancholy fall,
To frail mortality proclaims aloud,
The sum of all ambition; and how small
Man's broadest point of footing; on a cloud,
Seems based the perishable piles of all
His aspirations, blindly rear'd to fame,
The murder'd millions crimson o'er his name!

Thy gory hand of Despotism, now
Unnerv'd and terrorless, hath ceased to hold
The scales of Empire huge;—nor from thy brow
Doth Fate adjust the balance, as when would
Thy desolating eye, or piercing thro'
Embattl'd hosts, thy war-flash taught the bold,
The crafty, and the base, alike to bow,
Till Moscow's flames, back on thyself had roll'd
The tide of conquest, made thy projects void,
Thy laurels blasted, and thy hopes destroyed.

No more for thee, shall brazen trumpet sound
The clang of victory; for thee no more
Shall the affrighted welkin back rebound
The drums rude rattle, or the rending war
Of fulminating cannon; whilst around,
Fame, like a thunder-flash, from shore to shore,
Shall wing the name with terror; nor the ground
Shoot forth in rank profusion from the gore
Of human betacomb; that, may be hurl'd
Thy car of conquest, o'er a bleeding world!

Peace to thy shade!—no more the brooding storm
Of death-pronouncing war invade thy sleep:
Thou dream'st no more of lacerated forms,
Of camp, or crimson'd plain or mang'd heap:
No more, thy thunders, breathing dire alarms,
Give echo to the vale, or mountain-steep:
No more, thy fame or terror-spreading arms,
Bid Monarchs tremble, or compassion weep;
While gleams afar, the wan moon o'er the wave,
On thy untrophied, solitary grave!

Finding, Sir, that I am intruding too much on your limited space,
I will defer until another opportunity my notice of our other Post-
Friend. Meantime

I remain,

Dear Mr. Editor,

Your Friend ever.

Salford, August 20, 1839.

HORTENSIVS.

CHRISTIAN LOVE.—"A new commandment give I unto you, that ye love one another; by this shall all men know that ye are my disciples."—*Jesus Christ.*

The following sad tale from the *Wurtzburg Gazette* is an illustration of the kind of disciples to be found at the present day. Sad as it is, it is melancholy to think, that it is only one of thousands of similar cases which might be cited, to prove the truth of the affecting line of the poet:

"Man's inhumanity to man makes countless thousands mourn."

The rationality of instituting criminal proceedings against the unhappy being who had been driven to despair and suicide by the obduracy of parents and the neglect of society, is an apt type of all law and all justice, as these words are now understood.—*Ed.]*

"The son of a banker at Frankfort, of immense wealth, while on a visit at London, married a young, beautiful, and amiable girl, but without any fortune. This was deemed by his family an unpardonable offence, and the young man and his wife were left for eighteen months without the slightest means of support. Their distress becoming great, the young man determined to take his bride by the hand and throw himself at the feet of his parents, hoping that her interesting character and their utter destitution would soften his father's heart. The attempt was made only a few days since, but they were repulsed by the obdurate parent, and being totally without means they retired to one of the lowest public houses in the suburbs of Frankfort. Here, after having for three days suffered the pangs of hunger from their inability to purchase food, they mutually agreed to put an end to their sufferings by death. A quantity of arsenic was procured and taken by both. The poor young woman died in three hours in dreadful agonies, but the fact was discovered while the husband was still alive. Antidotes were administered to him by main force, and there are expectations of his recovery; but he is committed to prison to wait the result of criminal proceedings already commenced against him."

Here is another illustration, more horrifying than the preceding:—

MILITARY FLOGGING.—One of these brutal and inhuman exhibitions took place at the Tower, London, on Saturday last. Two privates of the first battalion of the 3rd dragoon guards, were brought out to receive, the one 100, and the other 150 lashes, for insulting a non-commissioned officer. The sentences were executed with more than ordinary barbarity, and in the most public manner. The drummers were changed every ten lashes, instead of twenty-five, as usual. Jarman, a fine young man, bore the punishment without uttering a word or a groan, and was removed to the hospital in a state shocking to humanity. As soon as the first man left the square, the second man (Miles), a much slighter person than the other, was called to the front. He was sentenced to receive 150 lashes. It was evident he

did not possess the nerve of the other man; he shook so violently that he was scarcely able to pull his jacket off, and his terror was evident to all. Upon being tied up he shook from head to foot, and the moment he was struck he began to shriek loudly, and earnestly called out "mercy, mercy!" which was heard very distinctly all over the tower, when the drums were beaten to stifle his cries, and re-echoed among the walls. When about seventy or eighty lashes had been inflicted, the poor fellow's head fell upon his shoulder, and it was supposed he had fainted, but such was not the case, as the commanding officer walked up to the triangle, and, on looking him in the face, he ordered the drummer to proceed. At this time, with the exception of the drummers who were selected to flog, it took all the others to secure him, his back being literally cut to pieces from his neck to his loins. His cries for mercy were unavailing, until a hundred lashes had been inflicted, when it was found he was unable to bear any more, and he was ordered to be taken down. He was led away between two of his comrades, a truly shocking spectacle. The punishment of both was of a most dreadful description. Several men fainted away, and some of the officers had humanity enough to loosen the stocks and coats of several privates. Many clerks, and others belonging to the ordinance department, witnessed part of the punishment, but were unable to stand it out. Surely government ought to interfere, to prevent such scenes in a civilized country.—*Salford Advertiser*.

UNIVERSAL COMMUNITY SOCIETY.

INSTRUCTIONS TO BRANCHES AS TO ACCOUNT BOOKS.

Now that the operations of the Society are consolidated under one set of Rules, it is necessary that the Account Books for collection of the monies should be rendered as complete for their purpose as possible. The Books requisite for the Society, are as follow:—

1.—Collectors' or Class Books.

These are ruled with thirteen single columns, or one for each week in a quarter, and one double column for totals, and two columns for arrears, at end and beginning of the quarter; the margin at the top of each page for the date of the weekly contributions. The Class Leaders, as far as the existing arrangements can be made to admit of it, will collect the three funds; namely, General Fund, Community Fund, and Auxiliary Fund. This will be most easily done by commencing at the beginning of the quarter, on the first of September, with a new entry of the names entrusted to each Class Collector, and allowing three of the faint blue lines in his book for each name: on the first line will be entered the weekly payments to the General fund; on the second, those to the Community fund; on the third, those to the Auxiliary fund. At the end of the quarter the totals of each fund will be entered in the column for totals; and each single column being also added up, the total of the thirteen weeks will correspond with the general total at the foot of the total column. The arrears will be ascertained with the Secretary, and entered in the proper column.

2.—Secretary's General Collection Book.

Those Branches not having a book of this description, should get one at the beginning of the quarter. A quire or two of foolscap paper, properly ruled and made up, would serve to form it. This book will be ruled with the left hand and right hand pages of the book when opened will form one folio of the book. The columns of this book will consist of three divisions; one division for each fund—General, Community, and Auxiliary. There will be thirteen of these columns, one for each week in the quarter; there will be besides a column of three divisions, for "Totals paid to each fund for the quarter," and one for "Arrears to next quarter." The first columns of each page will be occupied thus,—one for "Numbers," one for "Initials of names," (new members in full,) and one for "Arrears from last quarter." The first side, or half of the folio, will thus have nine columns on it, and the other half also nine columns, which will admit of all entries being made with due distinctness. Into these columns the Secretary will transfer the sums collected weekly by the Class Collectors from their books; the blanks will be filled up with commas, and subsequent payments will shew where arrears arise; and the total of each fund will be carefully ascertained and entered in the proper place. The amount of the whole thirteen columns for each fund will, of course, correspond with the general total.

3.—Secretary's Cash Book.

Each Secretary will, of course, have a general Cash Book, in which will be entered every matter of receipt and payment of money, so as to enable him continually to ascertain the balance on hand. Into this book the weekly collections will be entered in three several sums, answering to the several funds. Every entry will be duly posted weekly to its appropriate account in the General Ledger; and the

auditors will see to this being regularly done. The Branch Boards will also be enabled to ascertain from this book the exact state of the funds at each meeting.

4.—General Ledger of Branches.

Each Branch will of course have a Ledger for posting its general accounts of receipts and expenditure. These should be kept as distinct as possible. Into an account for each fund in this book will be posted the WEEKLY AMOUNTS of the different funds, as ascertained from the general collection and cash books. The Community Fund thus ascertained will be paid over to the Treasurer to be deposited in the bank. The other funds he will keep as required by the rules.

5.—General Fund Quarterly Book.

From the Secretary's General Collection Book will be ascertained the proper sums paid by each member, and the arrears, to be entered in the Quarterly Account Book, from which to make up the report of the general fund in terms of the schedule D. If any Branch collects subscriptions for local expenses, in addition to the sum required by the laws for the general fund, the whole will be entered together, and the proportion for the Board ascertained out of the general total.

6.—Community Fund Ledger.

The weekly entries to this fund, in the Secretary's Collection Book, will be posted into this ledger, the day after the collections are received. The Community Fund Ledger, as furnished by the Board, (and at present labelled Secretary's cash book) is ruled for twelve quarters, or three years; one division of thirteen lines being devoted to each quarter. This book should be kept as follows:—

1. One page for each subscriber.
2. The name on the top of the page.
3. One line for each week's payment.

The amount paid during each quarter will be summed up and entered at the cross lines, and in the quarterly reports.

7.—Auxiliary Fund Ledger.

The book for the Auxiliary Fund follows the same plan.

8.—Community Fund Report Book.

The quarterly state of each member's payments to Community and Auxiliary Funds, will be ascertained from the Secretary's General Collection Book, corroborated by the quarterly amounts in the ledger, and these being entered in the report sheet, with the ascertained arrears, will form the report of these funds to be sent quarterly to the Central Board. The same particulars of payments will be entered in the Quarterly Report Book. The arrears are of no use there. See schedule F. in the New Laws.

9.—Fines Book.

There will be required some account to ascertain the state of fines, in order to report them to the Central Board. For this purpose, a book, with the numbers and initials of members, and a column for each week, and totals, and also faint lines across, would enable the Secretary to enter all fines arising from non-payments. The right hand page of the book, when opened, might be left blank for remarks, as to the reasons why fines have been dispensed with when such is the case; and on the decision of the Branch Board being taken on any case of dispensation, the entries of fines would be drawn through with a red line. Any fines exacted would be reported from this book to the Central Board, and remitted with the funds and accounts.

These instructions will be carefully attended to by the officers and members of the Society; and if each feel socially anxious to fulfil his part, in relation to due punctuality as to time and payments, much benefit will result to the Society in general.

The Central Board are but the directing officers of the Society, and all their usefulness depends on the regularity with which the affairs of the different Branches are carried on. It is to aid in this respect, that these instructions are now issued.

Similar particulars will form part of the Hand Book, which is in course of preparation; but, until it appears, the Branches must make the best arrangements they can, to secure regularity in all respects. In reference to the publication of this Book, it would be useful to the Central Board to know from each Branch how many copies will be required. It is expected that the price will not exceed *abpence*.

N.B.—Some difficulty has occurred in the minds of Secretaries, as to the use of the old cards for members, &c. These must be used up, and the name of the Society may be indorsed on the back, thus—
"Now called the Universal Community Society, &c."

By order of the "Hand Book" Committee,

WALTER NEWALL

Birmingham, Aug. 17th, 1830.

THE NEW MORAL WORLD.

Saturday, August 31, 1839.

SYMPTOMS OF PROGRESS.

It is pleasant to observe the gradual admission in influential quarters, of the truths which we have long been engaged in explaining and defending against apathy, misconception, and hostility. It is true these admissions are made sparingly, and not without many audible hints of the reluctance which accompanies them—mingled with sneers at that portion of our views, which for the time being, they refuse to acknowledge. But we can wait for their entire conversion, and patiently read and smile at the fretful manifestations of their displeasure at being compelled to abandon old opinions.

The *Morning Chronicle* contains in a recent leading article, some curious illustrations of this feeling. The writer says,

"There is much which, were it set about intelligently and earnestly, the working class might accomplish towards the amelioration of its condition without any aid from the Legislature. Speaking comparatively, there is probably, in no class so large a waste of the means of subsistence and enjoyment. The blundering philanthropy which pelts the bulwarks of society with the principle of co-operation, might have applied its zeal to better purpose, in the practical application of that principle to existing arrangements. Thousands of work people may easily be found, whose present expenditure might realize a third more than its present result, in the articles of food, clothing, and lodging, merely by the advantage of combination. Co-operation in expenditure is free from the most formidable difficulties that attend co-operation in production; and would be practically equivalent to that advance of wages which it is utter folly to suppose that legal enactment can ever enforce."

The "working class" have not waited for the oracle of the *Morning Chronicle* to tell them how much it might "accomplish towards the amelioration of its condition without any aid from the Legislature." A portion of that class in connexion with a few of the more liberal and enlightened of other classes, have for nearly three years, been "intelligently and earnestly" labouring for this "amelioration" and it appears to us that they are much more "intelligent" on the subject than the "*Chronicle*;" even if we put aside our conviction, that the "intelligence" it now evinces on the subject is, originally gleaned from them; for previous to their exertions for creating a public opinion in favour of "the principle of co-operation;" the *Chronicle* troubled its readers very little upon the subject. As it has, however, evidently been learning from the "working class" in this respect, it might have been expected that the humility of the neophyte should characterise its lucubrations, and we might have been spared the fling at "blundering philanthropy." The pupil can scarcely be expected to know so well as the teacher, whether or not the "zeal" could be "applied to better purposes" than it has been.

We are ready to admit that the "advantages of combination" in the matter of "expenditure" for domestic purposes, would be great; but we demur to the validity of the assertion that co-operation in expenditure is free from the formidable difficulties that attend co-operation in production. The writer has not condescended to state what these "formidable difficulties" are, and we see much more formidable difficulties to carrying out the former, under "existing arrangements" than the accomplishment of the latter, by the creation of new arrangements, based upon true principles both of production and distribution. The Editor of the *Chronicle* like all the half informed writers of the school of Economists to which he belongs, are completely in the dark as to what these principles are, as is evinced by his talk about the "utter folly of a legislative enactment for an 'advance of wages.'" This passage, in fact, only shows the confusion that exists in the writer's

ideas upon the subject and the necessity of his studying it a little more deeply, before he ventures again to write upon it.

We have said that many "formidable difficulties" prevent the application of the principle of co-operation in domestic expenditure under "existing arrangements;" some of these are to be found in the variable nature of the employments of the poor, which are most unfavourable to the formation of any permanent or extensive plans; and which, if formed, would be liable to speedy destruction, from change of situation, want of employment, and the various mutations, to which all workmen are subject under "existing arrangements." It is evident, that domestic associations for united expenditure could never remedy the evils arising from these sources; and those who are best acquainted with these classes, who know, as the writer of these remarks knows, from severe suffering and practical experience, how strongly adverse these circumstances are to the institution and maintenance of such establishments, can alone estimate the full force of the objection. Under the most favourable aspect of the case, these advantages could only be participated in by a comparatively small section of the working-class, and that section, too, the one least in want of the change; namely, those in settled situations, and with settled incomes. The scheme of the *Chronicle*, therefore, would leave the mass of suffering untouched. It is neither more nor less than a stop-gap, a akin deep remedy, unworthy the attention of a sound philosopher; in short, a suggestion of "blundering philanthropy," which does more credit to the zeal than the knowledge of its propounder.

"Co-operation in expenditure" must follow, not precede, "Co-operation in production." It is a trite old proverb, which tells us not to "sell chickens before they are hatched;" and, it is obvious, that people must get before they can spend. If the principle of association is beneficial in the one case, it must be equally so in the other; and no objection can be urged, which is not calculated to cut both ways. To attempt any extended operations on the plan of the *Chronicle*, would be like a performance of "Hamlet," with the part of Hamlet omitted; all that is really valuable in the principle of co-operation would be absent.

It is remarkable that the facts which are now in existence to prove the facilities and benefits of "co-operation in production" are passed over in entire silence by our Economists. We are told that the Shakers and Rappites are poor ignorant fanatics—their singularities are animadverted upon, and the ridicule of the world copiously showered upon them; but of the facts respecting their mode of unitive labour, and its beneficial results, little is said;—these results are uniformly admitted, but no investigation of their causes with a view to the adoption of similar exertions, accompanied by the exclusion of the objectionable parts of their Institutions, ever takes place.

The faint glimmering of light which seems to have dawned upon the *Chronicle* is not yet sufficient to dispel the illusions in which he, in common with all our political Journalists is enveloped. After having hinted in the manner we have seen at the institution of these domestic establishments, he goes on to talk in the usual strain about "Corn Laws," "Ballot," "Extension of the Suffrage," and other popular fallacies which delude all classes of so called reformers at the present day; and which if effected, would still leave the source of social distraction and unhappiness untouched.

The exertions of the Socialists will however speedily dispel the "formidable difficulties" which present themselves to the imagination of the Editor of the *Chronicle*; and we hope that he will then give us as earnest and zealous an advocacy of united labour—as he has now done of united expenditure.

HUDDERSFIELD BAZAAR.

In the "Progress" of this week our readers will find an intimation respecting an intended Bazaar, to aid the erection of the New Hall of Sciences in Huddersfield. We beg to direct their attention specially to the subject, and urge upon them the necessity of giving all the assistance which their respective circumstances may enable them. The poorest among our members may be useful in this plan; small articles of mechanical or manufactured industry may be contributed either for sale, for the mutual benefit of the Institution and the individual presenting them, or given entirely as donations. The ladies can assist by the present of fancy articles; and we earnestly urge on all, who can in any way promote the scheme, to do so.

The Huddersfield friends have proceeded nearly to the completion of their handsome Hall, which is freehold property, without requesting assistance of any description, and we hope, their present call will be properly and zealously responded to.

EXTRACTS FROM OUR CONTEMPORARIES.

NATIONAL EDUCATION.

Weekly Dispatch.

Some centuries hence, if in the interval the world is not destroyed by fire, or if the millenium is not established, or if some one of the many dozen prophecies be not at last realized, it is reasonable to suppose that history may form a branch of education, whether it be national, or anti-national, public or private. It may be useful at this moment to anticipate a few questions and answers between a master and his pupil. If it be asked, "What made the English in the nineteenth century preserve an atrocious law of divorce favouring matrimonial infidelity, and all things flagitiously immoral?" The answer must be—"Religion!" If it be asked, "Why on this subject should there have been one law for the rich and another for the poor, and why should a rich man, without the slightest reference to the merits of the case, obtain a divorce by paying enormous fees to certain rascally officers of Parliament for a mockery and mummery of a trial, while a poor man or woman unable to pay the fees, upon the most substantial merits of the case, could obtain no divorce whatever?" Here again we should have the answer "Religion." The Catholics make matrimony a Sacrament; the Protestants say it is not a Sacrament, but a thing sacred; but both agree that on the most infamous terms the union is either indissoluble, or as fragile as glass, according to the fee-paying capacities of the parties. What is Christianity with one, is anti-Christianity with the other; but it is Christianity with both to have one law for the rich and another for the poor. A moral education, a diffusion of knowledge, would soon explode such infernal priestcraft, and therefore do the clergy of both creeds oppose all education, unless it consists in prejudices favourable to such doctrines. The querist or master might next ask, "Why the English in the nineteenth century preserved many hundred of the most odious Courts which set all principles of justice at defiance, and inflicted dreadful miseries upon individuals, and a general injury upon society?" The answer would be "These Courts were called ecclesiastical, and held to be sacred out of a

regard for religion." The pupil might be questioned "Why in so advanced a stage of society as that of 1839, laws were opposed for the Reformation of the Church with reference to the most enormous abuses?" This question would again be met by the word "Religion." The pupil would have to answer, "the Bishops possessed their power from God by divine right, and were therefore above all law, and claimed the privilege of reforming themselves, an office against which they most solemnly set their faces." If after a vast number of such questions it were asked "Why the English should have such a hatred against the improvement of the understanding, and such a love of brutal ignorance?" the answer would again be "Religion—knowledge was considered as dangerous, and ignorance as favourable, to religion, and, therefore, the country resisted the introduction of National Education." Let us suppose the master to say, "What in the name of heaven could this wonderful religion be— which religion was it that inflicted so many curses on the country, and so brutalised the people and disgraced their character?" The student might reasonably answer, "I really cannot tell, for there were at least fifty religions in the market, and nobody could determine which was the best, which the worst, which was the true or false, or which was good, bad, or indifferent; but the followers of the fifty, or rather the hundred, religions, concurred in one thing, and only one thing—namely, the whole of them collectively, and each individually, depend upon a spirit of persecution, and upon keeping the human mind in brute ignorance, which might be lessened, and eventually destroyed, by National Education." This is the view which posterity will take of the contest that now agitates this most bigotted, priest-ridden, clergy-oppressed nation. In vain have enlightened Churchmen, in vain have eminent Christian philosophers, in vain have great and good divines and laymen, of every sect, maintained that Christianity had its basis in reason, and had morality for at least one of its objects—the brute multitude of priests, clergymen, and laymen, will insist upon it that Christianity exists solely in stupidity and ignorance; that it is destroyed by intellect and knowledge; that its essence consists in ferocious feelings, and in detestably immoral principles and practices. The speeches and writings which have been poured forth within the last three months, on the subject of National Education, not only justify these remarks, but render it essential that they should be deeply impressed upon the public mind. I am thoroughly convinced that, in less than even five years, the country will be completely ashamed of its present delusion, and deeply lament, or even curse the bigotry, the superstition and fanaticism which now proclaim that the poor man cannot receive the blessings of a National Education without the villainy of sacrificing his conscience to a predominant faction of the Clergy.

[As a contrast to the views of the *Dispatch*, we give the foolish ravings of one of the religious abettors of ignorance and its concomitant mischiefs.]

Manchester Chronicle.

Lord John RUSSELL and his prompters—Mr. SIMPSON, Dr. KAY, Mr. WYSE, Mr. KENNEDY, Mr. OWEN, *et hoc genus omne*—the Central Society and the Glasgow Society, and the Socialists, and all other candidates for a

share in the grant to be distributed by the "Committee of Council,"—have already, we presume, discovered that any such attempt to entrap the people of England, is *impracticable*; that no fury of faction can ensure a legislative sanction on which it is possible to act; and that, even if the legislature awarded the most ample means, none could be found among the people so base as to barter the hopes of their children's salvation for an expeditious initiation into the mysteries of the horn book. Did the leading and stirring members of the Glasgow Society and the Central Society never ask themselves how it happens that, with striking and unquestionable improvements in the forms of secular instruction to offer, they never acquired any extensive influence, never secured any general patronage, never succeeded in advancing one step towards that footing in the country to which BELL and LANCASTER so promptly and so permanently established their respective claims? Did it never occur to them that the cause was to be found in the fact that the people of England *are a religious people*, and that their plans and systems, however expert and ingenious and satisfactory in a physical and secular point of view, are conceived, devised, and embodied in a spirit of deep and implacable hostility to revealed religion—that they are based on views of human nature which the philosopher derides as Utopian, and the Christian abhors as Atheistical; that they appeal to principles of action which the Gospel does not recognise; lay down principles of reasoning which inevitably lead to the rejection of revelation as a chimera, and proclaim a code of merit to which no Christian could venture to appeal at his final judgment?

PROGRESS OF SOCIAL REFORM.

MANCHESTER.—TRIBUTE OF RESPECT TO MR. LLOYD JONES.—A numerous and highly respectable party of gentlemen, admirers of Mr. Jones's character and talents, gave a public dinner on Monday evening last, at the Town-Hall Inn, Salford, to that gentleman, on the occasion of his departure for Scotland, as Missionary of the Glasgow district. — HORTENSIVS, Esq. occupied the chair. After the usual loyal toasts had been given and rapturously pledged, the chairman rose and complimented Mr. Jones on the talented, assiduous, and faithful attention which he had devoted to his onerous duties as Social Missionary of the district. "The loss of your valuable labours, Sir," said the chairman, "would be indeed great were it not that your successor is so well able to supply the vacancy; under these circumstances the pain of parting is mitigated by the hope and full assurance that you are going on your high mission of philanthropy and love, into a portion of 'the land of mountain and of flood,' where sobriety, intelligence and sterling honesty amongst its high-minded and hardy sons, would appear to be almost indigenous, and where, in consequence, your exertions will be duly appreciated, and, therefore, eminently successful." After dwelling at some length on the spread of the rational religion, and holding out the hope of the speedy regeneration of man through the labours of the humble disciples of the Philanthropist—Owen, of Lanark, he concluded his address by handing Mr. Jones a purse containing £15, as a feeble testimony of the high respect in which his services were held, but especially for his very talented defence of the Social principles, and the total rout and dis-

comfiture of their opponent, Mr. W. A. Pallister of Leeds. Mr. Jones acknowledged the compliment in an appropriate speech, during the delivery of which he was, contrary to the usual practice of the Socialists on such occasions, very cordially applauded. Amongst the company were two talented poets of the humbler classes. The meeting broke up at about twelve o'clock, after spending an evening of highly intellectual and happy character. The small sum above-mentioned was spontaneously given by a number of friends without any canvas or personal solicitations. Had it been made a public affair of, so highly is Mr. Jones respected in this neighbourhood, there is no doubt that a very handsome sum would have convinced Mr. Jones that his high moral character and indefatigable exertions have "won for him golden opinions from all sorts of people."

NORTHAMPTON.—The cause here has received a great impetus from three lectures, by Mr. Taunton, of Coventry, on the 11th, 12th, and 13th of August. In consequence of the smallness of the room belonging to the body, and the impossibility of procuring any other for the Sunday evening lecture, Mr. Taunton, accompanied by about one hundred friends, went out to the suburbs and lectured in the open air. A Methodist preacher occupied a position opposite him, but Mr. Taunton's lecture, which was upon true religion, seemed to be the most attractive; for after its commencement, the greater part of the Rev. Gentleman's congregation deserted. At the conclusion of the lecture, several persons expressed their desire to hear Mr. Taunton again; "for," said they, "we do not often hear such sermons as these." On Monday, Mr. Taunton addressed a large meeting of Chartists, amounting to at least 2000. He boldly proclaimed that Chartism was fallacious, and that the happiness of the industrious millions could only be secured by the adoption of the principles and plans of Socialism. He urged upon the people to procure books; to form mutual instruction and mutual assistance societies; and, above all, to study well the relative rights and duties of labour and capital. The speech, which was a novel one to his audience, was well received and repeatedly applauded. In the evening, Mr. T. lectured in the large room of the Fountain Inn, to a very numerous audience, and briefly explained the five facts upon which Socialism is based. After which he proved from the Book of Common Prayer, the Assembly's Catechism, Professor Stewart, Calvin, Toplady, Belamy, Edwards, and other writers, having great authority in the sectarian world—that they who teach the doctrine of free will, deny the principle of cause and effect, and deserve the name of chance-mongers, which is the title applied to them by Toplady; and also that all responsibility was inconsistent with justice, if the doctrine of chance was acknowledged, and the principle of causation denied. Mr. T. then alluded to the popular error of "Innate Depravity," the immoral, vicious, degrading effects of which he shewed to be exemplified in the present unhappy state of society. The lecturer invited discussion, but none ensued, and he was loudly cheered on leaving the platform. On Tuesday evening, the room was overflowing, when Mr. Taunton delivered an effective lecture on the evils of private property, and vindictive responsibility, and the advantages of a community of interests. At the conclusion the Rev. Mr. Bennet, an Independent Min-

ister, came forward, and asked a few questions in a very kind spirit; and pointed to emigration; repeal of the corn laws; and remission of taxation, as means of improvement; but defended the institution of private property, in the abstract. Mr. T. replied not only to the satisfaction of the audience, but in several points to that of the Rev. Gentleman himself. In speaking of the marriage question, Mr. Bennet said he would not be so unjust as to charge the Socialists with a desire to break through all the natural, moral, and social obligations of that state; he was willing to believe their objects were what they professed them to be; viz. a desire to have all marriages contracted from pure love, and not from motives of pecuniary interest, or personal ambition. We wish all our opponents were so fair towards us. Mr. Bennet then referred to an independent moral power which he contented every individual had at birth; and contended that the same causes did not produce the same effects. Mr. T. asked him to show the reasons for one man being virtuous and another vicious and Mr. B. replied "that it was not circumstances, it was not organization; but it was so, because it was so;" which luminous and logical answer was received by the audience as it deserved. Mr. B. however, demeaned himself in a truly liberal, candid, and kind manner, and he has the consolation of knowing that he is not the first, who has broken down in defending a bad cause. Mr. Taunton challenged Mr. Bennet, or any other individual in the town, to take up the subject in a public discussion, but no one accepted it, and the meeting separated, after listening patiently, and with deep interest to the lecture and debate for three hours. These lectures have greatly advanced the cause in this town. The Branch is working out for a larger meeting place. Ten new members have been added, and Mr. Taunton has promised to favour them with a monthly visit.

BRADFORD, August 18th.—We still continue to maintain our ground in this place, amid all the agitation with which we have been surrounded. We have substituted a *Conversazione* in place of the afternoon Lecture, interspersed with concert music, which we think will shortly become very attractive, as well as instructive. Our subject this afternoon was Mr. Owen's address at Manchester, which passed off very well. Mr. Douthwaite lectured in the evening to a very attentive audience on "*Ultior measures*;" in which he contrasted the superiority of our proposed arrangements over the different remedies which have been propounded by the various parties in existence, for ameliorating the condition of the masses, and showed that nothing short of an entire change in our social arrangements would permanently benefit mankind.

HUDDERSFIELD.—On Sunday afternoon, the 18th inst. Mr. Hanson continued his Lectures on the Formation of Character, illustrated by the "Diagram," with his usual clearness and force of reasoning. In the evening Mr. Edwin Lunn lectured to a very attentive audience, in which he brought forward a number of passages from the Scriptures, in support of the fundamental principles of Socialism. Mr. Josiah Rhodes lectured at Honley in the afternoon and evening, to large and very attentive audiences; in which he showed the superiority of co-operation and community of property over competition and private property. Our new

Institution and Hall of Science will, ere long, be completed; we intend to open it for public Lectures about the middle of September; we are making preparations for having a Bazaar, and we earnestly call upon all our friends in their different localities, to give us a helping hand in the true spirit of co-operation, by making and procuring different articles for the object we have in view. Mr. John Dickinson, Tailor, Commercial-street, Huddersfield, is appointed to receive what our friends may have to dispose of, which will be very thankfully received.

EDWARD LUNN, Sec.

LIVERPOOL.—Our branch, for some time past, has assumed a new appearance; kind feeling and good-will is the bond that binds us together; our room is getting too small, and the cry is when will the "*new*" Hall be finished; it would delight you to see our Sunday evening meetings. The gallery has been fitted up by our excellent friend Mr. Finch for the accommodation of the ladies, and they have numerously availed themselves of the advantage. Our singers meet twice a week to practice, and their performances on Sundays prove that they have not laboured in vain. One reason of this success in our recent agitation is, probably, owing to the exceedingly unkind manner we have been treated by Mr. Brindley; persons from the more wealthy classes have begun to attend, and I doubt not we shall very soon be able to take that position which our glorious cause demands. The exertions of our superintendent class leader, Mr. Edwards, aided by the class leaders, has concentrated our powers, and great good must be the result. The district board have had new life infused in them since the "school master came from abroad." We are going to have a district meeting for the purpose of arranging plans by which Preston, Wigan, Warrington, and Chester will be supplied every Sunday with lecturers. Mr. Westwick lectured at Chester on Sunday last. I went on the Monday, accompanied by Messrs. Roberts, Hartley, Melson, and Chesters. I delivered a lecture that night. Next morning there was a procession of the Temperance Society. We distributed a few tracts; Chancellor Rakes got one, and the Revs. Stowell and Taylor came in for their share; Mr. Stowell said (turning round to me) "you know that you are sowing seeds that will not stand the hour of death," and instantly tore his to pieces and scattered it to the four winds of Heaven. Taylor followed his example, with this addition, that he put it upon the earth, stamping upon it with all his might as if he would send it to the very centre. Alas! thought I, poor man! that feeling destroyed the best men in by-gone ages! it has caused the rack, the thumb-screw, fire, and sword to put an end to those who advocated unpopular truths. But the day of its greatness is gone, and in order to help it wholly out of existence, five of our Liverpool friends distributed many thousand tracts. The following day it would have astonished you to have seen the effect they produced, whilst we were pouring them into the shops, offices, schools, churches, &c.; the timid took alarm and run from shop to shop; one gentleman came to me full of "FROTH and FURY," exclaiming "you ought to be scouted from the city;" another cried "you should stop at home and keep your 'DAMNABLE DOCTRINES' away from the people of this city;" a third cried "what must be done, evil hath o'ertaken the city." I said "be kind and mild tempered, my good Friends;" one exclaimed "I am no friend of yours." I told him I was his

friend and his children's friend, but he did not believe me, and so he walked away. We went on sowing the good seed, and though some will fall among the thorns, and others by the way side, yet some will fall on good ground, and bring forth some fifty, some sixty, and some an hundred fold. The weak, however, thought that the seed might be spoiled by the frost of persecution, and accordingly they sent a summons to the lady for letting our friends the room; two men got their discharge, but they are in good spirits. And now, Mr. Editor, I must close, but before I do so, allow me to say that I think we are on the eve of a great contest. I mentioned it to our Social Father; he said "yes it will be a short, severe, but bloodless contest," and then

"The voice of man shall wisdom learn,
And error cease to reign,
The charms of innocence return,
And all be new again."

Then brother missionaries, class leaders, and members fly to your libraries. Let us get our minds filled with truth that we may go forth "conquering and to conquer;" and when we are numbered with the dead, and the green grass waves over us, millions of unborn generations shall shout and be glad that the great error has been destroyed that made man the enemy of his fellow-man, and drenched the earth with blood.

J. RIGBY.

SHEFFIELD.—Our worthy Vicar has been delivering a sermon to the Chartists, who seem to have become suddenly enamoured of churchgoing; but as the sermon did not seem to meet with general approbation, we have invited them to attend at the Hall next Sunday morning and afternoon, and we will preach them a sermon. On the Sunday afternoon, before Mr. Owen lectured, our friends went in procession to the image of Crooks, where a hymn was sung, and I delivered a short address in the open air. On Tuesday and Wednesday evenings, 13th and 14th inst., I delivered two lectures in the large room of the Black Swan, Mansfield. Our audiences were not numerous, owing to the great excitement in the town, caused by the apprehension of a number of the Chartists, and their trials taking place. We were under some apprehension at first of not being permitted to lecture, as all the public-houses were ordered to be cleared out at ten; but our friend, Mr. Paulson, went to the Magistrates and represented to them the lawful and peaceable character of our proceedings, and we suffered no inconvenience, except being deprived of the company of many who otherwise would have come to hear us. Our friends here are very enthusiastic and persevering; and though small in number, are, nevertheless, active and efficient champions of the good cause—many of them coming all the way from Sutton both evenings, a distance of some miles. I have good hopes of Mansfield, and Sutton too. Our friend Ironside, myself, and Mr. Bower, of Bradford, went over to Whalley Hall, when Mr. Owen was there, and I only wish that all our friends could go likewise. My only fear for some time had been with respect to the quantity of agricultural skill among the social body. I never expected to meet with a person who was a good farmer, a good Socialist, and a man of general knowledge and strong mind, at the same time. Judge of my surprise then, and my joy too, when I found a whole family, as well fitted for our purpose, both bodily and mentally, as if they had been made on purpose for us. This, and the account I heard from Crowle, and

other places, has completely driven all ugly visions about "hired labourers" and "land managers" from my mind. It was pleasing to see the difference between the results of the good farming of our friends, and the old, slovenly, unimproved methods of their neighbours.

I am, Sir, yours truly, F. HOLLOCK.

WORCESTER, August 23, 1839.—As we have not communicated with you for some time past respecting our progress, you and our fellow-socialists throughout the country, will perhaps think that we are become rather dormant in the good cause of truth. But such I can assure you is not the case. For in addition to our usual contributions to the Central Board, and regular Missionary Fund, we have undertaken an engagement for three months with Mr. Rowbotham. We have now lectures and discussions on Sunday and Wednesday evenings, the latter of which are crowded to excess, and have created considerable excitement. We have had two festivals, in which Mr. R. introduced, the nitrous oxide or laughing gas, which was a source of much amusement to the friends. Mr. R. had an interview with Mr. Brindley, in which he invited him to a public discussion of our principles, upon fair and equal terms, but he refused, urging as his reason that he understood from good authority that the Socialists of Worcester were almost extinct, and he would not revive them by holding a discussion. Mr. Rowbotham, however, informed him that the best proof of their not being extinct, was that they were continually adding to their number new members, and had actually engaged a person for the purpose of advocating and defending the cause in Worcester, and that that objection was, therefore, void. He then said that his chief objection was that he was engaged for the next twelve months, and could not make any new engagement; and as he had then been out lecturing, &c. for some time, he intended to adopt other means, and he would then state as a friend to the Socialists, and as a timely warning, which he hoped they would attend to, that there were such arrangements being made, and such means about being adopted to crush them, that he would venture to pledge his life, his honour, and all; that in one year from that time (10th of August), not a single Social institution, or missionary, or an avowed Socialist, would be found. He was so certain of the efficiency of the means that were about being applied, that if we were not (the whole body of Socialists throughout the kingdom) entirely put down in that time, he would submit himself to be taken as a fool or a madman. Nothing definite could be obtained from him, other than that these means were not lecturing and preaching against us or discussion; of course we were all considering what these means could be, when, in a few days after, a petition to the Queen, to put us down, appeared in the *Worcester Journal*, and which we have every reason to believe was the work of this friend of Socialism, Brindley. I had almost forgotten to state that we have commenced a Social day school in our institution, which is under the teaching of Mr. R. It at present goes on well, with every prospect of success.

J. ALLEN.

[We are pleased to hear of the progress of our Worcester friends, but in the absence of definite information from the Board, submit to them, that the engagement of Mr. Rowbotham, without the sanction of the Executive, is an infraction of the constitution of the Association, which they would do well to take immediate steps for remedying. We refer them to the rules respecting missionaries and lecturers.—Ed.]

YOUNG THOUGHTS AND OLD EXPERIENCE.

For the New Moral World.

"I'll be a soldier, father, when I'm grown a man,
And wear a sword, and belt, and helmet on my head ;
I should not like to be a slavish artisan
And toil twelve hours a day, to gain my daily bread.
No ! mine shall be the pomp and circumstance of war ;
The golden lace, the plumes, the coat of dazzling red ;
The consciousness within my breast, that all is for
My king and country's weal !—how happy I should be !"
" Ah boy ! my dearest boy ! a soldier I abhor.
When I was at thy youthful age, I thought with thee.
I was a soldier once, and proudly marched away,
And left my native land, and sailed far o'er the sea :
And dwelt in various climes, and fought in many a fray ;
And last, in bloody Waterloo. Now older grown,
I look back on the past, and chiefly on that day
When all the pride and power of France was overthrown,
With feelings of remorse and guilt. I've often thought
At midnight's solemn hour, when I've been left alone,
Why I have wasted all my youthful days ; why fought
So often against men, whom I had never seen ;
Why I had set my Christian precepts all at naught ;
Why I so often had disturbed the calm, serene,
And lovely face of nature ; why so oft with blood
Had dyed the turf beneath my feet ? Why has this been ?
What right had I to mix up with the o'erwhelming flood
Of baleful human passions ; why to take away
The life which God had given ? Once, I calmly stood
And took my fatal aim ; then, purposely to slay
A youthful soldier foe. I fired ; at once he fell.
I saw him, when the fight was o'er—a heap of clay ;
And I the cause ! I had but taken aim too well !
A fair-haired, lovely boy he was : and from his breast
Stained with his yet warm blood, as though it came to tell
His ruthless murderer, his dying last bequest,
Dropped forth a letter to his widowed mother ;
And on the envelope was written a request—
That whosoever might find it, to his brother,
A Captain Kaupach, would deliver it. Too soon
His last petition was denied. This other,
And sole remaining son, the next succeeding noon
Was wounded unto death by me. Would that my hand
Had been with palsy stricken ! God ! I heard him moan
In dreadful agony of mind and body ; and
I heard him faintly murmur "meine mutter !" Oh !
Not for the highest rank, and riches of our land
Would I again that rending torture undergo,
When sober, calm, reflection came upon my mind ;
A self-convicted murderer ! I'd carried woe
And desolation to his home, where every kind
And gentle human feeling was at work ; I'd made
His widowed mother, sonless ; and the hearts, entwined
By love's sweet peaceful chain, by my infernal aid
Were rent asunder ; sisters, brotherless ; a bride
Without a husband ; there no longer children played
Upon their father's knees, his own, his greatest pride !
And this o'erwhelming ruin caused by me ! and why ?
I knew this German not ; his interests were wide
Apart from mine : he'd never injured me : no cry,
No inward cry of vengeance for offences past
Had nerved my arm so well. He was no enemy.
My son, and this is glory ! Oh that men would cast
Aside their blind adherence to old ways, and think
Themselves. We fought for kingly pride unto the last.
What mattered whether Bonaparte or Bourbon drink
From out the regal cup ? What was't to me ? My son
We know not when we die ; we stand upon the brink
Of death, unknowing that our mortal thread is spun.
We have no right to injure others. Oh ! how well
And happily our lives would pass, if every one
Would cease to aggrandize himself, and ever dwell
In peace and love. God made this earth a paradise ;
Man's fierce and baleful passions, made this earth, a hell.

C. S. EVANS.

[The author of the preceding spirited and powerful lines has kindly offered his further contributions, either original or translations, which we gratefully accept. He is a contributor to some of the first magazines and periodicals of the day and his valuable assistance will en-

hance the value of our journal. We take the opportunity of recommending to our readers an excellent pamphlet by the same writer, entitled "Socialism Examined, with remarks on Mr. Brindley's Lectures in Coventry," which will well repay the reader for his time and money ; indeed we question if a more acceptable service could be done to the cause than an extensive circulation of it as a tract among those who need information respecting Socialism. It may be had of our Publisher, and of the usual Social Bookellers.—*Ed.*]

THE GUERNSEY SYSTEM OF LAND-TENURE.

[In Number 27 we presented our readers with an abstract of an article in "Tait's Magazine," respecting the mode and effects of holding land in Guernsey. We then shewed that every approximation, however slight, to correct principles, was certain to be followed by beneficial results. The following letter, which we copy from "Tait," for July, will add additional strength to the example then given, and the reasonings founded upon it. Co-operation is the basis of all good. Competition, and consequent division must ever impair the happiness and well being of man. The information respecting the mode of farming used in Guernsey is valuable, when taken in connection with its fruitful results. The Scottish farmers in many parts of that country have a custom of ploughing similar to that mentioned below, and it is strange when the benefits to be derived from a union of means and exertions to a limited extent, are so obvious, that we should have to encounter so many objections to its universal adoption in the business of life, by which its benefits would be so much increased.—*Ed.*]

TO THE EDITOR OF TAIT'S MAGAZINE.

SIR,—Your Guernsey correspondent has not been sufficiently explicit with respect to the mode of letting, or rather disposing of land in that island. It is always done for a certain annual payment, consisting of quarters of wheat, (the Guernsey quarter being much less than the English ;) and it is generally optional with the purchaser to pay it either in wheat or in money, at the rate (on an average of years) of £1, English, per quarter ; or to redeem a certain number of these quarters, as may be agreed on between the parties, for the sum of £20 each. Except in this payment in kind, the system differs little from the English mode of disposing of property, and allowing a part of the purchase-money to remain on mortgage, at the rate of five per cent. per annum ; with the manifest advantage, however, in favour of Guernsey, that all sales are inscribed in a public register, and are open for inspection for a trifling fee, consequently no frauds can take place. The Guernsey farmer is thus an absolute landholder ; and, from the number of small farms, the fields being proportionately contracted, the hedges or fences are extensive ; but this latter circumstance is not injurious, as they are merely furze (gorse) banks, the produce of which pays them handsomely.

The following is the general mode of farming :—The sea-weed (called *vareeg*) thrown up and growing on the coast is a valuable manure ; but is not allowed to be gathered, except at stated periods, which are regulated by an "ordonnance" of the royal court of the island. The first gathering is about Shrove Tuesday, which the farmers usually lay on the barley field in its natural state, in the proportion of six or eight cart-loads per vergee, (two-and-half of which rather exceed an Eng-

lish acre,) and shortly after plough it in. The second is about midsummer; and this is generally dried and used as fuel in the winter by the country people, the ashes of which is a valuable manure. Their mode of ploughing, though not Mr. Owen's system, is one of co-operation. When they intend to plough, they give notice to their neighbours, who make it a practice to assist. They have a small plough which precedes a large one; the former going two or three inches deep, and the latter, drawn by ten or twelve horses or oxen, penetrating nearly a foot deeper; thus making the whole depth about fourteen inches—equal to spade husbandry. After the business of the day is over, those who have contributed their aid repair to the owner's house, where they are regaled with a sumptuous supper. This is a very general practice, and the farmer, therefore, need never have more than two or three horses, or one ox and two horses, for all other purposes.

Parsnips are cultivated in large quantities. They are twice hand-weeded, and the last time thinned out to the distance of five inches. This, however, might, with care, be performed equally well with the hoe, and save much labour. A horse-load per perch (of twenty-one square feet) is reckoned an average crop. The succession of crops is clover, wheat, parsnips, lucern, or wheat, parsnips, wheat, barley. Parsnips require rather a wet summer. Neither cows nor horses are allowed to range over the fields; but they are staked to the ground, with a play of rope of about eight feet, allowing them a circle of grass of sixteen feet diameter, which they are obliged to clear completely before they are changed; and the cows are generally milked three times per day. The milk is always so rich, that it is immediately made into butter, without the preliminary operation (in England) of taking off the cream for that purpose.

From a residence of fourteen years in the island, I can confirm your correspondent's report of the integrity, independence, and absence of poverty among the natives generally; and, during the whole of that period, even in the town, bars and bolts were quite unnecessary, except to exclude the English soldiers; but then, it must be remarked, that these small farms cannot possibly support all that are born on them, and, therefore, a constant stream of emigration is always in operation.

[This does not alter the fact that the island is populated at the rate of 1,000 persons per square mile, who are all well supported by the productions of the soil.—Ed.]

POLITICAL WOMEN.

MEDON.—How I hate political women!

ALDA.—Why do you hate them?

MEDON.—Because they are mischievous.

ALDA.—But, why are they mischievous?

MEDON.—Why? Why are they mischievous? Nay, ask them; or ask the Father of all mischief, who has not a more efficient instrument, to further his designs in the world, than a woman run mad with politics. The number of political intriguing women of this time, whose boudoirs and drawing-rooms are the foyers of party spirit, is another trait of resemblance between

the state of society now, and that which existed at Paris before the revolution.

ALDA.—And do you think, like some interesting young lady, in Miss Edgeworth's tales, that "women have nothing to do with politics?" Do you mean to say, that women are not capable of comprehending the principles of legislation, or of feeling an interest in the government and welfare of their country, or of perceiving or sympathising in the progress of great events?—That they cannot feel patriotism? Believe me, when we do feel, our patriotism, like our courage and our love, has a purer source than with you; for a man's patriotism has always some tinge of egotism; while a woman's patriotism is generally a sentiment, and of the noblest kind.

MEDON.—I agree in all this; and all this does not mitigate my horror of political women in general; who are, I repeat it, both mischievous and absurd. If you could but hear the reasoning in these feminine coteries!—But you never talk politics.

ALDA.—Indeed I do, when I can get any one to listen to me; but I prefer listening. As for the evil you complain of, impute it to that imperfect education, which at once cultivates and enslaves the intellect, and loads the memory, while it fetters the judgment. Women, however well read in history, are never taught to generalize in politics; never to argue on any broad principle; never to reason from a consideration of past events, their causes and consequences. Hence, they are always political through their affections, their prejudices, their personal *liaisons*, their hopes, their fears.

MEDON.—If it were no worse, I could stand it; for that, at least, is feminine.

ALDA.—But meet mischievous. For hence it is that we make such blind partisans, such violent party-woman, and such wretched politicians. I never heard a woman talk politics, as it is termed, that I could not discern at once the motive, the affection, the secret bias, which swayed her opinions and inspired her arguments. If it appeared to the Grecian Sage so "difficult for a man not to love himself, nor the things that belong to him, but justice only"—how much more for woman.

MEDON.—Then you think that a better education, based on truer moral principles would render women more reasonable politicians, or at least give them some right to meddle with politics?

ALDA.—It would cease in that case to be *meddling*, as you term it, for it would be legitimized. It is easy to sneer at political and mathematical Ladies and quote Lord Byron; but O leave those angry common-places to others:—they do not come well from you. Do not force me to remind you that women, even in the present day, have achieved enough to silence them for ever, and how often must that truism be repeated, that it is not a woman's attainment which make her amiable or unamiable, estimable, or the contrary, but her qualities. A time is coming, perhaps, when the education of women will be considered with a view to their future destination as the mothers and nurses of Legislators and Statesmen; and the cultivation of their powers of reflection and moral feelings supersede the exciting drudgery by which they are now crammed with knowledge and accomplishments."—*Mrs. Jameson. Characteristics of woman, moral, poetical and historical.*

"PROGRESS."

MANCHESTER DISTRICT, AUGUST 26.—Mr. Buchanan gave us a lecture in the morning in the Institution, to a very crowded audience, who received him with great pleasure, and were glad to see him greatly restored to health. The lecture was introductory to a course on the originality of the system taught by Mr. Owen. In the afternoon, at the Hall, Mr. James Buxton lectured on the errors of the present religious doctrines. In the evening, Mr. Buchanan lectured on the errors of the present system of Political Economy. It was a lucid discourse. The Hall was crowded. After the lecture, Mr. Buchanan named a child. There were six candidates added, and several new shares taken up of the Hall of Science.

HYDE.—Yesterday the Rev. M. Me. Poland lectured twice at our Institution in Hyde, to numerous audiences, and was well received. He lectures at our Institution on Sunday morning next; and at Oldham in the afternoon and evening. OLDHAM.—Dr. Trigg lectured yesterday at Oldham, and in the evening presided at a meeting held for the purpose of petitioning the Houses of Parliament for the relief of Mr. Connard; the petition was adopted. STALEY-BRIDGE.—On Sunday week, the Foresters' Hall was opened by Mr. Joseph Smith and Mr. R. Buchanan; they met with success, and good opposition. Mr. Spier lectured there yesterday. There is every prospect of the place succeeding. We have some superior members there who are determined to go forward.

J. LOWE.

GILDERBURN, AUGUST 19th, 1839.—Thursday, the 18th inst. being our feast here, Mr. Fleming favoured us with his second lecture, which was a powerful exposition of the erroneous principle upon which all the laws and institutions of civil society have hitherto been based, and the result was an addition of four candidates to our number. On the 17th, we had a festival for the Sunday scholars, their parents, and teachers, when the children and adults partook of tea together in our institution. As soon as tea was over, a Social hymn was sung, and the evening was spent in dancing, singing, and recitation. The views of Robert Owen, in promoting Social festivities and recreations for the young, are fully justified by their effects. It plainly appears that he is taking humanity gently by the hand, and leading it into the paths where nature has placed its true happiness—those paths, from which it has been the policy of religious bigotry, in all ages, to deter mankind. Seeing the harmony that reigned throughout the evening, the adaptation of the amusements to the ages and spirits of those engaged, and the end gained, which was the happiness of all; I could not refrain from making the above remarks in gratitude to the greatest philanthropist, I believe, that ever appeared in our world.

J. B.

P. S. We are sorry to inform our friends that we are under notice to quit the place which we hold for our institution as it is so well adapted to our purpose. One of our landlords being a preacher of the doctrine of him who told us to "love our enemies and our neighbours as our self," is determined to practice what he preaches, by depriving us of our room because we do not believe as he does.

BLACKBURN, AUGUST 24, 1839.—We have just had a demonstration in favour of Rational Religion, from which we anticipate splendid results to the cause. Having received an intimation that Mr. Rigby was giving a course of lectures at Preston, we sent a deputation to invite him here, which invitation he accepted. We immediately placarded the town, advertising a lecture in our institution; but in consequence of the strong feeling which showed itself, we engaged the Theatre, and re-placarded the town. A copy of the placard was forwarded to Dr. Whitaker, Vicar of Blackburn, respectfully inviting him to attend and defend certain statements made by him against a community of property, in a sermon recently delivered to the Chartists, but instead of attending, the following article, declaiming the invitation, which we presume the Rev. Doctor either wrote or dictated, appeared in the *Blackburn Standard* of the day on which the lecture took place in the evening:—"SOCIALISM.—A person, named Rigby, has announced his intention, by placards, of delivering a lecture this night, in the rooms of the Socialists, on some portion of the insane and disgusting doctrines of Owenism. The justice and expediency of a community of goods is set forth as the peculiar subject of the lecturer's efforts, and on this head we perceive he invites our worthy Vicar to a discussion; an empty place of bravado, we opine, for Mr. Rigby feels pretty well assured that the Rev. Doctor will not trouble himself to crush a fly on the wheel. The wickedness and obscenity of Social principles are so glaring, that it would be a foul insult on the inhabitants of Blackburn, to imagine for a moment that Mr. Rigby's exhibition will be attended, but those whom curiosity may attract."—*Blackburn Standard*, August 21st. Mr. Rigby ably dissected this reply, and his delineation of the evils of the system the Vicar advocates, caused tears to flow down the cheeks of his numerous audience. His description of the comparative happiness enjoyed by the Shakers and Rappites, was truly exciting, and produced such bursts of enthusiasm from the meeting, as we were wholly unable to repress. A few questions were asked at the

conclusion, and replied to; after which the meeting broke up with pleasure beaming from the countenances of all.

JOHN RAWSON.

NEWCASTLE-UPON-TYNE, AUGUST 25th, 1839.—Our beloved founder visited us on Monday last. Having taken our friends somewhat by surprise, it was impossible to make arrangements for an address from him that evening. On Tuesday evening he delivered an excellent address to a crowded audience in the Academy of Arts, which is now engaged as a Social Institution by the Branch here. Mr. O. gave a lucid exposition of the sciences on which the rational system is founded. I never remember hearing him on any occasion express himself with more animation and vigour. Not one word was lost. After replying to some questions, he took his leave of the audience, informing them that it was his intention to leave early on the following morning for Edinburgh, and promising to see them again shortly, probably within a fortnight, on his return, when a full course of lectures, illustrative of his system, would be given to the people of Newcastle. This evening, our Missionary, Mr. Campbell, will deliver a lecture on the "speediest mode of obtaining our political rights." Newcastle is at present in the same position as most other large towns in this country, "the envy of surrounding nations," that is to say, in addition to Infantry, Cavalry, Artillery, and even Marines, we have upwards of 100 armed police, and 2000 special constables to keep the people quiet. Verily it requires all the power of persuasion that the persons can employ to convince us of the beauty of this scrambling, confused, and catch-who-can system.

C. BARKER.

UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

QUARTERLY REPORTS AND MISSIONARY ARRANGEMENTS.

The following Branches having neglected to send their quarterly reports, the Central Board beg to call their attention to the notice in No. 45, of the *New Moral World*, relative to the Quarterly Reports and Missionary arrangements:—Salford, Glasgow, Blackburn, Worcester, Leigh, Macclesfield, Oldham, Mottram, Farnham, Falsworth, Ashton, Chorlton, Doncaster, Middleton, Cheltenham, Sunderland, Radcliffe Bridge, Dundee, Stourbridge.

By order of the Board,

RICHARD BEWLEY, General Secretary.
Birmingham 30, Bennett's Hill, Aug. 26.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

SHEFFIELD.—Mr. George Morton is informed that the cards, &c. were sent off on the 25th of July, in a parcel.

ASSOCIATION.—The following Reports have been received: Birmingham, Rochdale, Kensington, Preston, Norwich, Sheffield, Stockport.

COMMUNITY SOCIETY.—The following Reports have been received: Halifax, across quarters; and Stockport.

REMITTANCES.—The following have been received: £4 to 6d. from Birmingham; £2 from Rochdale; £1 11s. 1½d. from Kensington; £4 from Preston; £4 8s. from Norwich; £3 16s. 6d. from Sheffield; £1 3s. from Stockport.

NEW MORAL WORLD.

BOOK TRADE.—Messrs. Clowes, of London; Heywood, of Manchester; and Hobbs, of Leeds, have been appointed by the Board sole Agents for the sale of their Publications, in those places respectively.

ACCOUNTS.—The General Statements of the Accounts of the Association and Community Society have been made up and audited, and will be forwarded to the Branches, as soon as the completion of the Returns of Quarterly Reports, shall enable the Board to draw up a statement of the funds which may be calculated upon for Missionary expenses, it being intended to include the whole in one statement.

VERAX.—We shall lay this communication before Mr. Owen, upon whom we expect shortly in Leeds, and shall then be prepared to state the truth upon the subject; at present we can say nothing upon it, save that the charge seems to carry a lie on its face.

MR. BAILLY'S 3d Essay in our next.

WE MUST see more of the written Controversy between Messrs. Bailey and Shirley before we can venture on its insertion.

THE LETTER from Branch 16 is in type, but postponed till the next, from want of space.

Leeds: Printed and Published for the "Universal Community Society of Rational Religionists," by JOSHUA HOBBS, at his Printing and Publishing Office, 5, Market-Street.

THE NEW MORAL WORLD:

OR GAZETTE OF THE
UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 56, and 4 and 5 Will. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSUA HOBSON, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 46. *New Series.*

SATURDAY, SEPTEMBER 7, 1839.

PRICE 2d

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THE BATTLE OF LIVERPOOL.

LIVERPOOL seems destined to be an arena for the display of bigotry and sectarianism, in their most revolting aspects. For several years past its newspapers have been filled with a controversy, between the advocates of the liberal education given by the Corporation, and the crumming system of the priests, which has been characterized, on the part of the latter, by that total disregard of truth, and revolting vindictiveness, which peculiarly marks religious contests.

If these parties were stimulated to such a pitch, by a small improvement upon a portion of the system by which they at present thrive, it may be imagined what is the result now, when their attention has been withdrawn from it, and fixed upon a system which threatens total destruction to all the influences which perpetuate superstition, ignorance, and strife—the trinity of causes necessary to the existence of lawyers, priests, and soldiers.

Under the guidance of Mr. Brindley, the Liverpool parsons and their deluded dupes have out-heroded Herod, by the frantic intemperance of their conduct. They seem to have been possessed by a species of demoniacal madness, peculiar to such imbeciles; and, happy is it for the Socialists, that the age is so far advanced in the philosophy of toleration and the rights of conscience, as to prevent recourse to the olden method of extirpating obnoxious opinions, by the murder of those who hold them. Had this not been the case, it is evident, from the spirit displayed by these unhappy maniacs, that they would now gladly embrace their hands in our blood; were their power equal to their desire, neither our property nor our lives would be long safe. The events shall, however, speak for themselves.

It will be recollected, that a few weeks since we reported Mr. Brindley's first visit to Liverpool, for the purpose of running the same career of mendacity and calumny, which he had done elsewhere; we have now to record a second visit and its results. A circular and advertisement was copiously distributed, inviting the attendance of the ladies to address the Queen upon the subject of Mr. Owen's presentation at court. The circular is as follows. We understand it has been extensively circulated, together with an account of the state of Socialism at the present moment:—

"TO THE CHRISTIAN PUBLIC.

Infidelity, under the new name of Socialism, has for some time been spreading its baneful influence; but, encouraged by the disturbed condition of the times, it has now become bolder in its avowals, and attempts to disgrace this Christian country, and call down God's

vengeance upon it, by erecting temples for the encouragement of the grossest system of sensualism, and for the direct purpose of blaspheming God's name. This system denounces marriage and parental affection, declares revelation to be a lie, and asserts man's non-accountability to any laws, human or divine. A BUILDING FOR THE PURPOSES OF SOCIALISM IS NOW IN COURSE OF ERECTION IN LIVERPOOL, under the directorship of Mr. John Finch, who boasts that a Sunday School has also been established, in which Children are trained in these revolting principles. To thwart the projects of such men, Mr. BRINDLEY visited Liverpool, and exposed to the working classes the folly and wickedness of Socialism: he has since been requested to interest the higher classes in this matter by laying before them a statement of the principles and working means of the Socialist body, as is explained in the accompanying syllabus. The support of all well-wishers to the present and eternal happiness of mankind is earnestly requested."

It is unnecessary for us to expose or comment upon the falsehood of the preceding document. In our last week's reply to the Rev. R. W. Dibdin, our readers will find the same ground travelled over.

Mr. Finch wrote an excellent letter, which was published in the *Albion*, in which he addressed the ladies of Liverpool, and gave an outline of Mr. Owen's life and character. Several hundreds of these were struck off and plentifully circulated, and also distributed at the door of the meeting. The *Liverpool Standard* contains a lengthy account of the proceedings at the gathering, and it is evident that they must have been more than usually ferocious. We can only find room for a passage respecting its commencement, which is the most beautiful specimen of Reverend Christian charity and good behaviour we have seen recorded for some time:—

"The Rev. FIELDING OULD was unanimously called to the chair, and stated that the object of the meeting was, first, to hear an address to be delivered by Mr. Brindley in opposition to the system misnamed 'Socialism,' and in exposition of its fallacies and pernicious effects, with a view (on the conviction of those present of the truth of the statements advanced, of which he entertained no doubt) to procure the signatures of the ladies of Liverpool to an address to the Queen, on the late insulting presentation to her Majesty of Robert Owen, the father of Socialism—a system founded on atheism and immorality, and which in practice fostered and induced all species of licentiousness. He had seen a publication denying this; but, to satisfy himself, he had searched 'the Social Bible,' and found therein his worst impressions fully verified. [The rev. gentleman here read extracts, laying down the principles—that it was ridiculous to worship any thing heavenly; that the correct practice of life was for man to abide by 'truth' towards each other; and that the only means of human happiness was a 'community,' in which the irrational sounds of 'husband and wife,' and similar distinctions, would never more be heard.] (Shame.) [Here Mr. FINCH, the Socialist, who had found his way into the room, and had seated himself near the chair, exclaimed, 'That book is not authorised by Mr. Owen.' 'He has protested against it,' &c.] This gratuitous and, as it was known, unfounded disavowal, was received with hisses and laughter.—Mr. SQUANCE said, that the meeting was one called for a peculiar

object, which admitted of no discussion, and consequently of no interruption. Mr. Finch, though frequently requested to leave the room, and as often pacified by those near him, continued to winnow under the lash lustily wielded against Socialism and its promulgators, and continued to interrupt the speakers, by ejaculations contradictory of the statements made, or applause of the principles of Socialism, at which the meeting expressed its abhorrence. He was tolerated with great patience, and his denials briefly but triumphantly refuted by Mr. Brindley, until towards the close of the meeting, when he foolishly rose to propose an amendment to the address. The force of patience could no further go, and he was ejected."

Now this is very characteristic of priestcraft, the Rev.—we cannot call him gentleman—the Reverend defamer, first tells lies, and then to prove that the lie is true, he "searches"—what? a book disavowed by Mr. Owen and the Socialists, published without authority, and totally repudiated. When one of the parties thus calumniated and misrepresented dares to lift his voice, and deny the authenticity and validity of the authority which has been quoted to support the original lie, he is coolly told that the meeting has been called for a particular purpose which could not be interrupted. Mr. Squance seems to understand that lies will not stand examination, and very prudently abjures it. "Oh certainly not," says Mr. Squance, "we have met for the purpose of calumniating you and lying respecting your principles, and it would not do to be 'interrupted,' that would spoil the game." The conclusion is an admirable commentary on the notion of liberty which these persons have. An amendment is "foolishly" moved to an address full of falsehoods, and then the "force of patience can no further go," and these meek loving charitable Christians kick, cuff, abuse, and forcibly eject the individual who was "foolish" enough to suppose that they cared either for law, justice, decorum, or truth. O Christ! are these thy disciples?

Were we to comment upon all the noticeable points of this memorable meeting, we should far exceed our limits; we must, therefore, proceed with the narrative.

After the Rev. Chairman had finished his harangue, Mr. Brindley rose and attempted to reply to Mr. Finch's letter, and afterwards proceeded to deliver an address, which far exceeds any of his previous attempts in the art of lying; in fact, until we read it, we could not have conceived it possible that any person, with a claim to be respectable, could have indulged in such ferocity, foul mouthed abuse, and knowing falsehoods.

Having silenced all opposition by the expeditious and efficacious method of forcibly ejecting those who would have opposed him: Mr. Brindley's infuriated dupes were wonderfully unanimous in their adoption of the "address;" how could it be otherwise? Of the value of the "address," passed under such circumstances, we need say nothing; and we have no doubt all the thinking part of the population will rightly estimate it. We, therefore, leave it to its fate. Mr. Finch has given a full exposé of the affair in the following letter, which we copy from the *Albion*:

"MR. BRINDLEY'S SECOND VISIT, FOR THE PURPOSE OF CALUMNIATING THE SOCIALISTS, UNDER THE PATRONAGE OF THE NO-POPERY ASSOCIATION OF LIVERPOOL.

"Balak was King of Moab, and Moab was sore afraid of the people, because they were many, and Moab said to the elders of Midian, Now shall this people lick up all that are round about us as the ox licketh up the grass of the field. Balak sent messengers, therefore, to Balaam, the son of Beor, to Pethor, saying, Come, now, curse me this people, for they are too many for me, for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed: and they took the rewards of divination in their hand, and Balaam saddled his ass and went with the Princes of Moab. And Balaam came and he said, Who can count the dust of Jacob, or number the fourth part of Israel? How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! And Balak said unto Balaam, What hast thou done unto me? I took

thee to curse mine enemies, and lo, thou hast altogether blessed them these four times!"—*Numbers*, chap. 23 and 24.

To the Editor of the *Albion*.

DEAR SIR,—You are aware that a lecture was advertised, in the *Standard*, to be delivered by Mr. Brindley, in the Music-hall, on Tuesday evening, the 20th instant, against the 'Errors of the system misnamed Socialism,' and placards were posted on the walls inviting the public, and particularly the ladies, to attend, as an address to the Queen was to be proposed for their adoption, 'expressive of their indignation towards her Majesty's Ministers, for the insult practised upon her Majesty in the presentation at court of Mr. Robert Owen.' Desirous of hearing what this gentleman had to say, I went to the *Standard* office for tickets, and was told that they had none, and that they were to be printed or provided at the office of the Protestant Association. I applied and purchased two tickets from Mr. Crisp, thus identifying that association with Brindley; and the Rev. Fielding Ould taking the chair at the meeting is a further confirmation of it. I would say respecting this association, as I said respecting Mr. Brindley's address to the Queen, that no ladies or gentlemen, who have any regard for their characters, either as genuine Christians or peaceable subjects, will have anything to do with this most un-Christian, most infidel, and most blasphemous association. A genuine Christian is one who loves his neighbour as himself,—who strives to make himself the greatest, 'by becoming least of all and servant of all.' A Christian is to be known only by his obedience to and his love to Christ. 'He that keepeth my commandments the same loveth me.' 'A new commandment I give unto you, that ye love one another, and by this shall all men know that ye are my disciples.' If this be Christianity, and who dares to say it is not? then are the no-Popery associations of England some of the most anti-Christian societies that were ever formed. Infidelity is a word opposed to fidelity: fidelity means honesty, sincerity; infidelity, on the contrary, means dishonesty, insincerity. The Protestant Association pretends to be a Christian society; but, from its commencement to the present time, its sole employment has been the propagation of lies and slander respecting the Catholics, the Dissenters, and the Unitarians, and now it has made a dead set at the poor Socialists, and intends to destroy them by the same unholy means. This society, professing to be a Christian society, thus acts in direct opposition to what Christ commands: it is, therefore, unfaithful, insincere; therefore an infidel society. Blasphemy is speaking evil of God, traducing God's character. This society prays to God and calls upon him to assist them in their unholy and uncharitable proceedings. To suppose that God will do so is the height of blasphemy: it is, therefore, in the highest degree a blasphemous society. But we must now come to the sayings and doings of their great champion, Mr. Brindley. The meeting, in the Music-Hall, was not a private meeting of any sect or party, but a public meeting of the inhabitants of Liverpool, called by advertisements and placards on the walls, without any restriction, except that there was to be no discussion. The object of the meeting was to propose to the Queen an address for adoption or rejection by the ladies, and, as there was to be no discussion after the lecture, surely every person present was at liberty to express either approbation or disapprobation of the statements upon which that address was to be based, and also to move counter addresses and counter resolutions, and it was the duty of the chairman to protect every person present in the exercise of these rights, and to put such counter addresses and resolutions to the meeting. Mr. Brindley, at the commencement, read part of my letter to the ladies, but answered no part of it. He then told us that he should prove, 1st—That Socialism is an irrational, ignorant, and insane system; 2d, that it is an unnatural, ungodly, and unjust system; 3rd, that it is an immoral, blasphemous, atheistical system; 4th, that it is a seditious system. His whole lecture was a tissue of falsehood, garbled extracts, and wilful misrepresentations brought forward again, for there was nothing new, and he proved none of his positions, for the best of all reasons, because they cannot be proved. An attempt has been made lately, by the priesthood, to connect Socialism with Chartism, for the purpose of having an excuse for persecuting us by law proceedings; and Mr. Brindley laboured hard, in the last division of his lecture, to do the same. But the attempt is vain: every body that knows Mr. Owen, or his writings, knows that Mr. Owen has always, and on all occasions, deprecated and condemned violence of every kind, and has never sought to establish his opinions, and to bring his principles into practice, in any other way than by reason alone; and the Socialists, and Social missionaries, in every society in the kingdom, have done the same. We have always endeavoured to prove to the Chartists, (and we have had many public as well as private discussions with them on the subject,) first, that they never can obtain the Charter, because they are not the majority of the nation; secondly, that if they did obtain the Charter, as long as society is based upon the principle of competition, their condition could not be materially improved; thirdly, that a resort to physical

force would only bring certain destruction upon themselves, and great misery upon every other class in society: and I tell Mr. Brindley and his party, that if it had not been for the opposition of the Socialists, the people generally would now have been armed all over the kingdom, and there would have been ten times more riots, burnings, and murders, than there have been. The great Chartist leaders have repeatedly acknowledged, and will now acknowledge, that the Socialists have been the greatest enemies (as far as physical force is concerned) they have had to contend with; and, in consequence of this opposition, and this alone, the *Northern Star* will admit scarcely a single article into its columns on the subject of Socialism. Mr. Brindley quoted, from our printed report, an address sent by the Social Congress to the National Convention during its sittings in May last. Why did not Mr. Brindley read the whole of that address to the meeting? The reason was, that if he had done so, it would have proved that all he was saying on the subject was wilful lying. Mr. Brindley told us, that he and his friends have commenced a crusade against us, and that, before the end of another year, we shall be scattered to the four winds of heaven, and not one stone of our institutions will be left upon another; and he called upon his audience never to allow the building we have reared, in Great Nelson Street, to be finished, (Chartism with a vengeance!) and informed them, that measures are preparing to be brought before Parliament, next session, for suppressing us altogether. We beg to inform him, that our society's rules are enrolled, according to Act of Parliament, as the rules of a religious society, and that we have all the protection that the law can give to a religious society; that our missionaries, preachers, and places of meeting can be licensed, like those of any other religious body, and that it is now as lawful to preach Socialism as it is to preach Church of Englandism, and that we laugh at the threats, the malice, and the power of all the bigots in England. The day of legal religious persecution is gone for ever. But I must conclude my account of this notable missionary. As there was to be no discussion, I thought it my duty, as Mr. Brindley went on, to call out, every now and then, as occasion required, *folie, gross misrepresentation, garbled extract, &c.* They bore this tolerably well for some time; then a constable was called, by Mr. Crisp, to take me into custody; but all to no purpose. I still continued to do the same till he had finished his lecture and read his address. I then rose to address the chairman, and told him that I had an amendment to make, and a counter address to propose to the meeting. No sooner had I mentioned the words, *counter address*, than a half-black ruffian, in good clothing, seized me by the throat, and half-a-dozen more dragged and pushed me towards the door; and if it had not been for the interference of Mr. Dick, and one or two of my friends, I am not sure that I should have escaped with my life. Mr. Brindley laughed at the sport; and neither the chairman, nor any of his friends interfered, as far as I know, to protect me. After I was expelled, a person, of the name of Wilson, got up to propose an amendment; he was at once dragged out of the room, and thrown down stairs, (this man is not a Socialist;) and a third individual, who ventured to say a few words, (a foreigner,) shared the same fate. All the objections to Mr. Brindley's address being thus answered, it would, as a matter of course, pass unanimously; and if the ladies felt no indignation when they entered the room, no doubt they would be brimful before they left it, so that they would sign by hundreds.

I am, very respectfully, dear Sir, yours,

JOHN FINCH.

Liverpool, 21st August, 1839.

The *Liverpool Standard*, in commenting upon these proceedings, in a leading article, expresses great pleasure at their occurrence. We join in the feeling; nothing more effectually advances the interests of truth than the impotent rage and blind efforts of its adversaries. It would not, however, be doing justice to the *Standard*, if we did not present the readers of the *New Moral World* with a specimen of the editorial acumen and truth with which it is conducted:—

"Mr. Brindley deserves the highest praise for his admirable exposure of the wickedness and folly of the 'Social System' of Mr. Owen and his followers. The lecture of Tuesday evening, of which we have given an outline in another column, will long be remembered in Liverpool. Hundreds were then made acquainted, for the first time, with the blasphemous and disgusting doctrines of the new school of Atheists.

We rejoice that Mr. Brindley has come forward so fearlessly and boldly to oppose the champions of Socialism. The progress of this abominable system among the working classes in this country renders it necessary that some strenuous efforts should be made for its extirpation. Many of our readers will no doubt be surprised when we inform them that there is scarcely a town of any magnitude in the kingdom in which Socialism has not taken root. Mr. Owen and a

band of active missionaries have been travelling from place to place for the purpose of making converts, and they have succeeded as far as to form into one body all the scattered Infidels of the country. The press has also teemed with publications in which the heinous principles of this sect are developed, and thousands have, we fear, been corrupted by the perusal of the disgusting trash contained in the Social publications. It is, therefore, high time that something should be done with a view to reclaim those who have unfortunately associated themselves with the degraded Owenite crew, and to prevent, as far as possible, the further spread of the abominable system. It is high time for the Clergy to take the matter up, and to put their flocks on their guard against the poisonous and destructive tenets of the Socialists. We hesitate not to say that it is the duty, the imperative duty, of every one holding the sacred office of a Minister of the Gospel, to bring the subject prominently before his audience. This is especially the case in Liverpool, where we find the Socialists making such an ostentatious parade of their increasing numbers—where their pestilential publications are disseminated by hundreds and thousands—where lecturers are engaged, Sabbath after Sabbath, in delivering the most seductive addresses—and where a magnificent building is in course of erection, under the demagogic title of the "Hall of Science," in which the demoralising principles and the obscene practices of Socialism are to be publicly and steadily expounded and recommended.

We have one charge to bring against the Socialists which was included among those enumerated by Mr. Brindley: it is that of enormous lying. They are the most shameless, the most brazen-faced, and the most unscrupulous liars that ever existed. In this respect they fully identify themselves with those who are called in Scripture 'the children of the Devil.' The Socialists may with truth be said to be of their father the Devil, 'who was a liar from the beginning.' We do not make this charge lightly and inconsiderately, but seriously and deliberately. The whole of their periodical publications teem with lies—lies of every imaginable hue and description—lies of implication,—lies positive and palpable, malignant lies, and vainglorious lies. Of the last-mentioned sort there is an unequalled exuberance. This any one, possessed of the least grain of candour, may satisfy himself of, if he will only take the trouble to examine any dozen numbers of the *New Moral World*, a number of which we have now lying before us.

This practice of enormous lying, for which the Socialists enjoy as unenviable a notoriety, is never more conspicuous than in their controversial discussion. The moment an opponent subjects these mendacious wretches to the inconvenience of quoting against them an obnoxious passage from any of their publications, he is assailed with charges of misrepresentation, and accused of attributing to them sentiments which they disavow. It matters not that the work quoted from should be expressly printed and published for the "Universal Community Society of Rational Religionists;" it matters not that it should be exposed for sale at the Socialist repositories and lecture-rooms; it matters not that it should bear on its title page the name of Robert Owen; whenever language is quoted from any of their works which the Socialists are ashamed to acknowledge, they immediately resort to 'a refuge of lies,' and deny the authority of the publication. This is certainly a very convenient mode of argument—but not a very creditable one. Yet it was the only mode resorted to by Mr. Finch on Tuesday evening, during his frequent and indecorous interruptions of Mr. Brindley's lecture. We especially allude to his positive denial that the *Social Bible* ever is or ever was (we quote his exact words) an authorised publication of the Socialists. We leave him to reconcile the statement with his subsequent exclamation that 'it is withdrawn.' We leave him to explain how any work could be 'withdrawn' if it was never acknowledged or authorised.

Want of space precludes us from prosecuting this subject to day. Its importance, however, demands that we should recur to it."

The mention of the *New Moral World* by the Editor of the *Standard*, especially in the complimentary manner in which he has done it, is a source of grateful feeling to us. We trust that all who are "possessed of the least grain of candour," will take the advice and "the trouble of examining any dozen numbers of our Journal." They will then discover that the *Standard* has been so long in the habit of lying, that he does not know truth when he meets it—that he has led himself into the belief that lies are truths; and, of course, truths lie. May he live to return to the "important subject" of Socialism many times!

By way of counteracting any injurious tendency which might arise in influential quarters, we also to express the real feelings of the body, which was so grossly calumniated in the "address" of Brindley &c—

his frantic backers, after a "physical force" unanimity had been obtained, our friends resolved upon presenting a counter address. We find the following statement of the proceedings in the advertising columns of the *Albion* :—

At a Meeting of about seven hundred ladies and gentlemen, held at the Temple of the Universal Community Society of Rational Religionists, in Tarleton-street, Liverpool, on Sunday evening, the 13th August, 1839, MR. JOHN FINCH in the Chair, the following Address to her most gracious Majesty the Queen, after discussion being invited, was carried with only two dissentients.

The Address was forwarded to Lord Melbourne, on Wednesday last, for presentation to her Majesty, the receipt of which has been acknowledged by his lordship.

To her most gracious Majesty Victoria the First, Queen of the United Kingdoms of Great Britain and Ireland.

May it please your Majesty,

We, your Majesty's most dutiful, affectionate, and loyal subjects, about seven hundred ladies and gentlemen of Liverpool, beg leave to approach your throne, to express our heartfelt attachment to your person, and our high admiration of the dignity and firmness with which you have, on several recent occasions, resisted attempts made by factional men to encroach upon the just prerogative of the Crown and the rights, and liberties, and happiness of your people. And more particularly to express our warm approval of your gracious reception at Court, on a late occasion, of the benevolent, the virtuous, and the enlightened Owen, a man whose memory will live in the grateful remembrance of his country, when all the sects and factions that now disturb the peace and prevent the progressive improvement of society shall be lost in oblivion.

Fervently wishing that your Majesty may enjoy uninterrupted health, peace, and happiness, and that, in a regenerated state of society, your Majesty may, for many years to come, continue to reign over a virtuous, intelligent, contented, wealthy, and happy people, and with sentiments of the greatest respect, we subscribe ourselves your Majesty's most devoted subjects and servants.

Signed, on behalf of the Meeting,

JOHN FINCH, Merchant, Chairman.

These proceedings have had a most beneficial effect for the cause in Liverpool. Enquiry is active; and the consequent accession of numbers great. The newspaper press teems with articles on the subject. We only wish that Mr. Brindley would do us the favour of visiting Leeds, Bradford, Halifax, and Huddersfield, or, indeed, for that matter, all our branches. He is an invaluable missionary, and aids the spread of our views wonderfully.

MR. CONNARD'S CASE.

The petition from Leeds was entrusted to Lord Brougham for the Lords; and Mr. Hume for the Commons. From Mr. Hume we have received a letter dated Worthing, in which he states that on Thursday the 22nd Aug. he presented the petition for Leeds, and also one from the members of the Community Society of Tottenham Court Road, London. The petitions were ordered to lie on the Table and to be printed. Mr. Hume gave notice of the following resolution:

"That, in the opinion of this House, it is both unjust and oppressive to imprison any person solely on account of his religious belief:—and that H. R. Reynolds, Esquire, a Commissioner of the Insolvent Court, in remanding to Lancaster gaol George Connard, an Insolvent Debtor, solely because he would not take a particular oath, has most unjustly interfered with the rights of conscience of Her Majesty's loyal subjects."

The discussion was fixed for Friday, but the House was counted out on the previous question, and Mr. Hume lost the opportunity of calling the attention of the House to the subject. Being obliged to leave Town, Mr. Hume left the papers containing the facts of the case with Mr. Williams to bring forward on Saturday; we have not yet learned the result. Mr. Hume closes his letter thus:—

"I am quite satisfied that such conduct on the part of Mr. Reynolds will not be borne out either by law or justice, under the impression

we are, that no man in England should be prosecuted for conscience sake.

I hope to see more liberal sentiments entertained by our Judges: and if they will not act up to the spirit of the day, I hope in the next Session, that some Statute, like that proposed by Lord Denman, will be passed, and thus remove all doubts on the subject."

We have also to thank Mr. Hume for Copies of the printed petition. We find in the *Northern Star*, of Saturday last, the following article on the subject, which we are certain only expresses the feeling of all unprejudiced and sane people. The Act of Parliament quoted in the article is an important one, and deserves the utmost publicity. Our attention had been called to it by our persevering and invaluable friend Mr. Newall: and we are glad to find that it has already had the benefit of the large circulation of the *Northern Star*:—

"A PREMIUM ON PERJURY.

That must be a bad state of society in which a man's conscientiousness of principle and loathing of hypocrisy is a certain introduction to suffering and passport to punishment: and yet such has been the state of society in this country for a long period, as evidenced by the oppressions, and, in some instances, fearful persecutions to which the religious sects, who respectively have had the power, have subjected the religionists of other sects. We need scarcely refer to the alternate experience of the Roman Catholics, the Episcopalian Protestants, the Puritans, Covenanters, and Quakers; each of whom were made to have bitter knowledge that it was a dangerous thing to eschew hypocrisy. Until very recently, and in some instances even yet, maugre all the march of intellect and improvement of the age, this infernal spirit has been, and is still, developed, not merely in those private and social relationships of men which the laws cannot well reach, but also in the publicly recognised legal bonds of society. A forcible instance, not only of this, but also of the manner in which the law is so mystified by complexity and a multiplicity of statutes, as to render any thing like a general knowledge thereof, by those who are expected to obey it, out of the question; and of the manner in which the administrators of the law are not unfrequently led by their ignorance of the law into a perversion of justice, has very recently occurred at Lancaster. A person named George Connard, resident, we believe, in Oldham, had some time ago, unfortunately for himself, the good nature to become surety to Mr. Jesse Ainsworth, of Oldham, for a debt contracted by other parties who, afterwards failing in business, paid a composition to their creditors, and went to America. Mr. Ainsworth prosecuted Connard, the surety, for the balance of the debt. Connard, who is a poor man, having had perfect confidence in the honesty of the party for whom he had been bound, never dreamed that he should be called upon; and, when called upon, was unable to pay. He was arrested, sent to prison, and on the 1st of August, came up to be heard on his petition, before Mr. Commissioner Reynolds, in the Insolvent Debtor's Court. It had been insinuated that the Insolvent was an unbeliever so far as regarded the article of future punishment. He was very pointedly questioned on the subject by the Learned Commissioner, and, in answer to various questions, stated that he believed in God; that he believed himself bound to speak the truth; that he believed that the just God who created him had the same power to take him out of the world; that he believed in a future state of bliss; but that, seeing God's goodness in this world, he did not believe he would punish any of his creatures in the next. On this declaration, he was remanded to his prison—the Commissioner declaring that he could not hear him on his petition.

It was in vain he pleaded a starving wife and family, as well as the hardship of the case. The Commissioner declined to entertain his petition, assigning as his reason:—

'The law imposes upon me to cause every insolvent to swear to the truth of his schedule; it would be ridiculous to offer an oath to a man who holds it at no responsibility whatever; a man daring to call God to witness, which God he fears not to go before.'

Now we must take leave to tell Mr. Commissioner Reynolds that this is a stretching of the powers of his office beyond all warranty and reasonable bearing. What right had he to infer, that because the insolvent did not believe in a state of future punishment, he would hold the sacred obligation of an oath 'at no responsibility whatever'? There was nothing in the insolvent's statement to justify such an inference. On the contrary, the insolvent expressly stated, that he held himself bound to speak the truth; and the very fact of his choosing rather to risk the rejection of his petition than to speak falsely concerning his opinions, was evidence that he did hold himself bound to speak the truth, and was more worthy of credence than many who are glib enough in their professions of belief in anything which they are required to believe. Our contemporary of the *Lancaster Guardian*, in reference to this case, says:—

'The ends of justice are frequently defeated by the conscientious objections of witnesses to take an oath. The Legislature has permitted Quakers and Moravians to substitute a declaration in its place; but has refused to allow to other religionists who may have similar objections a like privilege.'

In this case, however, it does not appear that there was any objection made by the insolvent to the form of the oath; the objection was on the part of the Commissioner to allow him to take the oath, on account of his religious creed; and, we do maintain, that so long as he was willing to take the oath, there was no fair reason why it should not be tendered to him; because the very matter of objection was of itself proof that he was a conscientious man, worthy to be believed.

For the information, however, of our contemporary, and of Mr. Commissioner Reynolds, who both seem totally ignorant of the law upon this subject, we beg to say, that even if the oath had been objected to by Connard, the Commissioner had no power to refuse to hear him on that account, but was bound to receive his testimony on any such form of oath, declaration, or affirmation, as he himself might acknowledge to be binding upon him to speak the truth.

An Act was passed in the last session of Parliament, for the purpose of affording relief to such other religionists, besides Quakers and Moravians, as might entertain conscientious scruples about oath taking. It is short and sweet; and as it is one of the very few good things that have been done during the power of the present Government, we have great pleasure in giving it entire, and directing attention to it. It is entitled:—

'AN ACT TO REMOVE DOUBTS AS TO THE VALIDITY OF CERTAIN OATHS: PASSED 14TH AUGUST, 1838.

"Be it declared and enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That in all cases in which an oath may lawfully be and shall have been administered to any person, either as a jurymen or a witness, or a deponent in any proceeding, civil or criminal, in any court of law or equity in the United Kingdom, or an appointment to an office or employment, OR ON ANY OCCASION WHATSOEVER, such person is bound by the oath administered, provided the same shall have been administered in such form and with such ceremonies as such person may declare to be binding; and every such person, in case of wilful false swearing, may be convicted of the crime of perjury, in the same manner as if the oath had been administered in the form and with the ceremonies most commonly adopted."

Now nothing can be more clear than that if Mr. Commissioner Reynolds had known of the existence of this newly enacted law, he would have seen it to be his duty to receive the testimony of the insolvent, without any regard to his opinions, in such form as he himself might allow to be binding upon him: because by this act, a falsehood

stated under such circumstances, by an Infidel or an Owenite, is as clearly perjury, as if stated in contradiction of the most solemn adjurations of the name of God that could be taken by the longest faced religionist in the world.

This is an important and valuable act; and it ought to be generally known. It is a great step towards the perfect establishment of free thought and liberty of conscience, as far as they can be established by law.

We advise all men who in future find themselves placed in circumstances of such difficulty as Connard to bear it in mind, and to insist on being heard in such form as may be binding on their consciences: while, at the same time, we would warn all bad men of the futility of any attempt to take advantage of this liberality in the law. It is an old saying that "an honest man's word is his bond;" and this law tends to prove its accuracy; for by this law a man may very properly demand to be heard in any Court of Justice, without giving any other pledge of the truth of his testimony than the word of a man, and if he shall dare, on that account, to state untruths, he may quite as properly be transported."—*Northern Star*.

We learn that £2. was collected for Mr. Connard's family at Branch A 1, London.

SOCIALISM IN FRANCE.

CHARLES FOURIER.—Article 2.

Having thus chalked out his career, Fourier devoted himself to a habit of close observation and of solitude, not the solitude of the recluse, who withdraws himself from the world, but the solitude of which Byron so truly speaks—that of traversing the many-peopled city, observing all, yet observed and cared for by none. He laid down to himself a method of enquiry which was the law of all his thoughts, the key of all his discoveries; viz. he began his pursuit of truth in *absolute doubt*, or to use his own words '*du doute absolu et de l'écart absolu*.' Thus armed, he was enabled to look at things as they really stood, and not as they appeared to those who greedily received, without reflection, any opinion or ideas which floated currently in society. And what a picture did society present to the original and uncompromising mind of Fourier. He saw adultery revelling under the sanction of the marriage tie; corruption pervading the political relations of society; Mediocrity reposing under the shade of successful intrigue: he saw humanity wasting its energies in vain struggles without any profitable results; he saw revealed to him the disappointments, the sufferings, the miseries, the paltry ambition, the false joys; and the laugh moistened with the tear. Thoroughly convinced of the enormity of the evil, Fourier laid hold of two grand ideas, the one of *paix*, either physical or moral, (*douleur physique ou morale*) as the sign of error, the other of *plaisance*, (*la satisfaction ou le plaisir*) as the sign of truth; thus armed, he sought to discover the latter, and it was not long before (in his opinion) he discovered it.

If any man, (says Fourier) believe that the sufferings of humanity have a cause which is real, profound, and rooted in the very constitution of things, it is because he does not comprehend the ways of the Deity who has made nothing essentially bad, nothing essentially inutile. If the functions of humanity do not exhibit the same harmony which is revealed in the motion of the planets, it is because they have been interfered with, and have received an impulsion contrary to the divine impulsion. Between the Creator and the creature there have been 5000 years of error and ignorance. Up to the present moment nearly all codes of philosophy and of morals have pretended to

distinguish two sorts of instincts in man; the one sort he has called good, and the other bad; but the end of education has been to develop the former, and to compress the latter. Now what service has resulted from endeavouring for so many thousand years to compress, or annihilate the bad instincts of human nature, except to prove that they are like what are called the good instincts, viz: indelibly fixed, and of superior origin? This established—what remains for us to do is, to try if these inclinations which we have hitherto called bad, have not a legitimate use in the general harmony of nature. We have to see whether the reason of their injurious nature be not owing to an ignorant and perverted direction of them—whether in short they be not in reality blessings instead of curses. To utilise the passions—to assure to them a free and entire development, so that all may act beneficially and none injuriously—to associate the faculties and their energies—such are, as we shall soon learn more in detail the foundation stones of the Social Edifice as proposed by Fourier.

It was in accordance with this fundamental view of human nature that Fourier published in 1808, being the 36th year of his age, his first work entitled 'The theory of four movements (*La Théorie des quatre mouvements*) to which he intended to add a 'fifth movement,' (*le mouvement aromal*) which should comprehend imponderable bodies, electricity, magnetism, &c. The 'Théorie des quatre mouvements' contains all the important features of Fourier's system. Here the reader may imbibe the very ideas and spirit of the inventor; and the succeeding works published by Fourier are only developments and commentaries on the first and principal work. In this theory, we find that Fourier has abolished the individualising and morrelling system of the present day to make way for the organising of mankind in phalanges,* among which a general harmony should reign the result of moral attraction (*l'attraction passionnée*) a term which expresses the free action of the passions in the *New Moral World* (*l'ère nouvelle*.)

Every thing that Fourier in after years developed is in this work, either announced or prophesied—the principle of agricultural association, alternate labour for short terms at different occupations, the different aspects of the surface of the globe, the organisation of the phalanges by groups and series, the remuneration awarded to the sciences, letters, and the arts, the principle of universal analogy; nothing is omitted even the maxim since become so celebrated, 'Arrange society on the three-fold basis of capital, labour, and skill.' Notwithstanding the comprehensive character of this work, it is written in a diffuse style and is very badly arranged, so that it is difficult to discover in many parts the precise meaning of the author.

The most striking feature in the composition of this work is the profundity of research, and the extensive information shown by the author. This is evident not only in the *Théorie des quatre mouvements*, but, indeed, in all the works of Fourier. He exhibits an intimacy with the whole circle of the sciences, whether pure or mixed, and speaks of them with an air of confidence and superiority. His knowledge of general literature is proved by the host of quotations with which he ingeniously supports his reasonings. He establishes his claim to historical knowledge, by the proofs he draws from it; to his industry, by the force of his observations, replete with good sense; to his mathematical knowledge by the rigid deductions which he fre-

quently makes; and to the title of philosopher, by the original and enquiring spirit, which shews that he has interrogated truth under all its aspects.

And yet this Fourier, after having reviewed the whole circle of human knowledge, and after having planned a system in comparison with which he held all other knowledge vain; this deep thinker—this original mind is nothing but a simple commercial clerk who dared not sign his name to the work he had written, and who ventured merely to give to the public his first name, 'Charles,' modestly announcing that he was ready to reply to all objections which might be urged against his system. Unfortunately for poor Fourier, few or no objections ever reached him. 'Charles' had but few readers, most of whom doubtless took him for a visionary.

Fourier was a man who knew too much of the world to be surprised at the unsuccessful result of his first work. He did not wonder that a theory so sublime should glide over ordinary minds who were incapable of appreciating its value, but he was chagrined by the hope that sooner or later it would strike the attention of some great man either a banker or some great Lord; or who can tell? perhaps, the KING!! Fourier did not wish so much the applause and sympathy of the many as the pecuniary resources of the few. He wanted the means to realise the ideas of his mind. He cared little about gaining converts to the theory, but he sighed for the benefits of experience. He hoped that the magnificence of the results—the beauty of the solutions—their mathematical rigour—the pomp of his plans—their grandeur and utility would determine in his favour the cooperation of some great capitalist or distinguished personage. Thus did Fourier patiently wait, making little noise, but, strong in faith, looking forward with confidence to the dawn of a new era. But Fourier waited in vain. Neither rank or wealth cared for the precious truths sown by an obscure knight of the counter. They were little inclined to interfere with a state of society in which they played so conspicuous a part.

AND.

To the Editor of the New Moral World.

DEAR SIR,—Our Board regrets to find certain reports have gone abroad, prejudicial to one of our body, a most worthy, zealous, and indefatigable member, Mr. William Bendall; which had arisen from the observations made by Mr. Thomas Robinson, in his capacity of Delegate from this Branch, at the sitting of Congress; and which is reported in the Report of Congress, page 28, recently published. This is more to be lamented, because this gentleman is known to be in the confidence of the whole Branch, and his suavity of manners, urbanity, and kindness, have won him the esteem of all its members. I am therefore directed by our Board to forward to you the following Resolutions, passed at a General Meeting, on Sunday afternoon, August 18th, 1839; Mr. Baker, Chairman; and which they are particularly anxious should be inserted in the next Number of the *New Moral World*,

Mr. William Bendall briefly stated the nature of the reports that had gone abroad; the purport of which was, that he, as part proprietor of the Hall of Science, was making a great pecuniary advantage; and the source from which those reports had arisen. He requested the meeting to take some steps to counteract the effects they were likely to produce; at the same time fully satisfying the meeting, that there was not the least foundation whatever for them, as he had laid out the whole, as far as the funds would admit, in beautifying and rendering the Hall more attractive and comfortable.

* The word *phalange* means literally a company of men. The Greek phalanx was a densely packed body of soldiers formidable in war by the irresistible force which resulted from their close union. *Phalanstery* means the habitation of a phalange of human beings classed according to Fourier's ideas. Phalanstery means almost the same in French Socialism, as community does in English Socialism. In the succeeding articles the reader will have an opportunity of comparing the value of Fourier's phalanstery with that of Mr. Owen's community.

Mr. Robinson, the Delegate, who made the report at Congress, then rose, and entered fully into the subject, and at once disclaimed meaning to convey any such imputation, and gave Mr. Bendall full credit for his sincerity, correctness, and intentions.

Mr. Timms then moved, which was seconded by Mr. Goulburn, the following Resolution:—

"That a vote of confidence should be passed in favour of Mr. Bendall.—*Carried unanimously.*

Mr. Robinson then moved, seconded by Mr. Armstrong—

"That this meeting is of opinion, that the Report of the proceedings of Congress, or that portion of it relating to Messrs. Warden and Bendall, as Proprietors of the Hall of Science, Finsbury, (page 28,) is erroneous, as respects private emolument.—*Carried unanimously.*

Resolved—"That the Editor of the *New Moral World* be requested to insert a report of this meeting."

Apologizing for the length of this communication, I remain, dear Sir,

Yours, most respectfully,

THOS. MARSHALL, Sec. of Branch 16.

Finsbury, Aug. 19th, 1839.

[We have looked at the "Report of Congress," and find that the observations complained of are correctly and substantially reported. The circumstance created general uneasiness among the Delegates, and was strongly commented on by several; it is therefore a matter of justice to insert the preceding explanation and disclaimer; and, while doing so, we express our pleasure at the publicity it has received, as it will prove, that any thing like individual profits or interests are totally abjured and repudiated by our body.—Ed.]

AWFUL SOCIAL DILEMMA, AGGRAVATIVES, PALLIATIVES, & DELIVERANCE.

To the Editor of The New Moral World.

SIR,—A new publication, just out, under the title of "*The Working Men's Association Gazette*," takes its stand, it appears, on the six points contained in the People's Charter, namely—1. Annual Parliaments; 2. Universal Suffrage; 3. Equal Voting Districts; 4. No Property Qualification; 5. Vote by Ballot; and 6. Payment of Members. Well and good; but what then? Do they mean to say that having conquered these six points, and with a radical majority in the Commons of 300 to boot,—do they really think, Sir, that such radical reformers, *alone*, can permanently ameliorate the condition of the Working Classes, whose best wishes and prospects are necessarily limited at present to enjoy constant employment with handsome wages? If so, then must I beg leave to differ in toto. Not Sir, that I am positive or vain enough to fancy myself right on that point, and all other radicals wrong; no such thing. On the contrary, it is my anxious wish to be mistaken in my view of the present state of the country regarding working men, and labour; and in sending you the following summary for insertion, it is from the dread of its truth, and in hope, Sir, of being contradicted, refuted, and laughed at as a visionary.

Yet, Sir, I hold that whilst new and positive knowledge has demolished old notions and precepts; whilst new financial and mechanical inventions have superseded old habits and customs of industry and labour,

the revival of old remedies will form mere palliatives, and that *Social modifications* TOTALLY NEW are indispensable.

The true state of the country, respecting labour-agitation is I fear

A SOCIAL DILEMMA AWFUL TO CONTEMPLATE.

That the MORE human life is preserved and reproduced, the LESS is manual labour wanted or required.

If this is true, and I believe it is, I do not see how the six points demanded by the people's charter, can enable the legislature to extricate us from the dilemma.

Parliaments, in this, are spell-bound;

The Church is powerless;

The Civil Law incompetent and mute.

Parliaments, I say, are *spell-bound*, because it threatens to terminate for ever an exclusive system of partial legislation for partial civilization, and that none in the Commons dare be so rude or so blunt as to confess a dilemma that condemns the sagacity and foresight of legislators.

The Church is powerless; because ever since mechanical power and steam have superseded manual labour, the bible-labour-law was a lie in practice—a fiction—an impossibility.

The Civil Law is incompetent and mute; because former legislators, who framed our Social codes, never could foresee the anomalous fact, that great national evils could arise from great national improvements.

And pray, Sir, what can Parliament, Church, and Law do, whilst it is PEACE and POPULATION! the increase of LOVE, CHARITY, and BENEVOLENCE, with an increase of KNOWLEDGE, INVENTIONS, and PRODUCTS, that actually constitute the Social dilemma, on the horns of which the nation now groans!

But, Sir, this is not all, we must notice the

AGRAVATION OF THE SOCIAL DILEMMA.

These are a contracted currency—Corn Laws—indirect taxation on food, drink, raiment, and fuel—the rapacity of "middle men"—inclosures of common lands, and the unsocial rule of isolated families.

What has been done to counteract or soften the difficulties annually increasing by the self-acting nature of our present system, nothing but

PALLIATIVE MEASURES TO PUT OFF THE EVIL HOUR.

Such as charitable institutions—friendly societies—savings' banks—emigration—enlistments—poor laws, and poor law amendment bills—penitentiaries—tread-mills, and transportation—public works, and lately rail-roads, may prolong the dilemma, but will never solve it; nor would annual parliaments, with the people's charter, under the competitive system.

There is, Sir, but three modes of

REAL AND EFFECTIVE DELIVERANCE.

Each of them good of itself, and if all three the better.

1. The REPEAL of the Corn Laws, and the appointment of the PUBLIC LANDS for the liberal education and support of all the people.

2. A graduated PROPERTY and INCOME TAX for the support of Government, and the claims of public creditors.

FOR THE INDUSTRIOUS CLASSES.

3. CO-OPERATION in COMMUNITIES, that is to say, common interest in lands, and common participation in the products of machinery, both to be obtained by moral UNION and weekly SUBSCRIPTIONS.

This is, I believe, Sir, the true state of the case; and should you find room for this short summary of our SOCIAL DILEMMA, its AGGRAVATIONS, its PALLIATIVES and our DELIVERANCE from its grinding effects, I dare not anticipate that any of your Correspondents, can, by argument, nor subsequent events, by facts, prove your humble servant to be a

VISIONARY.

August, 4, 1839.

UNIVERSAL COMMUNITY SOCIETY
OF
RATIONAL RELIGIONISTS.

DEPOSITS OF COMMUNITY FUND.

The Central Board particularly request that the Secretaries of the different Branches will invariably attend to the 31st Law when paying deposits into the Bank, on account of Community Fund, as considerable inconvenience has arisen in consequence of sums having been at various times deposited in names unknown to the Board.

By order of the Board,

RICHARD BAWLEY, General Secretary.
Birmingham, 30, Bennett's Hill, Aug. 26.

THE NEW MORAL WORLD.

Saturday, September 7 1839.

THE ANTIQUITY OF SOCIALISM.

DR. MAYO, the celebrated physiologist, has given an admirable enumeration of the stages through which—to use the words of the *Monthly Chronicle*—"all great discoveries have to pass, which have a tendency to disturb received notions." They are these:—

"First. To be positively denied as false, contrary to experience, unworthy the attention of sensible men."

"Secondly. To be shown to have been known and admitted before, to a degree depriving the observer—who was just now ridiculed for having believed it—of any credit for having seen with more justice and originality the disputed novelty."

"Thirdly. To be denounced as a perilous innovation endangering religion and the moral bonds of society."

"Fourthly. To be received by every body as a matter of common knowledge, the only wonder being that it was ever doubted."

This is an epitome of the history of new discoveries. A text of universal application, because it contains a universal truth.

An interesting and most instructive series of papers might be written in illustration of these cogent and truly philosophic sentences. Beginning with the first rude habitants of the cave or the hut, and descending with the stream of time, it would be found that the majority of each generation was conservative of hereditary error, and opposed to anything which impugned the "wisdom of their ancestors:"—that by degrees this "wisdom" came to be considered as merely the ignorance proper to a state of comparative inexperience, and the practical superiority of the new revelations of time or experience, admitted by all; "the only wonder being that it was ever doubted," while at the same time, with an inconsistency truly astonishing, they

would, while wondering at the blindness of their fathers, be laying the foundation of a similar feeling in their descendants by similar opposition to the new discoveries of their own age.

It is now matter of common notoriety among those in any degree acquainted with history, that all admitted truths and sciences of the present day have had to undergo this ordeal. Even where the proofs were visible and demonstrative to the greatest extent, such has been the force of early prejudice, that the evidence of the senses has been disbelieved, and the imaginative notions of past teaching preferred to solid facts.

The astronomers who refused to look through GALILEO's telescope, lest they should see the new planets, and the BRAHMIN who dashed to pieces the microscope which shewed him living animalcules in water, and made his religion an impossibility, were only types of the conduct of society at large. Like children who beat the floor when they fall on it, the ignorant of all ages have turned on the medium by which new truths were conveyed, and bitterly persecuted them even to the death, as if the extermination of the exponent could destroy the facts expounded—a foolish endeavour: the persecutor and the persecuted passed away to "that bourne from whence no traveller returns"—the truth remained behind them, imperishable—indestructible.

It is rather difficult to say precisely, to which of the four stages of progress Socialism has advanced. Looking at the general tenor of the opposition offered, it would seem that it is in the third stage; although there are not wanting indications that, with some parties, it is yet in the first and second; nay, it is not uncommon to see the same persons holding all the three opinions at once.

The *Manchester Chronicle*, which of late seems afflicted with a species of disease which we cannot give a clearer notion of than by calling it *Ozenophobia*, and which betrays in every column how distressingly the mind of its Editor is haunted by the dread created by an unsound mind in this respect, contains, in a recent number, a communication signed *Manucniensis*; in which, after repeating the usual parrot-like rote about "immorality," "impiety," &c., &c., &c., and making some comments upon Mr. Connard's case, who, he says, is "very properly" condemned to perpetual imprisonment "because he avowed his disbelief in a future state," the writer proceeds to say:—

"It is extraordinary, but nevertheless true, that the individual to whom the Socialists, with Mr. Owen at their head, are indebted for the idea of a perfect commonwealth with a community of women, &c., &c., is no other than an Italian writer of very eccentric character, but of very considerable philosophical attainments, named 'Campanella,' who died just 200 years ago, (1639,) whose works, according to a well-informed writer of the present day, abound with immoralities, and in whose idea of a perfect commonwealth, to which he gives the name of 'Civitas Solis,' the impurity of his imagination and the unsoundness of his judgment are equally conspicuous. He recommends, under certain regulations, a community of women, and in every thing connected with procreation lays great stress on the opinions of astrologers.

This statement may perhaps be somewhat disagreeable to the self-styled disciples of Owenism, as being derogatory to the fame and title acquired by their teacher as the sole founder of a system. To the reflecting portion of the public it will, however, I trust, be a source of some gratification, inasmuch as it proves that Owen, whatever other gross errors and misconceptions his imagination may have given rise to, certainly was not the first to conceive the plan of degrading his fellow creatures, endowed by the all-wise Creator of the universe with reasoning souls and an understanding to discern good from evil, to the level of the brute creation."

Manucniensis is in the second stage, with a leaning to the third; his statements respecting Campanella, however, shows the truth of Pope's dictum:—

"A little learning is a dangerous thing;
Drink deep or taste not the Castalian spring."

"The idea of a perfect commonwealth" is coeval with the palmy days of Grecian literature; and, although the "Republic" of Plato has been

the model and antitype of the "Panchala" of Euhemeros, the "New Atlantis" of Lord Bacon, "City of the Sun" of Campanella, the "Utopia" of Sir Thomas More, the "Gaudens de Luca" of Bishop Berkeley and others; yet it appears from the learned and eloquent preliminary discourse of J. A. St. John, Esq. to a recent edition of the "Utopia" and "Atlantis," that Plato himself was indebted to "Hippodamus," an architect of Miletus, who acquired celebrity in his profession, by constructing the Pirææos, and improving the method of distributing the streets, and laying out cities, and who "conceived the plan of an ideal republic, of which Aristotle has preserved an outline." The probability is that Hippodamus was, in his turn, indebted to some precursor for the idea, and that it is as old as the first civilized association of men; for nothing seems more natural than that the living in towns and cities should suggest the application and regulated direction of combined labour and energies to a common end.

If, therefore, the fact of other persons having conceived the idea of a commonwealth be proof that the Socialists are indebted to them, we must go back to Hippodamus and Plato, and the other Greek writers; to the "commonwealth" of the Eclectics in Egypt, who held Plato in the highest reverence, and who, long anterior to the period assigned as that of Christ's life and doings, taught almost the same doctrines ascribed to him, and practised that "community of goods" which prevailed also among his disciples. In fact, to the attentive student of the history of these times, nothing seems more probable than that Christianity, as taught by Christ and practised among the primitive followers, was nothing more than an offshoot from these Eclectic or Essenian commonwealths. If, therefore, the writer of the article in question wants to prove that the idea of a perfect commonwealth has been propounded, before the present time, we cheerfully accede to the proposition, and have given a much higher antiquity to it than that assigned by himself; but that the Socialists are indebted to these writers for the system which they advocate is not true in the sense in which he uses the word *indebted*. As, however, the attempt to shew this would occupy more space than we can spare this week, we postpone it till our next number, when we shall endeavour to shew the difference between the systems to which we have alluded, and those of ROBERT OWEN.

NEWSPAPER SQUABBLES AND ALARMS.

An amusing instance of the Owenophobia, which possesses the Editor of the *Manchester Chronicle*, is to be found in his connecting the *Guardian* of that town with Owenism; indeed, for that matter, he seems so thoroughly infected with the disease, that it is impossible for him to write an article of any description, without bringing in Owenism, sometimes in a very *mal-apropos* manner, and making us feel ashamed of the company in which it appears before the public.

It seems that the *Guardian*, like the *Spectator* and other papers not afflicted with the madness of the *Chronicle*, and the genus of the newspaper press to which it belongs, had the honesty to say, some months since, that Lord Melbourne could not, consistently with ordinary usage, "refuse to present Mr. Owen to the Queen;" and ever since that time, the *Chronicle* has prefixed the adjective "*Owenite*" to the noun "*Guardian*;" at which the *Guardian* is becomingly wroth. In a late leading article he says:—

"We hold that an individual in Lord Melbourne's station is in no way responsible for, or implicated with, the personal opinions of Englishmen, whom he may be officially applied to to present, any more than he would be for the Mahometanism of a Turk, or the popery of an Italian Catholic. Mr. Owen, as a public man, we believe, has been presented at most of the courts in Europe; but nobody in their senses would think, on that account, of holding the sovereigns of those courts

or their ministers to be in any degree connected with his peculiar and obnoxious opinions.

The other evening—if we recollect aright, it was on Tuesday—Mr. MARK PHILIPS, as substitute for and on behalf of Lord SANDON, presented a petition to the house of commons, from Liverpool, praying for the appointment of a committee to report upon Mr. Owen's plan for improving the condition of the poor; but who but a dolt, or a man who had sold himself as a professional slanderer, would think of inferring from that circumstance, that either Lord Sandon or Mr. Philips has any sympathy with the wild schemes of Mr. Owen?

We are very much obliged to the "*Guardian*" for his compliments about "wild schemes" and "obnoxious opinions." It is quite right that he should shew, by a few epithets, he is in earnest; people would not believe him if he was not violent. Violence is the order of the day. Had not the *Guardian* better apply to Mr. Commissioner REYNOLDS, or some other "legal functionary," and take an oath upon the subject. Doubtless the *Chronicle* will be satisfied with an oath.

We beg however to inform the *Guardian*, and the *Chronicle* also, that Mr. OWEN did not ask Lord MELBOURNE to present him officially, but that the kindness was a spontaneous offer on the part of his Lordship; and if he can clear his mind of any other grave offences in the course of his Premiership, we venture to prophesy that posterity will not visit his memory with many anathemas on account of this.

The papers under the controul of the parsons throughout the country continue to harp upon this string; the *Leicester Journal*, *Worcester Journal*, &c., &c., continue to put forth long lachrymose diatribes on the subject. Poor things! how we feel for them! They are conscious of the weakness and frailty of the system they upheld, and they live in continual terror of its tumbling about their ears.

A single old man at court is sufficient to strike them all with terror and alarm. They look despairingly at the fortifications which entrench a rotten system—themselves more rotten; all the powers of church and state seem to them an insufficient defence. The parliament, the pulpit, and the bench are alike distrusted, because they feel that the single old man has truth on his side, and because they know that truth always triumphs over all opposition.

ESSAYS ON HUMAN NATURE.

ESSAY VI.

ON THE WHIMSICAL OPINIONS WHICH HAVE PREVAILED ABOUT THE SOUL.

"Καλόν, αντι θνητού σώμα, αθανάτου δοξα αντι-κατάλλασσεν."

It is a fine thing to receive immortal glory, in exchange for a mortal body.

"To state any of the opinions respecting the soul, is merely to make an acknowledgement of human ignorance."—*Encyclop. Edinon.* vol. 6, p. 299.

"Jesus Christ—who hath brought life and immortality to light through the the gospel."—2 Tim., c. 1, v. 10.

The language of Paul to Timothy, as quoted above, must mean either that the doctrine of immortality was revealed to mankind by Jesus Christ, or that the expectation of a future state (then prevalent among men) was confirmed by his mission. If the passage be interpreted in the former sense, I deny the truth of the historical fact involved in the interpretation. If such a person as Jesus of Nazareth lived, wrought miracles, and taught the people in the Augustan age, he could not be the inventor or revealer of the doctrine of immortality. The notion was cherished long before the time of his appearance, which rendered it impossible for him to reveal it:

for that which is already known, cannot be the subject of revelation.

The ancient Egyptians believed in the Metempsychosis (a species of immortality) long before the days of Christ. Diodorus, *Lib. 1*, c. 7, informs us "that *Lycurgus*, *Solon*, and *Plato*, borrowed from Egypt many of those laws which they established in their several Commonwealths. And that Pythagoras learned his mysterious and sacred expressions, the art of Geometry, Arithmetic, and transmigration of souls, in Egypt." Now all these personages lived long before the Augustan age; consequently the doctrine of immortality was cherished before that period.

"The most celebrated name among the Scythians," observes Enfield, "was Zamolxis, whom many represent, not only as the father of wisdom, with respect to the Scythians, but as the teacher of the doctrines of immortality and transmigration to the Celtic Druids and to Pythagoras. There can be no doubt that the doctrine of immortality was known to the northern nations long before the time of Pythagoras; and *Herodotus*, mentioning a common tradition, that Zamolxis was a Pythagorean, expressly says (*Lib. 4*, c. 95) that he flourished at a much earlier period than Pythagoras. The whole story of the connexion of Zamolxis with Pythagoras seems to have been invented by the Pythagoreans to advance the fame of their master. From the general testimony of the ancients, it appears that Zamolxis was a Thracian, who in a very remote period taught the Scythians the doctrine of the immortality of the soul."—*Hist. Philosoph.*, b. 1, c. 12, p. 61.

Here is another proof that the notion of a future state was a received opinion long before the commencement of the Christian era. Zamolxis probably taught the doctrine before the days of Pythagoras; and Pythagoras is generally allowed to have lived at least 500 years before Christ. According to *Eratosthenes*, Pythagoras was victor at the olympic games, in the 48 Olympiad, about 588 years B. C. Lloyd denies that the Pythagoras mentioned as victor at the olympic games, was the same as the philosopher; and places the birth of the latter about the third year of the 48 Olympiad. Dr. Bentley, in his Dissertation on the epistles of Phalaris, dates the birth of Pythagoras in the fourth year of the 43 Olympiad. It appears from a review of the whole controversy between Bentley, Dodwell, &c., and from what Cicero has said in his Tusculan questions, that Pythagoras flourished about 500 years before Christ, in the time of *Tarquinius*, the last king of Rome. Thus, it appears indubitably certain, that the doctrine of immortality was known before the Augustan age.

If we examine the philosophy of northern nations in the most remote periods, we shall find the immortality of the soul and the unity of the Deity occupying a prominent position, and an immense mass of mythological fable. We are informed by *Cæsar*, (*Bell. G. lib. 4th*, c. 14.) "that the first doctrine of the Gallic Druids was, that the soul of man is immortal;" and *Pomponius Mela* (*lib. iii. c. 2.*) assures us, that the immortality of the soul was proclaimed to the people, to inspire them with martial ardour and contempt of death. *Silius Italicus*, (*lib. i.*) speaking of the Hispani, a Celtic colony, says:—

"Prodiga gens animæ, et properare facillima mortem;
Namque ubi transcendit florentes viribus annas,

Impatiens ævi spernet novisse senectam,
Et fati modus in dextra est.

This hardy race, still lavish of their breath,
The flower of youth once past, rush on to death;
Scorning life's path with tottering steps they tread,
With their own hand they cut the fatal thread.

ENFIELD.

Cæsar, (*lib. 4. c. 14.*) *Didorus Siculus*, (*lib. 5.*) and *Lucan* ascribe to them the doctrine of transmigration. *Lucan* in his *Phars.* *Lib. 1. 5. 454.* says:—

—vobis auctoribus umbræ

Non tacitas erubi sedes, ditis que profundæ
Pallida regna petunt: regit idem spiritus artus
Orbe Alio: longæ, canitis si cognita, vitæ
Mors media est.

"If dying mortals' doom they sing aright,
No ghosts descend to dwell in dreadful night;
No parting souls to grisly Pluto go,
Nor seek the dreary silent shades below:
But forth they fly immortal in their kind,
And other bodies in new worlds they find:
Thus life for ever runs its endless race,
And, like a line, death but divides the space."

ROMAN.

"The history of all the Northern nations," observes Enfield, "abounds with facts, which prove their contempt of death to have originated from the expectation of immortality."

"The theology of the Celtic bards," observes *Sir R. Hoare*, "was shortly this: they believed in the existence of one supreme being, of whom they reasoned, that he could not be material, and that what was not matter must be God. The soul was considered to be a lapsed intelligence; and the punishment it was susceptible of, was a total privation of knowledge; and the possession of that knowledge was deemed essentially to imply happiness. To effect this punishment and destruction of evil the soul was cast into *Ancón*, the extremity of which was the lowest point of existence; and to regain its former state, it must pass through all the intermediate modes of existence. For such purpose, they say, God created this as well as other innumerable worlds; that is, for the progression of intelligences through all modes of being, approximating eternally towards himself. Further, that the earth was originally covered with water, which, gradually subsiding, land animals appeared, but of the lowest and least perfect species; and thus corresponding in organization with the then capacity of the soul. New orders in the scale of being were successively produced from those, whose frames and intellects improved through many ages: thus, also, augmenting the store of knowledge, or happiness; so that ultimately man appeared the most perfect receptacle of the soul on this earth. For this was a state wherein the soul had so augmented its faculties or knowledge, as to be capable of judging between good and evil; consequently, it was a state of liberty and of choice. If the soul became attached to evil, it fell again to brutal life, or a state of necessity, to a point of human existence corresponding with its turpitude; and it again transmigrated towards the state of man for a renewed probation. When the soul became attached to good, death was its release from the human to a higher sphere of existence, where the loss of memory was done away; so that it then recollected the economy of every inferior mode of existence; thus being made happy in the knowledge of all animated nature below its then condition, it became elevated higher and higher in the scale of intelligences to eternity, and

consequently increased in knowledge and happiness."—*Sir R. Hoare's Giraldus Cambrensis, Lond. 1806, vol. 2. p. 313.*

However strange the doctrine of the Metempsychosis may appear to us, living in the nineteenth century, it was nevertheless believed by both the savage and the sage of the ancient world. Metempsychosis formed of *meta* beyond, and *empsychō* I animate or enliven, signifies, as every body knows, the transmigration of souls from one body to another. According to *Herodotus* and *Diogenes Laertius*, the Egyptians believed, that when the body died the soul passed into some other animal that was then brought forth; and after having migrated through the bodies of beasts, birds, and fishes for the space of 3000 years, it returned to inhabit the body of a man again. This whimsical notion is beautifully described by *Ovid*, who makes *Pythagoras* say:—

Morte carent animæ: semperque priore relicta
Sede novis dominibus habitant, vivuntque receptæ
Omnia mutantur; nihil interit; errat et illine,
Huc venit, hinc illuc, et quoslibet occupet artus
Spiritus, eque feris humana in corpora transit,
Inque feras noster: nec tempore desperit ullo,
Utque novis fragilis signatur cera figuris,
Nec manet ut fuerat, nec formas servat eadem
Sed tamen ipsa eadem est, anima sic semper eandem,
Esse sed in variis, doceo migrare figuras,

What then is death, but ancient matter drest
In some new figure, and a varied vest?
Thus all things are but altered, nothing dies;
And here and there the unbodied spirit flies,
By time, or force, or sickness, dispossessed,
And lodges where it lights in man, or beast;
Or hunts without, till ready limbs it find,
And actuates those according to their kind;
From tenement to tenement is lost,
The soul is still the same, the figure only lost:
And as the softened wax new seals receives,
This face assumes, and that impression leaves;
Now called by one, now by another name,
The form is only changed, the wax is still the same;
So death thus called, can but the form deface,
The immortal soul flies out in empty space,
To seek her fortune in some other place.

DRYDEN.

"To the *Institutes of Menu*," says a writer in the *Encyclopædia Londinensis*, "there is a scale of penalties to which the immortal soul is doomed; for sinful acts that are mostly corporeal, a man shall assume after death a vegetable or mineral form: for sinful acts, mostly verbal, the form of a bird or beast: for sinful acts, mostly mental, the lowest of human conditions." It appears that the priests of India, like the Right Reverend Fathers in God of England, take care to surround themselves with an artificial *Juro-divinoship*, the violation of which is held to be a monstrous crime which will be punished severely in a future world. Moore, in his *Hindoo Pantheon*, page 371, quotes the 165, 167, and 168 verses of the 1st chapter of the *Institutes of Menu*, which evidently confirm this opinion.

"A twice-born man, who barely assaults a *Brahman*, with intention to hurt him, shall be whirled about for a century in the hell, called *Tamira*, i. e. darkness."

"He who through ignorance of the law, sheds blood from the body of a *Brahman*, not engaged in battle, shall feel excessive pain in his future life."

"As many particles of dust as the blood shall roll up

from the ground, for so many years shall the shedder of that blood be mangled by other animals in his next birth."

Chap. 11, v. 208, modifies the punishment. "So many thousand years shall the shedder of that blood be tormented in hell."

Chap. 8, v. 380.—"Never shall the King slay a *Brahman*, though convicted of all possible crimes: let him banish the offender from his realm, but with all his property secure, and his body unhurt."

Ibid, v. 381.—"No greater crime is known on earth than slaying a *Brahman*; and the King, therefore, must not even form in his mind the idea of killing a priest."

Now, if we compare these portions of Brahminical policy with the manner in which the Romish priesthood endeavoured to free themselves from the jurisdiction of the civil power during the dark ages—if we compare them with the dogmatical assumption of divine right by our Church-of-England Bishops of the present day—with the disgusting intolerance of many Wesleyan Methodist preachers; in short, with the opinions and practices of Priesthoods wherever they may be, or may have been, we shall feel warranted to conclude that the clergy of all denominations, in all parts of the world, are extremely politic animals; and that "of all the evils which escaped from Pandora's Box, the institution of a priesthood has been the worst." As the profoundly learned Godfrey Higgins observes, in the conclusion of his *Celtic Druids*:—"Priests have been the curse of the world. And if we admit the merits of many of those of our own time to be as prominent above those of all others, as the *esprit du corps* (spirit of the body) of the most self-contented individual of the order may incite him to consider them, great as I am willing to allow the merits of many individuals to be, I will not allow that they form exceptions strong enough to destroy the general nature of the rule. Look at China, the Festival of Juggernaut, the Crusades, the massacre of St. Bartholomew, of the Mexicans, and of the Peruvians, the fires of the Inquisition, of Mary, Cranmer, Calvin, and of the Druids; look at Ireland; look at Spain; in short, look every where, and you will see the Priesthood reeking with gore. They have converted, and are converting populous and happy nations into deserts, and have made our beautiful world into a slaughter-house, drenched with blood and tears!"

But, to return to the soul. A modern writer says, "the Jewish Cabbala holds that all souls were produced at once, and pre-existed in Adam; and that every human soul has two guardian angels, produced by emanation at the time of the production of souls. The Cabbalistic doctrine is minute and elaborate in its investigation of the human soul, which it describes as consisting of four parts: *Nephesh*, or the principle of vitality; *Ruach*, or the principle of motion; *Neschama*, or the power of intelligence; and *Jechida*, or the divine principle. Not very remote from the doctrine of the Cabbala was the opinion of Plato, who makes the soul consist of three parts: the first, the seat of intelligence; the second, of passion; and the third, of appetite."

"When God," says Calmet "had formed the body of man out of the dust, he breathed into his nostrils the breath of life, and man became a living soul." This he says "some suppose to be similar to the principle of life in animals." But in addition to this *Nephesh*, or princi-

ple of vitality, the good Father, like all other orthodox believers, must have another soul, or spirit, or *Jechidah*, to serve as the substratum of reason, intelligence, passion, &c. The Holy Father's argument in favour of the immortality of this metaphysical abstraction is enough to excite the laughter of any person accustomed to rigid reasoning. "It must be spiritual," says he, "because it thinks, and it must be immaterial because it is spiritual." But, pray, where did Father Dom. C. get to know that nothing can think but a spiritual substance, especially as he denies the immateriality of brutes? Most assuredly brutes possess some of those capacities which are usually predicated of an immaterial nature. They evince *imagination* by their dreaming; and exhibit *memory* by their recollection of persons from whom they have long been separated. Now, if memory be not thought, or something like the operation of a spiritual entity, I wish some philosopher would inform me how it can belong to a material substance. The advocates of immortality, who found the truth of the doctrine on the supposed immateriality of the soul, must either predicate it of the whole brute creation, or deny it to man. There is no alternative if they act consistently. "The galled jade may wince;" but every thinker will at once perceive the dilemma. If memory, imagination, &c. cannot be produced by the operation of external agents on organized matter, then beasts (possessed as they most undoubtedly are of memory and imagination) must have something in them distinct from matter; and if these phenomena can only result from the operations of a spiritual entity, then beasts must have a spiritual entity; and if a spiritual entity is necessarily immortal, then beasts are necessarily immortal. What a consolatory reflexion! How cheering to think that death does not dissolve the connection subsisting between us and the inferior animals! What sublime ideas of a future state of being do the arguments of immaterialists generate in the mind! Those nameless gentry who generally manifest their attachment to man, by taking up their residence in his hair; those respectable and immaterial gentlemen, who lie grunting and wallowing in the mire, vulgarly called pigs; those pretty little black bounding creatures who pinch so severely the bodies of immaterialists and others when they are stretched on the couch of repose, are all immortal. The lion and gnou of Africa, the elephant of Asia, the racoon of America, and the donkey of Europe; in short, the whole herd of animated beings are all immortal! Their immortality is placed beyond all doubt, because, first, the church hath determined that certain capacities belong exclusively to an immaterial and immortal nature; and second, because beasts have some of these capacities, and must therefore exist in a future state.

As I like to do every thing in a logical way, the best demonstration I can give of the first proposition is, that the Church, the infallible and holy orthodox Church, hath said it; and none but reasoners and abominable infidels deny the authority of the Church.

The second postulate is proved by experience, and the consequence I have tacked to it flows from the first proposition.

Thus the immortality of animals is based on that imperishable basis, "the authority of the Church."

As there is no truth in the Owenites' assertion that the dispositions of both men and animals are changed by circumstances; and as we are not warranted to infer that

beasts undergo a change at death, we may reasonably conclude that there must be many mansions in the country which they go to inhabit. There are stables for the horses, pigstyes for the pigs, hovels for the cows, blankets for the fleas, and human hair for another set of people, who feel exceedingly delighted when they can erect their weekwams in such a vegetable production. O how delightful it must be to be located amid such a motley group of beings; and what a celestial chorus they must raise, when they, with intonation deep, bray all like "Gorgons, Hydras, and Chimeras dire."

J. N. BAILEY.

PROGRESS OF SOCIAL REFORM.

STOCKPORT DISTRICT.—Mr. Alexander Campbell having arrived in Stockport to commence operations as District Missionary, the Board do hereby intimate to all the Branches, and Friends, that all communications relative to Branches, Lectures, &c. are to be addressed to Mr. John Longson, No. 2, Longson's Court, Chestergate, Stockport. All communications to be post paid. J. LONGSON.

PASSEY, August 26th, 1839.—We are still continuing a steady progression in this town. We have had Mr. Rigby, from Liverpool, lecturing here last Sunday, (Aug. 18,) to large and crowded audiences. I need scarcely say that he gave general satisfaction; I never witnessed more attentive audiences; they seemed to be deeply affected by the gloomy pictures the lecturer drew of the present wretched system, when contrasted with the benevolent and truly Christian principles that will pervade and govern society when socially regenerated. On Monday evening he delivered a splendid lecture against Infidelity, shewing the baneful effects which have, in all ages of the world, sprung from the attempt to coerce man into a belief in the reigning superstition, and thereby render him an infidel, or unfaithful to his own just and true convictions. I never heard Mr. Rigby speak with more effect than on this occasion; he evidently made a deep impression on those present, and had the effect of entirely silencing our usual opponents, none of whom appeared inclined to dispute the statements made by the lecturer. After the lecture a subscription was entered into for purchasing tracts, for diffusing more extensively a knowledge of our views, to which many of the strangers present contributed. On Tuesday evening we held our quarterly Festival. Mr. Rigby was present, and delivered an appropriate address on the beneficial tendency of such meetings. We spent a most agreeable evening. Our amusements consisted of dancing, singing, and with exhibitions on the magic lantern. We prolonged our meeting till a late hour, and parted mutually pleased and satisfied with each other. On Wednesday Mr. Rigby left us, to lecture in Blackburn. Yesterday a small party of us visited Longton, a small village a few miles distant, where we held a meeting, and gave an outline of our views to a pretty numerous assemblage of the inhabitants. Our meeting took place close by the parish church, on a spot of ground belonging to an individual favourable to our principles. Our proceedings were marked by the utmost order and propriety of conduct on the part of all present; a great majority of whom seemed highly satisfied with our explanation of the means necessary for adopting a more rational system of society, and requested us to visit them again as often as possible. In the meantime, the Minister of the parish, who is also a Magistrate, has taken the alarm, and issued summonses against Mr. Haynes and me, charging us with a breach of the peace. Our trial comes on next Saturday, August 31st; we await the result with the utmost confidence, satisfied that we have justice on our side; and if the law should go against us, it will only furnish an additional proof of the great disparity that exists between Law and Justice.

JOHN W. ARTHUR, Secretary.

OPENING OF THE FORESTER'S HALL, STALEY BRIDGE.—On Sunday, the 18th of August, the above-mentioned splendid and commodious hall, erected by the order of Foresters, was opened as a Social Institution. The town was placarded for the occasion in which free discussion was announced, and the clergy of all denominations were invited to attend. A numerous and respectable audience assembled in the afternoon, when Mr. Joseph Smith, of Salford, delivered an animating lecture, explanatory of the fundamental principles of the Social system. He commenced by adverting to the numerous attempts made by the great and good of all ages and all nations, to establish a system of society based on the broad principles of equality and justice, but in consequence of proceeding upon a false fundamental principle they had not realized their benevolent intentions. He then pointed out the errors upon which all the philosophy, morals, politics, and re-

igion of the world has hitherto been founded, and explained elaborately the difference between our views and the views of those that have preceded us respecting the formation of the human character. After which he dissected the present absurd and irrational arrangements of society, with its numerous sects and parties, in hostile array against each other, separating man from man, and stifling the social sympathies and affections of human nature. The meeting separated about five o'clock, and all seemed highly delighted with the afternoon's proceedings; after which tea was provided for the friends that had come from a distance. In the evening, Mr. Buchanan delivered an impressive lecture, in which he ably developed the disadvantages necessarily resulting from the present individualized competitive system for the production and distribution of wealth; he proved from statistical documents that those who are uselessly employed in the production of spurious articles, toys of no intrinsic value, get more of the comforts and necessities of life than those who are employed in the production of real wealth, and those who do nothing but buy and sell the labour of others accumulate a still larger amount of the wealth and comforts of life; therefore, the present system offers no incentive to be industrious, but every inducement to be idle. He then showed the physical, mental, and moral advantages which would inevitably result from the adoption of the cooperative system. The lecture was characterized by close and cogent reasoning, which appeared to be duly appreciated by the audience. The singing being over, Mr. Buchanan invited discussion, when the notorious Thomas Haalam got up, and in the usual manner began to calumniate, misrepresent and vilify the system and its advocates, thus furnishing the audience with a pretty fair sample of the fashionable Bullingwags of the day; he then gave out a notice that he would lecture against us in the Temperance Hall, on Tuesday night, and that he would allow discussion after. Mr. Buchanan challenged him to a public discussion in our institution, but he objected to it, because he said that we should not allow him fair play. The meeting then separated, and the proceedings of the day told well for our cause. So much for the introduction of the religion of love in Staley Bridge.

BIRMINGHAM, AUGUST 31.—**GEORGE CONNARD.**—On Sunday last, after the evening lecture, a petition to Parliament was unanimously agreed to, calling attention to the infamous treatment of George Connard, and praying relief for him. It was forwarded the same evening to Mr. Hume, who had previously called the attention of the House to the *illegality*, as well as the *un-Christianity*, of such proceedings, on account of conscientious religious opinion. Mr. Hume had fixed Friday the 23rd instant, for the discussion of the case in the House, having previously moved the printing of the petitions; but the House was counted out before the case came on—and no opportunity could be afterwards obtained before the rising of Parliament. The petitions have however been sent to Lord John Russell, and his immediate attention to the situation of George Connard requested, and the case will not be unattended to. It was the intention of Mr. Hume to have proposed to the House a resolution condemnatory of the Judge who returned George Connard, whose case comes under the act of the last Session, cap. 105. It is to be hoped that our friends, and all friends to the rights of conscience, and civil and religious liberty, will make good use of this occasion to call the attention of the public and the Government to such gross infringement of the rights of the people.

LANRHYTH.—The excitement created by the Lectures delivered on Kennington Common, by Mr. Southwell, combined with his attractive style, has been the means of insuring good audiences to our lectures at the Institution. On Monday, August 19th, a Discussion took place between Mr. E. P. Hood and Mr. Southwell; when about 300 were present. Mr. S. has delivered two lectures on "The Marriage System of the New Moral World;" both of which were very well attended. Until lately, we have found great difficulty in meeting with any opposition to our views; but we now have several persons ready to discuss the principles publicly, and shall take advantage of the opportunity. Mr. Southwell still continues to lecture on Kennington Common every Sunday afternoon. The average number listening to him is 500. At the conclusion of each lecture discussion is invited. Immediately Mr. S. leaves the Common, lectures are delivered in opposition to our views. This will evidently do good; inasmuch as it will cause a spirit of inquiry; and with free inquiry, the cause of truth has little to fear!

S. S.

[We have received from other quarters the most gratifying intelligence respecting Mr. Southwell's qualifications for a public instructor in the principles of Socialism, and congratulate our London friends on the acquisition they have received in his accession to the cause.—E.]

WIGAN, AUGUST, 1838.—It is a considerable time since we sent you a report of the progress we are making in this part of the country; the reason is, our not having had any thing to communicate of a nature to justify us in occupying a portion of your valuable pages, to

the exclusion of matter of far greater interest than any thing which we could furnish. In the spring of the present year, Mr. Ambler was discharged from his employment at the Vulcan Foundry, near Warrington, for his public advocacy of our principles, a circumstance which (however unfortunate to himself and to our Warrington friends) has proved of incalculable advantage to us, for he immediately succeeded in obtaining employment in the neighbourhood of Wigan, and has ever since devoted the whole of his leisure hours to our service, lecturing every Sunday afternoon and evening; also rendering us much valuable assistance in conducting the business of the Branch in a manner much superior to what it formerly was, by introducing from time to time such arrangements as appeared best calculated to promote the amusement, instruction, and happiness of all. We have now, in addition to our lectures, a Sunday School, which we hope, eventually, will be far superior to any thing of the kind in Wigan; we have also an amusement class on Saturday evenings, which has attracted considerable interest, and at which our young friends meet and are engaged in a variety of rational and innocent amusements, which add to their mutual happiness, and which, on reflection, leave no sting behind; and in order to blend instruction with amusement, we have opened a news and reading room, in an elegantly furnished apartment adjoining our Institution. On Saturday, August 24th, we held a Festival in our Institution, when more than eighty persons sat down to tea. The remainder of the evening was spent in a variety of amusements, consisting of quadrilles, country dances, promades, songs, recitations, &c., on which occasion we were delighted with the company of our beloved and talented friend and missionary, Mr. Rigby, who delivered an appropriate address on the occasion. Every countenance beamed with delight whilst they listened to his pleasing observations. Not the slightest disturbance or unpleasant feeling occurred during the evening, the whole proceedings being characterized by harmony and love. On Sunday, August 25th, Mr. Rigby lectured for us in the afternoon and evening. The attendance in the afternoon was not much greater than usual, probably in consequence of this being the first time he has lectured here, but in the evening, we had an excellent audience, who listened with breathless attention for the space of two hours, during which time the tear was seen to glisten in every eye, while he depicted the miseries engendered by our present irrational arrangements, in language which the experience of all told them was too true. At the conclusion of the lecture, Mr. Rigby named two infants, which drew from him some excellent remarks, relative to the formation of character. The whole of the day's proceedings were of the first order, and we feel persuaded that could we procure the services of Mr. Rigby for a few times, Wigan would be our own, for all persons with whom we have conversed have expressed their conviction of the truth of his observations.

THOMAS BAKER.

P. S. I had almost forgot to mention a circumstance which is perhaps the strongest indication of our progress, that two of our members have commenced subscribing to the community fund.

CANTERBURY.—**A SAMPLE OF CANTERBURY CHRISTIANITY.** The Owmite Blasphemy. "To the Queen's most Excellent Majesty, Madam,—We, the undersigned female inhabitants of—feel that we should be wanting in that affectionate regard and loyalty, which (as women) we cannot but entertain towards a female sovereign, did we not, thus early, express our disgust at the insult offered to your Majesty, by the presentation of "Robert Owen," the founder of the most immoral and blasphemous system ever offered to the world. Mr. Owen, in this system, which he has named "Socialism," denounces marriage and parental affection—declares Revelation to be a series of "diabolical falsehoods, invented by the Priests," and even dares to avow his disbelief in God. We fully sympathize with your Majesty in the pain such a presentation must have caused you; and humbly pray your Majesty to direct that some efficient measures may immediately be adopted for the destruction of this most iniquitous system, that open infidelity may no longer disgrace our land, or bring down upon us the Almighty's just wrath and indignation. We pray that every blessing may continue to rest upon you, &c., &c., &c."

The above is a copy of an advertisement from the *Canterbury Weekly Journal* of Saturday, Aug. 24, put in a conspicuous part of the paper, without either note or comment; so that we are left in the dark as to the author of this truly orthodox rignarela. My object in writing to you is to direct your attention to the perverted notions of justice entertained by the writer, who, in perfect keeping with bible morality, (where the innocent suffer for the guilty) means to inculcate that the Almighty, in his indiscriminate fury against the "open infidelity" of the day, would be justified, not only in pouring his "wrath and indignation" on our devoted heads, but also upon those most pious and truly Christian Petitioners.

R. TAUMOV.

ON THE EXISTENCE OF MORAL EVIL AND ON THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY VIII.

In a rank, and also in a region below that of the celestial phantoms whose origin has been described in preceding Essays, *beings*, of inferior dignity, but still of a nature superior to common mortals, were held to have spiritual existence. Princes, Heroes, Legislators, Sages, Physicians—all, who by splendid deeds or useful discoveries were deemed benefactors of their race—especially those who during life had suffered ingratitude or persecution; these, when envy and jealousy had subsided, and revenge could no longer be gratified, were raised into Genii or Demi-Gods. Their spirits holding a middle rank between eternal spirits and those of mere mortals went after death into

The land of dreams (where souls embodied dwell
In ever-flow'ring meads of Asphodel;
The empty forms of men inhabit there,
Impassive semblance, images of air;
Nought else are all, that shined on earth before;
Ajax and great Achilles are no more!)—ODYSSEY.

Imagination had formed eternal spirits out of the supposed souls of the Earth; the Sea; the Fire; the Air; the Sun; the Moon; the Planets; &c. of which class, Terra, Neptune, Vulcan, Juno, Apollo, Diana, Mercury, Venus, Mars, Jupiter, Saturn &c. were known as specimens among the Greeks, while of the Genii, may be enumerated, Ceres, Bacchus, Jason, Esculapius, &c. Concerning the reality of the place of abode, in which the latter dwelt, no doubt at all was permitted to remain, for many favoured individuals, while yet alive, obtained permission to visit and hold conversations with their departed friends, in those happy regions. Their description of the place, does not exactly agree with that given by St. Paul, St. John the Divine, Mahomet, and Emanuel Swedenbourg, to whom similar favours have been accorded, still, the difference is not so great as to render either account, improbable, reasonable allowance being made for the great improvement which must have taken place in the *art of Dreaming* during the lapse of ten or perhaps fifty thousands years.

As to the spirits of common mortals, the *best* went to the right, and the *worst* to the left; the indifferent, or such, as during life, had evinced bad propensities, or evil dispositions without opportunity of gratifying them, were condemned to wander in a houseless forlorn condition until the true bias of their inclinations could be known. The only chance these vagrants had of mitigating their fate, was, either by force or fraud, to get into the body of some living person, in the same manner as the Soldier-Crab takes possession of the shell of a whelk—or as a minister of glad tidings invades a labourer's cottage when a fat pig has been recently sacrificed there. When a tenement was roomy, and not over-well furnished, it sometimes happened that three or four of these unpleasant lodgers would intrude together, and lead the lawful owner a very uneasy life, by their incessant wrangling and dissension. Idiots, Hypochondriacs, insane persons, and all afflicted with diseased imaginations, were said to be possessed (in the

manner above stated) by "Demons," or, according to the Jews, by "DEVILS."

These afflictions were cured, sometimes by sympathy, sometimes by medicine, sometimes by tricks and artifices, which created sudden surprise, or gave a violent shock to the nerves. Those, who successfully practiced, these arts were famed for "casting out devils," and known by the name of conjurers, charmers, magicians, and Exorcists.

There is reason to believe that such notions and practices prevailed in the world, long before any nation became what is called civilised. Modifications of such usages are found among the rudest barbarians; and many of them must have been so blended with the vicissitudes incident to early times, that any attempt to trace their origin would be fruitless and vain.

Our researches, however, would be incomplete, if, in seeking the sources of human absurdity, we neglected to notice another important class which figures in the heathen mythology; I mean that *hybrid* race; the fruit of ely embraces, stolen from heedless terrestrial maidens by amorous males celestial.

Though some of these characters, such as Hercules, Achilles, Eneas, and, Sarpedon, may be deemed of doubtful origin, or regarded as the spurious offspring of romance and fiction; yet, when we find real gentlemen, such as Alexander the great, and the Emperor Domitian; persons, tangibly composed of flesh and bones, entertain these strange opinions with respect to themselves, and prompted by "the divinity which stirred within them," requiring even their own mothers to attest the monstrous conception; in such cases we must take especial care lest credulity on the one side, or scepticism on the other degenerate into downright prophanity.

All I mean to say on the subject, is, that though in very ancient times it was not the fashion to have so many confidants, in these illicit amours, as in after ages, the maidens who conceived such romantic ideas, generally gave substantial proof of their veracity when their full time was accomplished; and also, that though ancient virgins, may in all times have deserved their reputation for purity; *young* virgins in ancient times, as well as young wives, were sadly exposed to these afflicting adventures, especially such as were in the habit of bathing in the open air, or of sauntering in the aisles and cloisters of temples; for neither the holiness of the place, nor the chaste deportment and example of the Priests, could at all times restrain the curious celestials, who frequented those sanctuaries, from testing the frailty of human nature; and, alas, innumerable instances of this frailty occur in all history, sacred as well as profane! I need only cite the well-known examples of Proserpine, Leda, Sarah,* Ariadne, Daphne, Olympia, Diana, Bathsheba, Danae, Susannah, and Paulina, as proofs of my own correctness and veracity: for so notoriously common was the practice, that the study of it now constitutes a practical branch of polite literature, insomuch, that it has been found necessary, for modern young ladies, who receive a finished education, to devote a few of their most important years to these interesting details, in order, I suppose, that if, by any chance they should, like Pharaoh's daughter,

* Genesis c. 6, v. 4 c. 21, v. 1.

happen to find a poor little baby in a basket, they may not, like her, be at a loss to find a father to own it.

Such was that state of the human mind, and such the nature of those social arrangements, designated by names of Fetichism, Idolatry, Polytheism, Paganism, Heathenism, &c. We have, perhaps, upon the whole, some cause to rejoice, that the period of our own brief existence was reserved to this later date, when faith and holiness have purified the soul from all such delusions and stains; having substituted in their stead the Empire of Reason, Justice, Humanity, and Virtue!! He that is able to think, let him think! X.

THE PEASANT TO HIS PRINCELY TYRANT.

From the German of Bürger.—For the New Moral World.

Who art thou, Prince, whose carriage wheels
Thus boldly crush me to the earth?
Whose steed dares strike me down?

Who art thou, Prince, that in my flesh,
Thy friend, the hound, dares, unchastized,
To fix his fangs and claws?

Who art thou, that thro' wood and field,
The Hurrah! of thy chase thus driven
Me, breathless, like thy prey?

The corn, which all thy train treads down;
Which thou, and horse and hound devour,
The bread, thou Prince, is mine!

Thou Prince, hast not toiled daily on;
Thou hast not sweated at the plough;
Mine is the toil, and bread!

Ha! what?—authority from God?
God showers his blessings down; thou robbst!
No, tyrant! not from God!

TO READERS AND CORRESPONDENTS.

GENERAL WANTS

COMMUNITY FUND. The following deposits have been received by Messrs. Spooner, Attwoods, and Co., Birmingham.—£11. 15s. 6d. by "Smith;" £5. by "Golborn;" £36 8s. 6d. "in London;" £8 18s. by "Walker;" it is requested that the depositors will inform the Central Board for what Branches those sums are deposited.

ASSOCIATION. The following reports have been received:—Blackburn; Falsworth; Macclesfield; Ashton; Radcliffe Bridge; Worcester.

REMITTANCES. The following have been received:—£1 10s. 0½d. from Blackburn; £1 1s. 9d. from Falsworth; 17s. 1½d. from Ashton; £3 0s. 2d. from Radcliffe Bridge; £3. 0. 7d. from Worcester; 6s. from Padham.

NEW MORAL WORLD.

MR. BRINDLEY.—The Central Board have received Mr. Melson's letter of the 19th Inst., conveying a Resolution of the Liverpool district Board, relative to the error in the "New Moral World" of the 10th Inst. affecting Mr. Brindley. The correction desired having been made in the "New Moral World" of the 24th, it is only necessary to add, that the error occurred through the accidental omission of a sentence, which was in the manuscript, after the word "approbation," at the top of the second column, page 666. The Editor will return the manuscript to Mr. Westwick, as desired.

G. FOWLER. We are much pleased with his report, but as we have received various and conflicting statements on the subject without being at the present moment able to verify any of them personally; we respectfully decline the insertion of this, as we have previously done of many unfavourable reports.

B. N. of Leicester, next week.

B. C. FACT; A Student in Realities; The Political and Moral Economy of Socialism; and the Canterbury Address, received, and shall be attended to.

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OCTOBER 3. *First Lecture*—COMPETITION—The Good is his off-hand, and the Evil is now produced—Labour the Source of Wealth—Voluntary Exchanges—Competition and Co-operation. OCT. 10. *Second Lecture*—PRIVATE PROPERTY—Does it tend to increase human happiness?—Innocent and unjust advantages obtained by accumulation of Capital—Capital and Labour—How are the Masses to become Capitalists? OCT. 17. *Third Lecture*—OUR SOCIAL AND POLITICAL EVILS—Necessity for Social Reform—How is it to be accomplished?—Domestic Economy—Innocent waste of Human Energy and Power—We cannot cure Political evils by violent means—The Cure will be effected by the spread of real Knowledge.

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PART IV. will comprise an examination of the REMEDY PROPOSED BY MERRY COWEN.

NOV. 14. *First Lecture*—THE FIVE FUNDAMENTAL FACTS ON WHICH THE SYSTEM IS BASED—Necessity for a knowledge of Man's Nature—What are the Elements of the Human?—Do they derive its character from?—Simplicity of Government when these Facts shall be understood. NOV. 21. *Second Lecture*—THE FORMATION OF CHARACTER—Character formed by, and not by, ourselves—Important results flowing from this Fact—Education may be reduced to a Science—The human mind may be improved or deteriorated in any moderate extent—Graduation—Necessity of cultivating all the powers we possess. NOV. 28. *Third Lecture*—PRACTICAL ECONOMY OF THE NEW SYSTEM—Innocent waste of Skill and Labour under the present arrangements—Destruction and improvement of Wealth—Machinery brought to the assistance of All, and not Monopoly in a Few—Description of a Community, with its Domestic and Social arrangements.

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THE UTILITY OF LAW AND RELIGION.

The basis of all past legislation has been erroneous; it has aimed at eradicating instead of beneficially directing human instincts and passions. The influence of moisture, soil, light, heat and situation, upon plants has been carefully studied. Food, air, exercise, and physiological science, have been brought into operation, philosophically, for the purpose of ensuring superior breeds of animals. Man alone has been made an exception to the general rule which prescribes the adaptation of means to ends, and his social and individual condition at this day, when all besides, has so wonderfully advanced, is a sufficient commentary on the wisdom of the exclusion.

A state of inequality and antagonism is the prolific source of nine-tenths of all the crime which disfigures the records of humanity: but instead of seeing the real causes of the mischief, our legislators exclaim against the idleness, depravity, and dishonesty which is generated by them; and commence a fruitless warfare with effects. Force, the ready resort of ignorance is employed to suppress the natural rebellion against its domination; and society thus becomes an arena of contention in which hostile camps are every where formed, and the energy and means which ought to have been expended in multiplying productions and happiness, are devoted to the contrivance of measures of mutual annoyance and injury. In the reciprocal rage of the combatants, capital and life is sacrificed: capital which affords the means of reproduction and enjoyment is ignorantly destroyed, and murders, legal and illegal, are committed to revenge the injustice, which the opposing parties mutually charge upon each other.

Opposed by such influences, we see at once how wretchedly impotent are verbal laws and coercion, either for restraining crime, or generating a virtuous community. The actions which they regulate are few; while on the other hand, their opposition to the first principles of our nature and their agency in propping up an unnatural and unjust system of things have caused them to produce more poverty, vice and wretchedness among mankind than the opposite effects for what they are created and used. Intended for the repression of evil, laws have more frequently been generative of it.

Nor is this to be wondered at, when the character and condition of the unhappy beings upon whom they are designed to be operative, are taken into consideration. One of the most potent influences over the conduct of men is public opinion; and this, so far from being a restraint, is too often an incentive to crime and immorality among these

in all competitive countries. Can we expect from them any anxiety for the delicate pleasures of reputation, when their life is one long torment of excessive want and toil? Can we look for sympathy for the privation of property, or rights in others, among those who have never known what it was to possess either? They have no conception of the many delicate and refined appliances, which are requisite to the perfect enjoyment of the human being; and hence, cut off, as they are, from the decencies and comforts—too often even the necessities of life, their situation begets an apathetic indifference to them; they feel no sympathy for the deprivation of others in these respects; and scowl with angry brow upon those of their own class who strive for their possession, or exhibit any marks of superiority to their class. Estranged thus from all kindly sympathies with the happy or prosperous, they become a public of suffering discontent and ignorance. They have a public opinion of their own, in opposition to the public opinion of the rich law-makers, upon whom and their legislation they look with vengeful feelings, as the result of force alone,—a triumph of might over right. Even superstition and the priest, who are the only effective allies of the privileged classes in reconciling these unhappy victims to their lot, only succeed by deadening every intelligent and active principle, by which they might have groped their way out of the moral darkness in which they are from infancy enveloped. The hope of amendment dies with the loss of the feeling of wrong.

A low moral sense is the usual concomitant of such a deprivation of intellect. Falsehood and dishonesty are venial things, if, indeed, any sense of criminality at all is attached to them; and when the habit of these is formed, they are mechanically and indiscriminately practised wherever the hope of gain presents itself. Such parties are, in fact, savages in the midst of civilization,—children grown up, with many vicious habits, and, like children, careless of consequences. Present gratification is the rule of their lives; and that gratification is always of a sensual character, because they have no conception of any higher. It is thus that the gin palace and brothel are crowded with their votaries. Intemperance and excess go hand in hand with disease and crime; and the canker slowly, but surely and deadly, eats into the heart of society, and taints all, more or less, with its fatal poison.

Are such wretched beings as these, for whom the state has never exerted its paternal care, to feed, clothe, shelter, or enlighten, likely to respect the laws, or bend to their influence in their actions? The idea is preposterous. Obedience to laws implies an appreciation of their spirit and intention, and a desire to see them operate. Neither of these exist in this case; and therefore, obedience is impossible. This class, the class for whom laws are principally made, and for the enforcement

of which laws such an expensive judicial establishment is maintained, regard them, not as friends, but as enemies. The practical lesson which they learn from those who make them is, that of force, restraint, and taking away without their consent, or any equivalent given, the fruits of their labour. Will this tend to teach them morality and beneficence, or inspire them with respect and affection for the institutions which commit such monstrous injustice, and inflict on them so many evils? It is not to be expected.

The law exerts, therefore, a feeble influence in the repression of crime, while the subtle agencies which prompt its commission, are ever powerfully at work. A continuance in the same futile course of dogmatizing command to abstinence from certain actions, unaccompanied by the withdrawal of their stimuli, must end in the same disappointment and failure. The rich may levy still further exactions; establish new Missions, and Pastoral Aid Societies, distribute Bibles and Tracts, and use all the other orthodox means they can devise, to persuade the poor that it is their duty patiently to submit to every exaction, to endure contumely and poverty, with its manifold evils in this life, and to dread unappeasable vengeance and never-ceasing torments after death, if they presume to murmur, before it, at the wretched lot to which they are doomed: such silly teachings and remote terrors, issuing, too, from lips in the enjoyment of the very things they condemn the others for hankering after, may confuse and debase their understandings—may imbue a few with the slavishness of superstitious fear, but will never impart the loftiness of humanity, justice, fortitude, and truth. Theological disputes may excite bitter and unocial antipathies; bitter in exact proportion to their unintelligibility and uselessness, but can never supply motives to virtuous conduct. These arise from things and surrounding circumstances; and if these are not favourable, words are a mere mockery.—“Line may be added to line, precept to precept,” with as much success as sermonizing would exert in turning a river back to its source.

Neither the immediate terror of cruel punishment, nor the gloomy and vindictive menaces of a far-off hell, can have any real influence in arresting the progress of crime. The doctrine of vengeance upon which both are based, is only calculated to increase the evils which are professed to be remedied by its use. The machinery by which it is attempted to carry it into effect in Church and State, is as useless as it is expensive; and until the economical and effective plan be resorted to, of training each individual in such a manner, as that he will carry within his own being, a standard of moral rectitude—“a law of love,”—continually prompting to the spontaneous exercise of charity and good works, all the clumsy fabrications of ignorant lawgivers, and still more ignorant priests, will only add evil to evil, and heap more fuel upon the flames which threaten to utterly extinguish virtue and happiness among men.

THE POLITICAL AND MORAL ECONOMY OF SOCIALISM.

BY A SOCIAL MISSIONARY.

(Continued from Page 668.)

THE THIRD GREAT NATURAL WANT OF SOCIETY IS HOUSES, OR LODGING.

In the earlier ages of society, it is probable that men lived in caves, huts, or portable or fixed tents. The author of the book of Job (which certainly is a most ancient book) probably alludes to this custom, when he

observes c. 4, v. 19, “How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth.” And in the book of Genesis (which, after all that has been said both for its authenticity and against it, is perhaps one of the most ancient records extant, it being a collection of tracts or traditional stories collected into a volume by Moses or some later historian,) an account is given of Abraham inviting the Lord or three men into his tent, to partake of some veal and cakes, butter and milk; which certainly was very hospitable on the part of the father of the faithful, and must have, no doubt, been very grateful to the celestial gentlemen, who had descended from the other world. Let no good Christian be offended at this language: it is not half so bad as the language of those who understand the narrative literally, which I do not. I believe the whole story relates to astrology or astronomy, either separately or combined; for, in ancient times, truth and fable were so mixed up together, that it was difficult to separate them. But, even though it has an astrological meaning, it nevertheless relates to the custom of living in tents, which prevailed in the earlier ages of society.

It is reasonable to suppose, that however the human race may have originated, they would at first be unable to construct commodious and splendid habitations, as we sometimes meet with in modern times. Probably the first race of men lived in woods and caves, subsisting upon acorns and other fruits. Ovid in his *Metamorphoses*, lib. 1, observes:—

Contentique cibis nullo cogente creatis,
Arbuteos fetus, montanaque fraga legebant,
Cornaque et in duris herentia mora rubetis,
Et quæ desiderant patula Jovis arbore glandes.

“And satisfied with food produced, no one compelling them, they culled Arbuteos fruits, and mountain strawberries, and cornels, and blackberries adhering to harsh brambles, and acorns which had fallen from the spreading tree of Jove.”

Whether this conjecture of Ovid be true or not, it is reasonable to suppose, that man in the first ages of society would be in a state of comparative ignorance, relative to those matters with which experience would afterwards make him acquainted. The most authentic histories of the ages of antiquity confirm the truth of this remark. Diodorus Siculus, who wrote about sixty years before Christ, says, in lib. 1 of his *Historical Library*: “But men, they say, at first led a rude and uncivilized life, and wandered up and down in the fields, and fed upon herbs and the natural fruit of trees. Their words were confused and without any certain signification; but by degrees they spake articulately, making signs and giving proper terms to every thing, upon occasion; at length their discourse became intelligible one to another, but being dispersed into several parts of the world, they spake not all the same language; and, dispensing themselves into all parts, they founded the different nations of the earth. But, forasmuch as what was useful for man's life, was not at the beginning found out, this first race of men lived a barbarous and troublesome life, being as yet naked, not inured to houses, nor acquainted with the use of fire, and altogether destitute of delicacies for their food; for not knowing as yet how to house and lay up their food, they had no barns or granaries where to deposit the fruits of the earth; and therefore, through hunger and cold many

perished in the winters; but being at length taught by experience, they fled into caves in the wintry season, and laid up such fruits as they could conveniently keep. Thus coming by degrees to the utility of the knowledge of fire and other conveniences, they began to invent many arts, and other things beneficial for man's life. What shall we say? Necessity was man's instructor, and made him skilful in every thing; being an ingenious creature assisted with hands, speech, and a rational soul, ready to put every thing into execution."

It would be easy to multiply testimonies and quotations tending to shew that all the great writers of antiquity believed there was a time when man was comparatively ignorant of the science of architecture. Poets, moralists, and historians speak of those distant periods under the rhetorical figures of a golden and an iron age; thus the voice of humanity establishes the opinion we have mooted.

A series of years would probably elapse before men would know how to erect permanent and comfortable habitations. In the days of the Chaldeans the science of architecture very probably was considerably improved. Subsequent ages poured in their contributions, and laid them at its feet. When Greece was in her glory it became polished and refined. When Rome was mistress of the nations it received considerable additions. The Goths, the Vandals, and almost every civilized or half civilized nation more or less advanced it on the road to perfection. And now the knowledge exists, which when rightly applied, will enable the whole human family to screen their persons from the midnight tempest, the cold wintry wind, and the drizzling shower.

Man cannot continue for any considerable length of time exposed to the action of the weather without feeling in *propria persona* the sad effects of his conduct. A variety of disorders would naturally result from remaining constantly exposed to the influence of the external atmosphere. Rheums, pains, madness, a debilitated frame, or shortened life, would proclaim to his successors, "in tones not loud, but deep," the imprudence of such a line of procedure. And this remark holds good not merely in relation to the effeminate men of modern times, but in relation to man in general, whether panting at the Line or shuddering among the snows of Zembla. Lodging may, therefore, be accounted one of the absolute necessities of life.

Very few people, comparatively, are aware of the enormous amount of labour expended on the production of buildings, in consequence of the principle of individualism reigning dominant in society. The one half of the labour employed in the production of buildings of little real utility to mankind, would, in a combinative state, and aided by the powers of machinery, be amply sufficient to erect suitable and splendid residences for the population of the world. But this cannot be done until man acquires a knowledge of himself, and of the value and beauty of co-operative principles. When this occurs, we may expect to find men "all the world over" located in buildings as magnificent as the generality of the old were despicable.

We hear much of the "improved condition of man," the "march of improvement," and the advancing "civilization," being applied to the Europeans. The Indian erects his wig-wam, and when he wishes to remove,

abandons it. The Esquimaux shapes his snow-house out of winter's snow, being in a state of barbarism and not knowing how to do better. But the European, the enlightened, the civilized, the religious European, erects, occasionally a splendid residence for one or two individuals, which contrasts most superbly with the dark, low, badly ventilated, and disgusting habitations of their poverty-stricken brethren. When half a million of people are packed up in a city like this (London), deprived in a great measure of the fresh-blowing breezes of heaven, and exhibiting in their pallid aspects the sad effects of such arrangements; to call such civilization, is virtually to launch the keenest sarcasm at the term. Yet such is the case; and not all the advantages political economists can point out as resulting therefrom to the division of labour can compensate for the deduction they make from the amount of human happiness. Lodging has an extensive influence over health, but the lodging of a considerable portion of society is so bad that a great deal of disease and misery is generated by it.

Political economists assert, that the means of national defence is a natural want of man. If the phrase be understood to signify protection from the attacks of ferocious beasts, we have no objection to its use; but if it mean, as most assuredly it is intended to mean, preparations for aggressive warfare, we reject it, as inconsistent with philosophy, benevolence, and truth. The means of national defence is not a natural but an artificial want of society, arising from the bad arrangements in existence, and the relations between states and empires. Perhaps those means are necessary in the present condition of nations; but in a new world, where every man will recognise in every other man a brother and a friend, they will not be needed. And, only reflect for a moment on the horrors and brutalities of war. A number of men are employed in producing the instruments of death; the energies of this class of artizans are wasted in preparing the instruments of butchery and ruin, instead of being employed in advancing the general happiness; in fact, all such tradesmen, however good they may be in their private capacity, hang like an incubus on the neck of society. They produce few or no articles of real utility; their whole life is spent in fabricating the implements of destruction. It is absolutely inconsistent with philosophy, with reason, yes, even with sound theology, (if there be such a thing,) to call the means of national defence an absolute and necessary want of man. What! do men absolutely require the death of their fellow-beings, to render their own lives agreeable? If they need the means of slaughter, they must equally need the end; but if they need the end, it is necessary that every human being should be slaughtered; which, though a paradoxical assertion, is, nevertheless, legitimately deducible from the position.

War is a curse, a deep and burning curse, whether it be considered relatively to individuals or to nations. Of all the evils which afflict society, none wears a more unholy, malignant, and lowering aspect than it. That men should wage war with their fellow men—that they should engage in deeds of blood—that they should slaughter, burn, and destroy, are phenomena, as anomalous as they are of frequent occurrence. Such exhibitions of the brutality and degradation of society; such scenes of carnage and wholesale murder, have been dignified by the historian, the poet, and the legislator, with the pompous appellation of war. The historian has depicted them, with all the

beauties of eloquent and polished diction; the bard has lent the fire of his genius, and desecrated his song, to screen their moral deformity from observation; and the legislator has sanctioned and concocted the measures from whence they have originated. Nay, even the priest, the professed minister of peace and love, has been found on the battle field, either wielding individually the implements of devastation, or urging onwards the automatic minions of an unholy despotism to the commission of deeds, which, by their frontless atrocity, extort from the genius of benevolence tears of woe and blood. But, not all the matchless compass of a poet's genius, nor all the cold calculations of unfeeling senators, nor all the classic beauty of an historian's style, can palliate that which is in itself morally deformed, or make war appear to the philosophic philanthropist any thing better than devastation and murder on an extensive scale. No war can be commenced without there be an aggressing party; and no violation of the laws of peace can be justified. No political purpose; no desire of personal aggrandizement; no wish (mis-called patriotism) to elevate your own country on the ruins and cemeteries of others; no unholy ragings of avarice or ambition, can justify the madness and rampancy of war. It is a curse, a foul and an horrible curse, to the population of the globe. It produces present misery, and is followed by the most disastrous consequences. It is unnatural; transforming occasionally the beautiful fields of earth into a charnel house steeped in human gore, and shrouded in desolation. In short, we have no reason to conclude, that the want of such scenes, and the instruments that occasion them, is inseparable from civilized communities.

(To be continued.)

ON THE EXISTENCE OF MORAL EVIL AND ON THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY IX.

It would be only a waste of time to dilate at greater length on the nature of those impediments which retarded the progress of infant society: for, in spite of every obstruction, the elastic vigour of the human mind, rapidly, though interruptedly, continued to expand.

In fertile regions, defended by natural barriers against the violence of foreign incursion, leisure was found for the exercise of productive industry, and an interchange of superfluous commodities was, ere long, established between contiguous Tribes. But society having been formed upon selfish principles, this humanizing intercourse could not be carried on to a very great extent by simple barter alone, as that was soon found too clumsy an arrangement for many of those complex transactions which involved a great number of separate interests.

The precious metals were therefore chosen as a general medium of exchange, and being coined into money, effected a great alteration in human affairs. Value, thus condensed and rendered portable, could easily be stolen, secreted, and hoarded; this circum-

stance soon brought into full expansion and activity, the organ of acquisitiveness, which, previously to that time, had been but feebly developed. It is not necessary to describe the power exerted over the minds of the ancients, by this debasing passion, nor the manner in which every class by turns became subjected to its pernicious influence. Then, as now, the most exalted aims—the fondest affections—the tenderest sympathies—even divine favours and holy offices were bartered for gold; and no sooner were tabernacles and temples erected, than they were turned into depôts for the spoils of nations, or for treasures extorted by fraud from the people. (Exodus, c. 12, v. 35, 36; c. 35, v. 22, 23, 24; 1 Chron. c. 22, v. 14, 15, 16.) Wealth thus amassed allured invaders, who seldom returned from their expeditions without enslaving the people, (2 Chron. c. 3, and 4; c. 31, v. 6; c. 36, v. 6, and to the end; 2 Kings, c. 25; Daniel, c. 1. v. 1, 2.) In short, the corruption of morals became general, and, in process of time, so inveterate, that when he who “spake as never man spake” offered eternal bliss to those who would renounce such depravity, instead of accepting the boon, they sold their benefactor to the selfish priests, for thirty pieces of silver! Could another such appear, and with the same power preach the same doctrine, at the present day, a higher price might be demanded, but HE too would certainly be sold. Nevertheless, we must not suppose that the whole world became so corrupt as to fall back into primitive chaos. Sages, Philosophers, and Poets, from time to time appeared. By investigating the motives of action, they discovered the secret springs of human depravity, and in order to counteract their force, established imperfect systems of morals, and oppressive codes of laws. But as the former had always superstition for their base, and as protection of property was often the sole object of the latter, they generally aggravated the evils they were meant to remedy!

One of the most useful occupations, however, in which we can be engaged, is, to trace the progress of those master minds who, by benevolence or wisdom, have urged mankind along the stream of improvement, instead of allowing them to stagnate, and doze away existence under the indolence of barbarism, or the pressure of tyranny. A bare list of these illustrious names would fill many columns. I shall content myself with quoting a few, whose opinions and institutions have had a manifest influence upon those which now prevail in the civilized nations of the globe.

One of the most ancient, is Zoroaster, the direct founder of the religion of the Chaldeans and Persians, and indirectly of that of the Jews, Mahometans, and Christians.

Zoroaster lived in such remote antiquity, that no agreement is found among learned historians, as to the exact time: strong reasons are given for fixing the period at least two thousand years before the Christian era. It must however be remembered that whatever relates to periods so remote, should be received with much caution. At a later period than the above, the art of writing was unknown—except by means of hieroglyphics—even among the wealthy and learned Egyptians: it is not therefore very likely to have been practised by the wandering tribes of the Arabian Deserts, or the indolent Shepherds of the mountains of

Syria. The system of notation used by the ancients is another source of endless mistakes; hence, perhaps, those absurd exaggerations found in all translations from the writings of antiquity, with respect to every thing relating to numbers or value.

DOCTRINES OF ZOROASTER. According to the Persians, the most esteemed works of this ancient writer consisted of twenty-one parts: *seven* on the Creation and History of the World; *seven* on Morals, Politics, and Religion; and *seven* on Natural Philosophy and Astronomy. When Alexander the Great conquered the country, he caused, they say, all these works to be collected, and having had them translated into Greek, burned the originals.

There still remain several other of his works, in which he treats—"Of the Matter of which the Universe is composed"—"Of the Terrestrial Paradise"—"Of the Dispersion of the Human Race"—"Of the Origin of the Respect which the Persians have for Fire," (called by them, the *Son of God*)—"Of the Origin of Moral and Physical Evil"—"Of the number of Angels, to whose Management, the World is confided"—"Predictions concerning the End of the World and the Resurrection of the Dead"—"A Treatise on Moral Precepts, Rites, and Ceremonies," &c., &c.

The Persians maintain that Zoroaster received the law from God, after having passed ten years at the foot of his Throne.

In one of his works, called "The Book of Eternity," we are informed that Eternity is the principle of the good and evil spirit; that these two principles produced all that exists—Ormuzd the good, and Ahariman the evil. There were at first two worlds—a pure, and an impure. Ahariman broke this general order; a combat ensued; Ahariman was beaten. Then Ormuzd created the Gaiomard, through whose agency the earth produced a tree, whose fruits contained the two sexes united. One of these fruits brought forth a man and a woman. Ahariman being informed of this fact, came on the earth in the form of a serpent, seduced, and corrupted them until the resurrection. This book concludes with an account of the resurrection, on which occasion, "the mother will be separated from the father—the brother from the sister—and one friend from another. The just will lament for the unjust, and the unjust will lament for himself. A comet passing below the moon will fall on the earth, which, being struck, will tremble," says Zoroaster, "as the lamb trembles in the presence of the wolf."

"Then fire will melt the mountains like rivers, and man will have to pass over these fiery floods; the flames will only glance on the righteous, but the wicked will have to endure all their fury. In the end their torments will finish, and they, also, will obtain purity and happiness."

The rest of these interesting books, like all other ancient productions, contain matters of detail not quite fit for the public eye; we can also dispense with their use, having books of our own, of a much later date, written after the experience of several centuries, when this important science had attained a nearer approach to perfection.

Whoever can so far divest himself of early preju-

dices as to be able to compare, with calmness, the writings of Zoroaster, with the most esteemed productions of the Hebrews, will hardly be able to resist the conviction that the former have at different times been imitated or parodied in the latter. The works of Zoroaster, called the *Zendavesta*, are very voluminous; and though many of the notions contained in them, must, as we have seen, appear ridiculous to cultivated minds, still they consist of a sequent, well-concocted detail of all things necessary to be known or done by a Parsee, with reference to religion or morals. They contain a prophetic history of the world from its creation to its final destruction by fire, and prescribe rites and ceremonies by which every good man may so regulate his conduct in this world, as to be almost secure of a comfortable berth in the world to come.

To properly appreciate the use which the Hebrews and other nations have made of these ancient works, we must reflect that two systems of morality, very different from each other, have, in turns, been adopted for the benefit of mankind. According to one of these systems, the rewards promised for obedience to its precepts, are health, prosperity, and other advantages belonging to the present state—according to the other, they are to consist of everlasting life, unfading joys, and crowns of eternal glory in a future state.

Now the principal object of the Mosaic Institutions was to inflame the Jews with an ardent zeal for exterminating idolatry; or, in other words, with the love of conquest for the sake of plunder. The rewards proposed for obedience, under these institutions, are victory, wealth, and longevity; the punishments denounced for disobedience, are pestilence, famine, defeat, and slavery; not one word is said about rewards or punishments in a future state; because, as may reasonably be inferred, Jethro, the father-in-law of Moses, a priest of Midian, a fire-worshipper and follower of Zoroaster, (Exodus, c. 3, v. 18) had persuaded Moses that considerations so remote would not supply the vagabond sons of Jacob with motives sufficiently strong to induce them to invade a country whose inhabitants seemed disposed to resist the claims which he set up to their territory; therefore, I say, the Pentateuch contains only so much of the *Zendavesta* as relates to the formation of all things, and is totally silent as to their destruction, and all the consequences which are to be the result!

Well! the Jews conquered the province, destroyed all the people, divided the spoil, and, as they thought, secured the greatest part of them in their Temple under the protection of heaven. They began, however, before long, to reap the bitter fruits of their perfidy and cruelty; for many years they were condemned to suffer the scourge of civil war, inflicted by that heart-corroding passion, which had been so carefully excited, and, finally, they were conquered, and in their turn despoiled and led into captivity by a nation allured into their country by that very wealth they had stolen from others. After a few alternations of these calamities, the Jews sank into the lowest degree of vileness. A benevolent attempt was then made to revive in their breasts some sentiments of humanity, by borrowing from the *Zendavesta* that other part of its doctrines which relates to the resurrection and a future state. The first distinct intimation of this doctrine in the

Bible, is contained in the writings of those prophets who had been captives in Babylon, between five and six hundred years before the Christian era.

Slight allusions of the same kind, are, it is true, to be found in the book of Job—but then the book of Job is of Chaldean origin, or, at least, not of Hebrew, as is proved by its containing scraps of more elevated science than was ever, by any means, revealed to the Jews, or than was known even to Solomon in all his glory. X.

INTERROGATIVES

HUMBLY SUBMITTED TO THE DOCTORS IN THEOLOGY,

BY CHARLES DAVLIN,

Hand-Loom Weaver, of Bolton.

AUTHOR OF

"Gilbert; or, the Evils of Intemperance."—"The Democrat," a Poem, &c.

Is GOD OMNIPOTENT?—meek Christian say;

Or did he, when he fram'd the creature man

For pasture, plant TEMPTATION in his way

To bait a trap, for Satan to trepan

A feeble wretch, unequal to withstand

The gilded produce of his mighty hand?

'Twere wondrous strange, that it should come to pass

That Hell's dark rebel, proudly dar'd to lurk,

With early form, beneath the waving grass:

Thence, prompting Eve to mar the mighty work;

By which it seems, despite of Heav'n's high grace,

He makes his Maker damn the human race!

I next would be inform'd the wondrous how,

OMNIPOTENCE could find the least occasion,

To Hell's inferior Majesty to bow:

Or, whence arose that power of black intasion,

By which SATANAS did the earth bestride,

For whose redemption GOD ALMIGHTY died?

THE FREED GALLEY SLAVE.

From the German of Heltz.—For the New Moral World.

Thank God! the accursed chains no more

Upon my shoulders clash!

No fiend can force me to the oar,

With his tremendous lash!

The whole expanse of heaven seems

Creation new to me:

And freedom all around me beams,

God! free am I! I'm free!

The Christian fire destroyed thy bark;

Thou raging tyrant, Moor!

Each shot came thundering to its mark,

And drenched thy deck with gore!

Then stream'd their standard in the air;

Then came the battle cry!

Then fell my slavish fetters, where

I had but thought to die!

Now to my own, my native Rhine,

For which, so oft, I've sigh'd!

There, on its banks will rest be mine,

There are my friends, my bride!

Beneath the clustering grapes, I'll stand

With cup, full to the brim;

To every tyrant in the land

A hearty curse I'll drink!

And blessings on each gallant man

Whose hearts for freedom glow!

Against all tyrants, in the van,

Who freedom's standard shows!

C. S. EVAN.

"THE MARCH OF PHILANTHROPY!"

I was lately struck with a long catalogue, under this heading, of the monies collected in Great Britain and Ireland, for what are called, "charitable purposes, through voluntary subscriptions,"—that is, through fear of hell in many cases.

I thought it would be useful to tabularise them properly, and have

the list recorded in the pages of the *New Moral World*, in order that our Missionaries may know the waste of means and energies, to a great extent, which is going on in this way, and that they may call on contributors to bethink themselves.

SOCIETIES.	ANNUAL COLLECTING.	REMARKS.
MISSIONARY SOCIETIES.		
British and Foreign Bible Soc.....	£105,255	The shillings and pence are omitted.
Wesleyan Missionary Soc.	84,818	35th Anniversary.
Church Missionary Soc.	72,031	Expenditure £100,077.
Gospel Propagation Soc.	71,308	Do. £91,453, 39 Annv.
London Missionary Soc.	65,490	Do. £74,302.
Baptist Missionary Soc.	22,416	Do. £78,855, 43 Annv.
London Society for promoting Christianity among the Jews.	16,720	47th Anniversary.
Home Missionary Soc.	7,000	31st Anniversary.
Church of Scotland Missions. ...	6,000	20th Anniversary.
London City Missions.....	4,820	6th Anniversary.
		Agents, 49; tracts distributed, 223,056; visits paid, 186,515.
Moravian Missionary Soc.	4,355	
Baptist Missionary Soc.	2,693	
Colonial Missionary Soc.	2,356	Expenditure £3,170.
European Missionary Soc.	1,390	21st Anniversary.
British and Foreign Bible Miss.	110	3rd Anniversary.
	£465,742	
PUBLICATION, AND CHURCH AND SCHOOL SOCIETIES.		
Christian Knowledge Soc.....	90,363	Circ. of Bks, 2,889,146.
Trinitarian Bible Soc.	8,059	8th Anniversary.
Naval and Military Soc.	2,804	59th Anniversary.
British and Foreign Sailors Soc.	2,596	6th Anniversary.
Prayer Book and Homily Soc...	2,582	27th Anniversary.
British Reformation Soc.	1,193	
English Monthly Tract Soc.....	148	Expenditure £212.
	£102,695	
Church Pastoral Aid Soc.....	10,423	115 Curates; 26 Lay Assistants; 4th Anniversary
Colonial Church Soc.....	1,483	
Episcopal Floating Church Soc...	240	
Hibernian Soc.....	11,702	33rd Anniversary; Day Schools, 7157; Scholars, 91,074; Sunday do. 816; Scholars, 45,000; Adult do. 511; Scholars 7,779; Scripture readers, 49; circulated 20,561 Bibles; 5,279 Testaments.
London School Union.....	9,469	36th Anniversary.
Children's Friend Soc.....	5,785	9th Anniversary.
British and Foreign School Soc.	5,234	34th Anniversary.
Newfoundland School Soc.	3,103	16th Anniversary; Day Schools, 39; Sunday do. 41; Adult do. 15.
Home and Col. Infant Sc. Soc...	7,850	3rd Anniversary.
Christian Instruction Soc.....	1,358	14th Anniversary; Associations, 97; Stations 116; Gratuitous Visits, 2,026.
	£50,847	
VARIOUS SOCIETIES.		
Irish Society of London	5,020	17th Anniversary.
Irish Evangelical Soc.	2,968	29th Anniversary.
Sailor's Home Soc.	2,968	
Sailors Asylum.....	1,024	
Brit. and For. Temperance Soc.	981	34th Anniversary.
Naval Do. Do.....	715	3rd Anniversary.
Lord's day Observance Soc.....	522	8th Anniversary.
Peace Soc.....	249	23rd do. expended £668.
	£15,397	
Total.....	£634,481	

Thus two-thirds of a million of money is annually devoted to purposes which effect a very questionable result. At all events, a result

infinitely less satisfactory than might now-a-days be produced by more rational means.

We would commend to the attention of all persons so philanthropically disposed as is above shewn, the following passage from a letter in the *Star* of the 26th of August. "It is time for the priesthood to leave off their vain glorious display of their sacred (!!) persons in temporal tribunals, and to prosecute the Rational Owenites, Socialists, &c., not with *fire and faggots*, but sound arguments, in behalf of their mysterious Godhead in heaven, or Satan's invisible kingdom, both battered by the artillery from the celebrated *Star in the East*, which has been for some years past undermining the very foundations of revealed religion to replace morality in its stead, on the more solid basis of truth, reason and justice."

W. N.

FOURIERISM *versus* SOCIALISM.

[The article on "Property," which appeared in No. 44, from the *Phalange*, contained a full and explicit exposition of the principle upon which the arrangements proposed by the Fourierites is based. The length of the article itself, and other pressing arrears compelled us to refrain at the time from commenting on the fundamental fallacy which pervades it, but with a determination to revert to the subject at the earliest opportunity. In the meantime, we have received the following paper from our excellent friend Mr. Bower, of Bradford, which takes nearly the same line of argument we should have done; and although it bears marks of being hastily drawn up, will yet serve to expose the fallacy of some of the fundamental propositions of the Editor of the *Phalange* upon this important subject.—Ed.]

To the Editor of The New Moral World.

SIR,—Various articles have, from time to time appeared in your paper, explanatory of the projects of the Fourierites, but, until the article on Property contained in a late Number, I do not remember any defensive of the principles upon which those projects were based. Considerable interest must have been excited in the minds of the Social public, by the many points of resemblance between Fourierism and Socialism, as well as by the attractions with which talent never fails to surround, whatever it undertakes to support.

A state of society was depicted, which, compared with the present, seemed beatitude itself. Yet to the Socialist there appeared so much of anomaly and incongruity; so much to be attained by methods which he could not believe capable of leading to any such results; and so much left unattained of that which he not only conceived necessary to happiness, but easily to be secured by other simple means, that his consciousness of the presence of error was not to be overcome by any blandishments of the theory. Could it indeed have been that the Magician who thus boldly proclaimed his "Social destiny" had, for a-while, spell-bound him, the unwizard-like folly of letting him afterwards read his "black letter," would infallibly have broken the charm.—Seriously, Fourierism is founded on the principle of competition, and the article on "Property" referred to, which I understand, is from the pen of M. Considerant, may, I conceive, be fairly taken as an invitation to discuss that principle with the Socialists. The elaborate character of the article, its plausibility, and particularly the following words among others of a like kind to be found in it, make the discussion, however, a matter of immediate necessity:—

"Those who would destroy capital, inheritance, and individual property, must necessarily produce the most terrible conflicts between the different classes of society. It would lead to a primitive state of barbarism; sentiments such as these would destroy all right, since they would sanction the usurpations of **CREATED CAPITAL**, just as the present law of property sanctions the usurpation of the primitive or **UNCREATED capital**."

The chief design of the article is undoubtedly to prove the **INVIOABILITY OF PRIVATE PROPERTY**; then, that individuals not inheriting "*created capital*," have no other claim upon society, than the "*right to labour*;" and, thirdly—"That society will have done all that it ought to do by such individuals when it has provided for them "*good and comfortable workshops, furnished with good tools*," &c.; or, take the same position in these words—"A legitimate title is held by society to individual property, when it fully recognizes to the poor man the right of labour, and when it assures to him as comfortable a subsistence for a given amount of labour, *as could have been procured by the same amount of labour in the primal savage state*!!!"

Passing over the luminous and very excellent exposition of the "*natural*" and "*fictitious*" laws of property, and of "*primitive*" and "*created capital*," we will proceed to shew, as fully as a very limited time to devote to the subject will allow, that the *fictitious*, or legal, law of inheritance ought to be conformable to the *natural* law of property; in other words—that all men ought to inherit equally both primitive and created capital; that every individual has a just claim upon society for the means of satisfying all his physical, moral, and intellectual wants, to as great an extent as the powers possessed by society will allow; and also, that every individual of society is greatly wronged, so long as even a single person is prevented from thus equally inheriting the means of satisfying the wants of his nature. It is laid down as "a fundamental principle—that every individual possesses, legitimately, *the thing* which his labour, his intelligence, (or more generally) which his *activity* has created." We do not intend to contest this principle; but, on the contrary, fully admit that the "true theory of property is founded in the creation of the thing possessed," and that "therefore we must proceed to consider the production of wealth, the culture of the earth, manufactures and arts, &c., in society."

Yes, we must consider production *in* Society, and also *out* of Society—man isolated, and man in combination with his fellows. Suppose then, by way of antithese, that the inhabitants of a portion of the earth, or of the whole earth, applied themselves for the first time to industry, to the production of good manufactures, &c.; and suppose further, that they do all this in a state of total isolation from each other, it is quite evident that so long as this state of isolation and self-dependence was persevered in, either by themselves or the succeeding generations of men, that the *law* of property would be conformable to the *right* of property; each retaining all that he produced: but it is equally evident that the *skill* to produce would be acquired at a very slow rate, the amount of it gained by a generation being represented in that of a single individual; so that supposing every one to impart to his successor the full amount of *skill* acquired by himself, thousands

of ages must elapse before mankind could obtain as much producing power as would belong to the first generation of men living in a state of society, and severally imparting their experience and skill to each other. We perceive then that *Society* has a certain amount of producing power over and above the amount of the same power, which properly, that is, of *natural rights*, belongs to the individuals, as such which compose society. How is this to be divided, equally or unequally? Equally, because the amount of aid which any individual can render to society is less than that which society renders to him, as much less indeed as the unit member is than the totality of members. This added power, thus divided, may, or may not, during the first generation, make up to the weakest individual the difference between his originally less power and the originally greater power of the strongest. If it do not, individual property and inheritance may continue till it do. It need not be urged, that as this power increases with every succeeding generation, so that all claims on the part of individuals to inherit more "*created capital*" than others, on the ground of superior original powers of production on their parts, or on the part of their progenitors, must ultimately cease; so community of property, or equality of inheritance and possession, must also then be necessary to maintain the conformity of *actual* with *natural* right.

It follows from what we have said, that the right to labour under the conditions laid down, namely, "for as much as could have been obtained during the primal savage state," is not a just equivalent to the labourer for the loss of his primitive capital, and the loss, equally a robbery upon him, of his share of the created capital of past generations; and a very little consideration will serve to show that the period is long since past, when the ever-increasing power of society had far more than made up the difference between the natural producing powers of individuals. The proof of this is to be found in the statistics of actual society, for a very cursory glance at the immense powers of production now possessed by mankind, will show that there need be no longer any individual without food, clothing, shelter, or instruction, and a careful estimation of those powers would prove that all may have abundance of food, &c., and also a very high amount of instruction.

Sufficient has been said to show that the principle of individual property is no longer, in the actual state of science and intelligence, capable of being defended; and therefore all plans of society, however superior to the present, which should be prosecuted on this principle, must be so prosecuted with loss to society; inasmuch as all forms of individual property require extensive arrangements on the part of society, involving the application of an enormous amount of power for the purpose of sustaining them, as compared with the power requisite to sustain the necessarily simpler forms of co-operative society.

It scarcely requires to be stated, after this, that as no individual can be made to possess the greatest amount of producing power, except under *community* arrangements of society, so every one is injured by the maintenance of those of a contrary description.

SAMUEL BOWER.

Bradford, August 27th, 1839.

THE NEW MORAL WORLD.

Saturday, September 14 1839.

THE "PHYSICAL FORCE" EDUCATIONALISTS.

The demand for any article generally calls into existence a host of spurious and inferior things, under the same cognomen. It seems that Education is not to be exempt from this common rule of trade. The brief account we have presented of the proceedings of the "Scriptural" Educationalists, in the Commercial Buildings, Leeds, is an exemplification of its truth.

The teaching of example has ever been held superior to that of precept. Which are the people to follow in this case? the illegal and "physical force" proceedings of the law-maker, parsons, and policemen, or the precepts of the Bible, which teach us to do good unto all men, and even if assaulted by railing, not to return it in kind? It certainly seems reasonable to demand of these "scriptural" teachers, that they should evince in their own conduct the benefits of such teaching; and if we find that their conduct is the very reverse of "kindness," "meekness," "long-suffering," and "peace," we are, at all events, if not justified in imitating their bad example, at least entitled to send the schoolmasters back to school. It is a dangerous thing when the blind lead the blind.

It almost appears as if soldiers and policemen were indispensable adjuncts of the priesthood, and "scriptural" tuition of any kind. Whatever these ominous parties put their hands to seems to sow the seeds of contention, and, like the teeth of Cadmus, to yield a crop of armed men. Perhaps with the orthodox mystification and paradox, which is proper to the profession, this is meant to illustrate the text—"My kingdom is not of this world,"—and also to exhibit the absolute "independence" of the Church of "any arm of flesh."

Since policemen are such efficacious teachers of adults in the estimation of Lieutenant Fabian and the M. P. for Leeds, we suggest to them, and through them, to the British and Foreign School Society, the propriety of introducing them into all their schools, as teachers of children. They will no doubt "train them up in the way they should go," by giving them an occasional lesson in the noble art of swearing, *alias* taking oaths, at which they are very proficient, in consequence of its being part of their trade; and they might also enlighten the ductile mind of youth as to the manner in which the poor rogues of society manage to cheat the rich rogues, and *vice versa*. They would, in fact, be excellent expounders of scriptural texts, after the manner of their patrons; and if the pupils exhibited any lack of comprehension, they might very laudably employ their staffs in assisting their enlightenment. The birch has become unfashionable for our academies now-a-days, but the truncheon still remains a most legitimate weapon of chastisement in the tuition of adults, and therefore, we opine, most applicable to the juniors, if it were only for the purpose of accustoming them to it in after life.

To be serious, however, we would hope, that such lessons as that we advert to, will not be lost upon the clergy and their abettors; but that they will begin to perceive the incompatibility of their profession and dogmas with the advanced state of the public mind, and the accumulations of science and positive knowledge. All facts testify, that there is no retrogression in the upward and onward march of the human race in quest of happiness—of that happiness which can only be obtained by the conquest of truth, the cultivation of true charity, and true social virtue; on the other hand, it is equally demonstrable, that theology of every description has been of wax-like ductility,—

"Ever changing, ever new,"

under the peculiar pressure of local prejudice, national peculiarities and climate, and general advancement in sound knowledge.

The religion of Britain, although ostensibly preached from the same book, embodied in the same formulae, creeds, and confessions as were used a century since, is not the same. Science has humanized it; and it no longer sends its ministers to burn and torture poor old men and women, for being warlocks and witches, as one of their highest duties and best modes of glorifying God, and advancing the interests of men. What has produced this change? Most assuredly not the *religion* or dogmas which incited such barbarity; but the increase of knowledge; which has long since laid the witches, warlocks, and hobgoblins who tormented our forefathers, in "the tomb of all the Capulets;" and thereby diminished the number of those supernatural existences which form the mainstay of all mystical and barbarous religions. One by one do these creations of primitive ignorance and excited imagination vanish before the growing light of real intelligence, as the stars before the rising sun. The divinities of antiquity no longer have sacrifice offered to them in their costly and magnificent temples. The temples are in ruins or undiscoverable; the worshippers and the worshipped have alike departed, leaving only the memory that such things were. Who can guarantee a better fate for the divinities of to-day?

We would, therefore, counsel the clergy no longer to attempt staying the current. Let them place themselves in the van of improvement, and become the teachers of the people in facts and demonstrable truths. The ostensible object of their vocation will thus be surely and permanently gained. The greatest enemy to vice and immorality is true knowledge.

THE "LEEDS MERCURY," "LEEDS TIMES," AND THE SOCIALISTS.

It is grievous to the rightly constituted mind to witness the immorality and profligacy which characterises the conductors of the public press. No falsehood is too great, or calumny too vile, for perpetration, in reference to those who differ from them in opinion.

In the *Mercury* of last Saturday, a leading article, by way of commentary on the proceedings of the Educational meeting to which we have referred above, ascribes conduct and motives to the Socialists, and particularly Mr. Fleming, which are totally contradicted by the report of the proceedings in its own columns. On referring to these it will be seen that Mr. Fleming merely stated that the usage of all public meetings was to elect their own chairman, and that Mr. Hobson, the chairman, as well as Mr. Fleming, expressly declared they were perfectly ready to hear all that the party who called the meeting had to advance, in silence and order. These parties pettishly and petulantly refused to proceed; introduced policemen to break up by force the deliberations of a peaceable and properly constituted meeting; and now wish to turn round and throw the onus on those who were the conservators of the peace. We deny *in toto* that the slightest opposition was offered to the British and Foreign School Society. The only opposition was to the assumption of the chair by Mr. Baines. Thus we maintain the meeting had a legal right to do; and it is a shameful prostitution of the press to skulk from the real question at issue, and open a broadside of foul-mouthed abuse upon the Socialists.

Mr. Baines has, in addition to his misrepresentations of the proceedings of the meeting, gone out of his way to pronounce the following anathemas against, and libel upon Mr. Owen and Socialism;

"Lamentable is it when we consider the frightful system called Socialism," which is not merely opposed to Revelation, but even severs all the bonds of morality, treats marriage as an unnatural fetter on

man's inclinations, openly recommends promiscuous concubinage, denies human responsibility, and annihilates the very foundation of morals and religion, by teaching that 'THERE IS NO GOD!' Such are the principles of Mr. Owen, the founder and apostle of Socialism."

Now when we recollect that the writer of these grossly outrageous falsehoods, was, in the year 1819, Mr. Owen's guest at Braxfield House, and treated by him in the most kind and hospitable manner; that this Mr. Baines reported to the township of Leeds, in the most glowing terms, of the superior moral and religious character of the inhabitants, under Mr. Owen's control, and lauded—not more than they deserved—the arrangements by which that philanthropist had produced such results: we say, when these facts are taken into consideration, that the writing of such sentences as those we have quoted are deeply disgraceful to the ungrateful and mendacious person who could venture upon the task.

Next week we shall contrast Mr. Baines of 1819 with Mr. Baines of 1839.

We are not surprised at this misrepresentation from the *Mercury*, but we deeply regret to see the *Leeds Times*, which we have always considered one of our foremost Journals as to talent and liberality of opinion, joining in the popular hue-and-cry. The Editor grossly misrepresents, or else totally misunderstands, the nature of the proceedings; although, had he consulted the report in his own column, it would have set him right on the facts of the case. He accuses the Socialists of "intolerance and bigotry," and says "the putting forwards of their Priest, especially, by the Socialists, thus to put down liberty of discussion snacks far too much of the old bigotry, to be at all to our liking." Why, mercy on us! if the Editor of the *Times* looks at his own report he will see that we advocated "liberty of discussion;" and that it was precisely because the M. P., Lieut. Fabian, and the Rev. Gentlemen, who accompanied them, were opposed to "free discussion," that they left the place and refused to proceed with the business. Somebody or other has imposed upon the feelings of our excellent contemporary, or we feel assured he never would have so mis-stated facts, or given utterance to such an illiberal sneer and falsehood, as to call Mr. Fleming a "Priest," and say he was "put forward" by any one.

We refer the *Mercury* and *Times* to the order and decorum which marked the proceedings of the meeting on the evening when the Corn Law question was discussed by Messrs. Greig and Fleming, in the same place, and before a much more numerous meeting, as a sample of the meetings which would be held, if free discussion were allowed; and, repeat that the unmannerly and unconstitutional, as well as bullying conduct of the "Scriptural" Educationalists, was the sole cause of the disturbances. We challenge any one to find in our conduct or language, the slightest breach of the proprieties or observances connected with a "public meeting." Had it been a *private* meeting we should not have attended; for we respect too highly the right of conscience, and are too fond of peace and charity to be found in any way obstructing their advancement. But as a portion of the public, invited to attend a "public meeting" to "take into consideration" a question in which we feel a deep interest, we should have been unfaithful to the great cause of human amelioration had we absented ourselves from that meeting, or refrained from forwarding the knowledge of just and sound principles respecting its object. Does the *Times* deny the right of the public to deliberate in a "public meeting" and to elect its own chairman for presiding over these celebrations?

THE MONTHLY MESSENGER.

The second "Monthly Messenger," by Mr. BAILLY, has made its appearance, with curious and interesting information respecting the

opinions of the ancients on the subject of Deity, and the customs of the Hebrews in reference to marriage. There is less variety, but perhaps greater value, in its contents, than its predecessor; and, to those who are inclined to peep behind the curtain which conceals the private doings of antiquity, or to discover the mode in which the persons *manufacture* "evidences" of the truth of their peculiar insanity, termed religion, this number will be highly prized. We should, however, advise our "learned friend," on his next appearance above the horizon, to bring with him a little more miscellaneous news. We trust that this useful periodical will receive an extensive and substantial support.

HOME AND FOREIGN (GOOD) TIDINGS.

[We have great pleasure in laying before our readers the following letter from our ardent and invaluable friend, C. F. GREEN. The intelligence contained in it, both as respects the probable result of our practical measures in Hampshire, under the able superintendence of Mr. Aldam, and the spirit of our Metropolitan friends in spreading our principles is most cheering. Nor is the news from America less interesting. We have a letter from Mr. Aldam, which we are compelled to postpone till our next.—Ed.]

To the Editor of the New Moral World.

MY DEAR SIR—I cannot help congratulating you on the position we now stand in; and do now prophecy that we must succeed. Ten days ago I was at Whalley Hall; and, to my surprise, I found a whole colony of Socialists and Agriculturists. *The farming of Mr. Aldam is first-rate; his crops look better, and his land is cleaner, than any in the neighbourhood.* He is delighted with "Tytherly," and says he can raise better crops there than on his own farm. This is cheering; as he is a man that ought to know. The Aldam family are a treasure to us.

A member of the Queen-street branch, a Mr. Vezey, has just returned from America. He went there to see the Shakers, and was absent six months: he visited the Rappites, who are very rich; but since the seceders left them they teach their children nothing but the German language. The seceders are not co-operating at all; they have divided their land, and all they do in the way of co-operation is a few manufactures. The Community of Zoar is in a flourishing state; they are governed by a Governor, who lives in a fine large house, and makes them all obey him. They have 3000 acres of land, and are very rich. None of these parties Mr. Vezey approved of, and therefore he left them. He then went to New Lebanon, in Massachusetts, and there he saw my old friends, Daniel Fraser and Frederick Evans, who were delighted to hear of their friend, C. F. Green, and made him heartily welcome. While at New Lebanon Mr. Vezey was delighted with their economical arrangements, and only wished that his brothers and sisters in the co-operative cause could have seen what he did, and then they, like himself, would never again doubt the practicability of our views. There are 800 persons living upon the best of every thing; and they are so rich they do not know what to do with their property. The following is a striking proof of the abundance of their riches and a pleasing illustration of their benevolence:—A most extensive fire happened in June last at the town of

Hudson, and a number of persons were burned out of house and home; the Shakers hearing of the calamity, sent a deputation to investigate the case, and then sent twenty waggons loaded with furniture and clothes. By such acts as these they get rid of their surplus property.

Now for a little home news. We have taken some leasehold property to build an Institution, consisting of two houses and large back premises, in John-street, Tottenham Court Road, near the old Charlotte-street Institution. In the back premises we can make an Institution, capable of holding 700 or 800 persons, comfortably seated, with a handsome entrance to the hall, having two large pillars in front. The expense is likely to be about £1000, for Hall, Coffee Room, Dressing Rooms, &c.

Yours truly, in the cause,

C. F. GREEN.

London, Sept. 4th, 1839.

P.S.—I have made up my mind to throw all my force on the "Tytherly;" others must do the same, and then success is certain.

SOCIALISM versus BRINDLEYISM.

A few days ago the redoubtable opponent of Socialism, Mr. Brindley, made his appearance in the metropolis. He attended at the Hall of Science, City Road, and, without giving his name, challenged the Socialists to a public discussion of their principles, on the night of Friday, August 30. The Socialists, according to custom, accepted the challenge, without being aware that the gentleman who was to oppose them was the notorious Mr. Brindley. A note was despatched on Friday evening to Mr. Bailey requesting him to attend, and informing him that a strange gentleman was going to oppose the Socialists. He attended accordingly, and found that instead of merely taking part in a general discussion, he had to oppose Mr. Brindley, and was the only individual who would be allowed to reply to his arguments. The discussion came off accordingly.

Mr. BRINDLEY, at the commencement of his first speech, entered into a variety of preliminary remarks, which it is unnecessary to notice. He then said that he would clear away all extraneous matter in order that the discussion might not be a useless and tedious logomachy. He stated that the five facts, or more particularly the three first facts, involved but one grand position, viz. that man was not a free agent. That on this supposition was built the Socialists' doctrine of irresponsibility, and from this latter was deduced the consequence that heaven and hell, rewards and punishments; in short, a future state of being were only whimsies of deluded imaginations. Mr. Brindley proceeded to state that if this principle was false then the whole system of Socialism must be false also. He admitted that man was influenced by circumstances to a very great extent, but contended that he was not coerced. He spent a considerable length of time in refuting an argument brought forward by some other Socialist at some other place, which was that because a person could not believe two to be three, he was not a free agent. He endeavoured to shew that the perceptions had little to do with the mental conclusions at which man arrives, and that these were entirely different to external circumstances. His infallible but hacknied argument was then brought forward and urged with all the force he could muster against the principles of Socialism.

It ran thus:—

1. Perceptions are produced in the mind by external circumstances.
2. Reflection takes up those perceptions and examines them.
3. Judgement decides which is right or which is wrong; and
4. Volition, or willing and acting follows.

The conclusion from the whole was, that man, by reflection and judgment, had a power of elaborating new ideas; and that therefore he was a free agent. He then illustrated these positions by two comparisons drawn from low life, *usus præceptor est optimus*.

1. A servant who was indolent, or thoughtless, would knock the broom-heads off the handles, break the coffee cups, and perform a variety of other ecceteras, which are exceedingly grievous in the details of house life.

2. The other servant would reflect, and judge, and act differently, in short, control the circumstances.

MR. BAILEY in his reply observed, that he had not been aware of Mr. Brindley being in London, or he would have made more preparations to meet him. He said he did not know the point to be debated until he entered the premises; nevertheless, after hearing Mr. Brindley's speech, he felt confident he was able to grapple with his arguments. He observed, that Mr. Brindley had promised some things at the commencement of his speech, which he had not performed, viz., clearing up the matter, so that there could be no ambiguity about it. Mr. Brindley had assumed at the onset the very point to be proved, namely, that the judgement and reflection were independent powers of the mind; and that on that assumption was based the whole strength of his argument: but, if it could be proved that the judgement and reflection were not philosophically free, Mr. Brindley's argument proved nothing. To call reflection, which is an act of the mind, a power, is confounding all logical distinctions. Judging of the truthfulness or untruthfulness of a proposition is clearly an act, and cannot be a power, unless an act and power of acting are identical;—the mere reflection. Mr. Brindley had assumed that there were independent powers of the mind, which was merely advancing a *post hoc* principle, a bare assertion without proof. Mr. Bailey called on Mr. Brindley to prove the truth of his assumption. He observed, that to suppose the mind possessed independent powers, is supposing it to consist of separate and distinct faculties. How much more philosophical to assert, that the thinking principle in man, be it material or immaterial, acts in a specific manner in relation to various objects. Now, the question was not whether man reflected and judged, but whether he was free during the process of mental action. A free agent was one who, being placed in equal circumstances, could adopt either of them; or who, being influenced by equal motives, could act by a self-determining power, called free-will. If there was any choice, it must be founded on preference, or it must not. If it was not founded on preference it could not be choice; for choice implies preference; but, if there be any preference, it must relate to the qualities, real or supposed, of the objects chosen. Now, if choice is made, the individual must conceive of some quality in the object more desirable than its converse; but, if this be the case, the motives are not equal, and therefore the individual is swayed and impelled by the strongest motive. If one motive, weak at first, should subsequently overcome the preponderance, it then becomes the strongest, and the individual is still constrained to act by the strongest motive. Now, this could only occur by the mind taking a different view of the object or the action. But was the mind philosophically free in deducing new motives into a state of being? A motive is a mental conception; and to suppose that the mind has power to create a motive, is supposing it capable of creating a mental conception. To suppose that it can evoke this conception out of non-entity, is to suppose that it is aware of it before it creates it; but if the conception or motive be in existence, the mind cannot create it; unless we suppose it to be in existence before it is in existence, which is a real absurdity.

Mr. Bailey then observed that Mr. Brindley had proved nothing by his comparisons. The servants were, or might have been, differently constituted. Their views of things were, or might have been, different; and the circumstances were, or might have been, different also. Until Mr. Brindley had proved them to be alike, as it regards views, feelings, previous training, &c., he had proved nothing, except "That man was not a free agent." On the whole, the argument about the servants tracking the coffee cups about, and breaking the broomsticks, was, on the part of Mr. Brindley, an elegant specimen of his chancery taste, and one of the most brilliant adornments of his oratory. Mr. Bailey's time being up, he sat down.

MR. BAILEY commenced his second speech with a few biting and satirical remarks on his opponent. We cast three on one side for the sake of giving his arguments. He said that if Mr. Bailey had known he was to have held the discussion, his reflection and judgment would have given him new ideas, that therefore Mr. Bailey had been substantiating his (Mr. Brindley's) assertion. He asked—why did not his opponent prove that the convictions were not formed by the reflection and judgment, but by external circumstances? He said he did not come there to oppose Mr. Bailey, but to oppose Socialism.

MR. BAILEY.—Mr. Brindley has again assumed that reflection and judgment would have given me new ideas. Now this is begging the question, because it is the point to be proved. It appears necessary to recall Mr. Brindley to the point at issue; it is not whether man reflects and judges, but whether he is free whilst reflecting and judging. Mr. Brindley said at the commencement of the discussion that the foundation of Socialism was the principle of non-free agency. He (Mr. Bailey) had undertaken to defend that principle, and therefore in opposing that principle, Mr. Brindley was opposing Socialism.

Mr. BAILEY entered into a long dissertation about new ideas, alluded to the steam-organ, &c. He asked if Mr. Owen had not

created the new views, and admitted that man could not act contrary to his determinations.

MR. BAILEY replied that Mr. Owen did not create the new views of society, but discovered them. Newton discovered gravity; Galileo, the rotundity of the world; Columbus, America; Vasco de Gama, the Cape of Good Hope: but no person will argue that these things were created by their discoverers. So the principles of Socialism are coeval with the existence of humanity, but Mr. Owen discovered them; or, at least, combined them into a system. Mr. Brindley had admitted that man could not act contrary to his determinations, how then could he be free?

MR. BAILEY replied—man cannot act contrary to his determinations, but then the determinations are a part of the man, therefore the man is free.

MR. BAILEY.—The earth cannot act inconsistent with the law of gravity, but gravity is a portion of the earth, therefore the earth is a free agent. The sun cannot but emit light and heat, but light and heat are parts of the sun, therefore the sun is a free agent.

MR. BAILEY rejoined, there was no analogy between the cases; the sun was not intelligent; man was; therefore man was free, and the argument to the contrary defective.

MR. BAILEY.—But if man be compelled to act in a given line by the internal mechanism of his own mind, he is equally the subject of a compulsory influence.

MR. BAILEY asked why he could not believe Socialism, though he had studied it for years?—because, says he, I consider it humbug.

MR. BAILEY asked if Mr. Brindley could be free to believe, when he had plainly acknowledged he could not believe Socialism.

MR. BAILEY said that the strongest motives operating on him were adverse to Socialism, but these motives being the strongest must be the best, ergo his cause was the best. (Loud cheers.)

MR. BAILEY rejoined the strongest motives operating on him were favourable to Socialism, but these motives being the strongest must be the best, ergo his cause was the best. (Tremendous cheering.)

MR. BAILEY said, man could not act contrary to his determinations, which was simply saying man could not run away from himself. He asked if any person ever heard of an individual jumping down his own throat? He said he had gained a splendid victory over his opponent; that he had renounced a situation worth £300 per annum, and accepted a curacy worth £60; further, that he had been solicited to go about the country opposing Socialism.

MR. BAILEY replied, as to Mr. Brindley's assertion about man not being able to act contrary to his determinations, and his question about a man jumping down his own throat, though it is beautifully classic, it proves nothing but that man is not a free agent. Mr. Bailey then challenged Mr. Brindley to another discussion; but it was refused. He challenged him to a written discussion; which was also refused. He then challenged him to a discussion in any part of the kingdom he thought proper to appoint; which was also refused. But by way of bravado, Mr. Brindley said that shortly he would deliver a Course of Lectures, (he did not say when or where,) when he was ready to meet Robert Owen and all his Missionaries. Poor thing! one of them is more than sufficient.

These were the principal arguments *mutatis mutandis* urged by both the disputants. I know not that I have misrepresented either side. As far as my memory and the notes I then took serve, I have faithfully portrayed, if not the exact words, at least the sentiments advanced. There was a great deal of confusion and uproar, owing to the impatience of the audience at Mr. Brindley's apocryphal and unchristian-like demeanour. We hope the Rev. gentleman will soon insert London in his memorandum book, as one of the places he is to visit during his ecclesiastical peregrinations. The London Socialists, and particularly our friend Bailey, long most immoderately to behold his godly visage again.

FROM A CORRESPONDENT.

CHARTISM AND SOCIALISM.

To the Editor of the New Moral World.

SIR,—In a pamphlet which bears about it all the marks of being published by authority,* I find the subjoined passage:—

"Many of the Chartists call themselves Missionaries of Christianity. They know how to raise the superstition of an ignorant population in favour of their

* Recent Measures for the Promotion of Education in England. Ridgway, London.

doctrines, by employing passages of Scripture, the true meaning of which the uninstructed mass do not reach. They continually set before them those verses which speak of the rich man as an oppressor—which shew with how much difficulty the rich shall enter the kingdom of heaven. Poverty is the Lazarus whom they place in Abraham's bosom—wealth, the Dives whom they send to hell. They find passages in the writings of the Apostles, speaking of a community of goods among the early Christians; *on this they found the doctrines of Socialists.* * * * * * To such purposes may the Scriptures be arrested by unscrupulous men who have practised on the ignorance, discontent, and suffering of the mass."

I introduce this to your notice, Sir, to correct one or two of the errors it contains. First, then, the Missionaries of the Chartists are not *Social Missionaries*, but a distinct body in principles and objects; second, then, the doctrines of the Socialists are not founded upon texts of Scripture, but *demonstrable facts*; and third, the texts thus used are merely adduced to prove the identity of early Christian practices with the views of the Socialists, but not as matter of theological authority. Will you be so kind as to show that Chartism and Socialism are distinct, when the question is urged.

Yours, &c.,

LYNX.

MR. CONNARD'S CASE.

This case has been brought under the notice of the Secretary of State by Mr. Hume, and the following is the answer given to his application.

Whitehall, 5th Sept., 1839.

SIR,—I beg to inform you that I have received from my predecessor in office your letter of the 29th ult., transmitting two petitions in favour of George Connard, an insolvent debtor, who appears to have been remanded to prison by the Chief Commissioner of the insolvent debtor's court, on the ground of his not having verified his schedule by a legal and binding oath, as required by law. On the receipt of your letter the petitions were transmitted to the Chief Commissioner, and his report has since been received. He justifies the remanding of the insolvent; and is of opinion, that he could not regularly have discharged him.

It appears to me, on considering all the circumstances, that as this is a case between debtor and creditor, it is one in which the crown cannot be called upon for the exercise of the prerogative of mercy. I regret, therefore, that I am under the necessity of declining to interfere.

I have the honor to be, Sir,

Your obedient Servant,

(Signed) NORMANBY.

To Joseph Hume, Esq. M. P.

Worthing, 6th Sept. 1839

SIR,—On the 27th of August, (too late for me to present the petition to the House of Commons you forwarded on behalf of George Connard.) I sent it to Lord John Russell. I now send you a copy of the answer received from the Secretary of State to the Home department; and regret extremely that he has taken so very narrow a view of the subject, which seems to me to be a question of religious liberty, and not one of debtor and creditor; and, I am of opinion, that it is a case especially for the Secretary of State to interfere with. It is quite clear, from the proceedings in the Insolvent Court, that it is not a case of debtor and creditor, as the creditor made no opposition to George Connard's release; but it is one of religious liberty; and if the laws be against the verification of the schedule agreeably to the conscientious opinion of the prisoner, he is doomed and must remain a prisoner for life, or until an Act of Legislature shall relieve him; as

I feel confident that it will, if the clemency of the crown does not step in and liberate him in the meantime.

I remain your obdt. Servant,

JOSEPH HUME.

Mr. Richd. Bewley, Birmingham.

[The Secretary of State has entirely misconceived the merits of this case; and, if the Chief Commissioner has furnished any such "Report" as is set forth above, he has "Reported" *falsely*. Mr. Connard was not remanded because he would not "verify the schedule by a legal and binding oath;" this oath Mr. Connard was willing and anxious to take, in the form in which it was most commonly administered: (though, as we showed last week, he might have demanded to have been heard on his petition *on the word of a man*, and not be sworn on the Gospels at all:); but Mr. Chief Commissioner would NOT ALLOW HIM TO TAKE THE OATH, BECAUSE *he would not tell a lie!!!* The facts of the whole case must be laid before the Secretary of State, and then he will see that it is not a case between Debtor and Creditor, but one which urgently calls for his prompt interference.—Ed.]

PROGRESS OF SOCIAL REFORM.

LEADS.—On Sunday the 8th instant, Mr. J. T. Staddon lectured in the morning "On the Necessity of Free and Unlimited Enquiry." The lecture gave great satisfaction. Mr. Fleming lectured on "Community," in the evening, to an overflowing audience. At the close of the lecture, six candidates were entered. No discussion followed. The cause progresses cheerfully. It is expected that Mr. Owen will lecture at the Saloon, next Sunday, (to-morrow) morning and evening.

LEADS.—This town has been the scene of considerable agitation during the two last weeks. Mr. Greig, the secretary of the Anti-Corn Law Association, delivered a lecture on that subject to a very numerous audience, on Wednesday fortnight; at the conclusion of which Mr. Fleming rose for the purpose of discussing the question, and exposing what he deemed the fallacies of the repealer. Mr. Greig, however, proposed a regular discussion in the same building, on the Saturday evening following, each party to share the expenses, and admit the public free. To these terms Mr. F. assented, and on the appointed evening the room was filled by a most attentive and apparently deeply interested audience. Mr. Hobson officiated as chairman for Mr. Fleming, and Mr. Sunderland for Mr. Greig. It was announced by Mr. Hobson that the disputants particularly requested that no audible expression should be given either of approbation or disapprobation, and this recommendation was complied with most strictly, so that the whole proceedings were of a very orderly and gratifying nature. The discussion lasted three hours, and it is totally beyond our limits to attempt even an abstract of the arguments *pro* and *con*. We shall, however, in an early number, give, in an article, the leading points of both. On Wednesday week a public meeting was held in the same place for the purpose of National Education on Scriptural principles, under the auspices of the British and Foreign School Society. Edward Baines, Esq. M.P. for the Borough, was announced as expected to take the chair, and many ministers and others, to address the meeting. At the time appointed for the meeting the large room rapidly filled, and shortly afterwards Lieut. Fabian, the agent for the society, said that Mr. Baines would favour them by now proceeding to the chair, which that gentleman accordingly assumed; this was however the signal of opposition. It was immediately moved that Mr. Joshua Hobson do take the chair, and put to the vote, when the whole assembly, with the exception of some half dozen hands, voted for Mr. H., and he accordingly rose from his seat in the body of the Hall, and proceeded to the platform. Mr. Baines, however, flatly refused to resign the chair, unless, as he said, "he was dispossessed by brute force," upon which Mr. Hobson said, that he was there, unsought, on his part, and in obedience to a vote of the meeting, in whose hands he placed himself, perfectly ready to obey their wishes. Several clergymen, Lieutenant Fabian, Mr. Baines, and others, attempted to address the meeting, but the cries of "Chairman," "Mr. Hobson," were overpowering, and at length Mr. Baines vacated the chair, previous to which Mr. Fleming stated that the meeting had been acting perfectly legal, and in accordance with the established usages of all public meetings, convened in the terms of the placard calling that, in electing a chairman out of those present: that he might probably differ, in company with others who were present, from the opinions of those who had called the meeting, but that no obstruction should be offered to the free expression of those

opinions, and the expositions of the plans based upon them; afterwards he should be prepared to meet them in a calm and conciliatory spirit to discuss the best mode of arresting the tide of ignorance which overflowed the land. On Mr. Hobson introducing Lieutenant Fabian, that gentleman (?) pettishly refused to be introduced by him, and took it upon himself to declare the meeting dissolved! an announcement which was received by shouts of derisive laughter, in the midst of which the Lieutenant, the discomfited M. P., and the paragon, retired from the platform.

The meeting was then about to commence the consideration of the question which they had been called to deliberate upon, and Mr. Fleming had begun to read a resolution on the subject, when three policemen suddenly made their appearance on the platform, and, advancing to the chairman, ordered him to leave his seat and the room. Mr. Hobson refused, and threatened to give them into custody for interrupting him in the discharge of a legal duty, to which he had been called by the suffrages of the meeting, upon which these peace-breakers (query, breakers?) proceeded to dislodge Mr. H. *vi et armis*. Mr. Hobson, however, manfully resisted the attack upon him, and every symptom of a general disturbance presented itself, when Mr. Read, Head Constable, made his appearance, to whom the chairman detailed the circumstances of the case, and professed himself ready to act upon his advice. Mr. Read advised him to withdraw. Upon which Mr. Hobson left his place, and a general cry was raised for adjournment to the Music Saloon. The great majority, however, were fearful that the discomfited party would take advantage of an evacuation of the room, to return and act over the force of a public meeting, after the public had withdrawn, and they resolutely kept their place for an hour and a half, until Mr. Hobson, in connexion with the Chief Constable, had seen the gas fairly put out, and the room locked up. A meeting was afterwards held by adjournment at the Saloon, when Mr. Hobson was called to the chair, and Mr. Fleming proposed the following resolution, "That in the opinion of this meeting, the first and most important duty of a Government is the education—physical, mental, and moral—of ALL its subjects. The introduction into national schools of any religious or sectarian dogmas destroys the universality of such schools—is an infringement of the individual rights of conscience, and the right of each individual to a secular education, suitable for the business of life, unmingled with any theological or popular creeds and notions. That this meeting further denounces the different acts of this country, for their invariable hostility to a universal secular education, and more recently to the Government plan, and hereby declares that to them belongs the responsibility of all the ignorance and crime which result from the want of a true national education." Mr. Fleming, in moving this resolution, gave a short history of the education question in this country, and its position on the Continent; after which Mr. John Ardill seconded the resolution, and it was carried unanimously. On the following evening Mr. Fleming delivered a lecture on the Corn Laws, in the Saloon. The members of the Anti-Corn Law Association were invited to discuss the question at the close of the lecture, but no opposition was offered. The events, of which we have given a brief account, have caused great excitement in Leeds, and will no doubt awaken thought in many dormant quarters upon the important questions of political economy and education.

BIRMINGHAM, August 26th. 1839.—It possibly may be thought that Socialism is on the decline here, as no report of progress has, of late, appeared in the *New Moral World*, but if such an idea should have gone abroad, I beg to correct it; for although we have been almost overwhelmed by the political strife and agitation which has, of late, prevailed in this town; still our good cause has been silently and surely progressing. Mr. Travis lectured last evening on the advantages to be derived from a state of communism of united interests, over the present irrational and absurd arrangement of society; and at the conclusion he submitted to the meeting a petition to Parliament, respecting the case of our injured friend Mr. Conard, of Oldham, which was carried unanimously. There is now established in Birmingham, a Society which, I think, will prove of great use to our cause: it is called the "*Lap-Association for the suppression of Infidelity*," of which Mr. Brindley is the authorized Lecturer and corresponding Secretary; and under the auspices of the above Association, a Mr. Bagg has, this last week, given a course of lectures in the Athenaeum, on the errors of Socialism &c. the effect of which has been, as is usual, more to the advancement of our cause than to its injury. As Mr. Brindley is now the regular paid lecturer of the *Lap-Association*, I should think we shall have no difficulty in bringing him to public discussion, as he cannot now have the excuse of being prohibited by his employers, namely, the governors of the School of which he used to be the teacher. I have now to relate the circumstances of our having begun in right earnest to get a Hall of Science erected, in Birmingham, on the plan on which our friends in Manchester, have proceeded. On Sunday the 18th inst. a general meeting was held in

our Institution, Well Lane, when it was resolved, that measures should be taken immediately, to secure the above desirable object, a committee was then appointed to draw up a plan, which has already been done, and a great number of shares are already disposed off, and we have great hopes that the work will be begun in a very short time. Our radical friends, who have been so unjustly prevented having the Town Hall and other buildings in which to hold their meetings, are willing and ready to assist in the work; the committee has made an appeal to the public, by placard, which has made a considerable noise, and there is no doubt that we shall in a very short time, see Birmingham provided with a convenient, and splendid Hall, in which real and useful knowledge shall be imparted to the people.

W. WOODARD, Sec.

MANCHESTER DISTRICT, SEPT. 8, 1839.—Our institution was crowded this morning to hear Mr. James Clarke give the second lecture of his course; subject, "Production and distribution of wealth," which he treated in a plain and clear manner, contrasting the present with the new Social system. In the afternoon, in the Hall, Mr. James Smith lectured on the subject of morals, which he illustrated by select extracts from Miss Wright's lecture on the subject; a few questions were asked and replied to. In the evening, Mr. Robt. Cooper lectured on the opposition the Clergy gave to the principles of Socialism, of the evils of the present system of Christianity, and that the only effectual remedy to the same was to be found in the establishment of the Social principles. At the conclusion of the lecture, Mr. H. Knight addressed the audience, as a farewell to the friends, as he is about to proceed to Leeds, as the assistant missionary for that district, having to lecture at Halifax, the next Sunday. At the conclusion, the farewell hymn was sung as a mark of respect to our young friend, who has been reared up from a youth among us. Several candidates were added, and the proceedings of the day have been highly pleasing to our friends.

J. LOWE.

GLASGOW SEPT. 1.—We intend opening our new Hall on Sunday, the 8th; when Mr. Owen will lecture in the morning, and Mr. L. Jones in the evening; and a tea-party will be held in the afternoon. On Monday evening we shall have a Hall and Social Festival. It is an excellent Hall, situated in a good part of the town, and will seat six or seven hundred persons. We have made arrangements to obtain a weekly parcel of social publications; of which we receive the first to-day, including ten doses of the "*New Moral World*." Our members and friends are all on the qui vive, and intend to be strenuous in their exertions; and we anticipate similar success to that which has attended our active friends in England. We have an excellent district for a Missionary, and I hope soon to see it in a blaze of Socialism. At our District Meeting last Sunday, we had reports from several places favourable to our views; indeed, there is scarcely a village around us in which we have not many friends. Mr. Jones has made arrangements to hold a discussion on the 17th inst. with Mr. Troup, of Montrose, a Philanthrope champion.

J. N. SEE.

LEAMINGTON.—On Wednesday, August 14th, Mr. Campbell favoured us with a visit, and we immediately placarded the town with bills, announcing that Mr. Bromfield's misrepresentations would be fairly exposed, and soliciting discussion. Besides this public challenge, Mr. C. sent a private letter to Mr. Bromfield, requesting his attendance; but, alas! for the zeal of this champion of truth, who formerly "*felt it his duty to stand forth and arrest the progress of that man (Mr. C.), and the pernicious doctrines he was disseminating*," and whose only and ardent motive was the glory of God, now, that he has received the chuckling congratulations of his female tea drinking supporters, with a purse of 20 guineas to boot—now he writes "*that no good can accrue from re-opening the discussion*." The lecture was well attended, and some slight discussion took place afterwards, which terminated quite to the satisfaction of all parties. On Thursday Mr. Bromfield was again written to, and in the evening Mr. Campbell continued his refutation of the misrepresentations of Mr. Bromfield, and to which he was prevented replying at the time by the religious zeal of Mr. B.'s friends and backers. On Friday, according to previous announcement, Mr. Campbell lectured on Community arrangements, illustrated by a large oil painting of the buildings. The lecture was continued till a late hour, and gave very great satisfaction; at the conclusion of which, some who had previously opposed the Socialists, came forward and acknowledged the propriety and desirableness of such plans. Thus much for our quiet but steady onward progression in the good cause; but the next day we discovered the magistrates and police, as usual, had been conspiring to prevent the publicity of our proceedings, and some of these unfortunate hirelings thought they were serving the public by pulling down or defacing our placards, and the day was much interrupted in carrying about the placard boards. However, on Sunday afternoon and evening Mr. Campbell delivered two lectures, which evidently gave great pleasure to his attentive hearers; and, by particular request, briefly recapitulated his description of Community arrangements, illustrated by the oil painting.

SAM. PHILLIPS.

MOVEMENTS OF MR. OWEN.

Mr. OWEN has been very busy in Scotland, having lectured in Edinburgh, Dundee, Perth, Kilmarnock, and Glasgow; arrangements were to be made for a discussion in Edinburgh, with the Philanthropic Society, but we have not yet heard the result. At all the places enumerated, Mr. Owen was well received; and says, he hopes the seed sown will, in due season, produce good fruit. He transmitted to Eglintoun Castle, in time for the first day's Tournament, the following letter:—

TO THE RIGHT HON. THE EARL OF EGLINTOUN, EGLINTOUN CASTLE, AYRSHIRE.

MY LORD,—Times and circumstances are full-charged with prognostications of high and important coming events; of events which the world has not yet even imagined to be within the scope of possibilities. The Tournament at Eglintoun Castle is one of those circumstances; it will lead to consequences of which your Lordship had not the slightest conception when the resolution was formed in your mind to call the attention of the gay, and of the ambitious of Physical Force, to your hospitable arrangements for their gratification.

Physical Force has heretofore reigned triumphant from the creation of man; it has now performed its destiny; it has produced good and evil upon an immense scale; and the time has arrived, in the natural course of events, when it must resign its power to the accumulated experience of ages; and, for the happiness of each individual of the human race, permit, without farther contest, *wisdom to govern matter*, that ignorance, poverty, and misery, may give place to knowledge, wealth, and the unobstructed, healthy enjoyment of all the faculties which have been given to man.

To effect this great change in the shortest possible time; in order that your Lordship, friends and attendants upon your Tournament, and the present generation may, in fact, partake of some of the endless enjoyments which the change will produce in the future condition of the human race, I request your Lordship, as you value the well-being and happiness of your successors, and of the race of man, to cause the following challenge to the civilized world, to be announced by sound of trumpet, in the most public manner, on each of the great days of your festival, that the strangers who attend from all nations may convey it to their respective courts and countrymen, that if there be superior experience in the old world to prove that the reign of Physical Force should be, for the benefit of mankind, longer supported by the wise and powerful of the earth, that that knowledge should appear, and the world be thereby satisfied to be governed by the mixed good and evil of Physical Force, in preference to the high and illimitable good, without evil, which the government of mind over matter will ensure to every man, woman, and child, of the human race.

By the acceptance of this trust, and your faithful fulfilment of it, your Lordship will perform one of the best services that man can perform for man.

ROBERT OWEN,

The Friend of all classes, sects, parties, and colours, in all countries.
London, 24th August, 1839.

ROBERT OWEN'S CHALLENGE TO THE MOST LEARNED AND
EXPERIENCED IN ALL COUNTRIES.

Robert Owen undertakes to prove, at any time within one year at the Court of her Majesty Victoria, Queen of the British empire, in opposition to all the learning and experience of the old world—the particular period for proof to be decided by her Majesty, with the advice of her Privy Council—

1st. That the affairs of the world have been from the beginning based on false principles; and in consequence that man has been trained, and the world governed in error, fatal to the well-being and happiness of all ranks in all nations.

2d. That the true principles on which the affairs of mankind ought to be governed are discovered, and that their application to practice will speedily remove, to a very great extent, the causes of evil throughout society.

3d. That the present state of parties in Church and State in Great Britain, and the general excitement now existing over the world on the subject of religion, laws, politics, morality, and commerce, indicate that the time has arrived when it has become the interest of all nations that their Governments should unite, and in the most public manner *renounce and renounce* the erroneous principles on which, from the commencement of history, society has been founded.

4th. That the scientific discoveries which have been made in the British dominions within the last century, have been applied to practice under the direction of those erroneous principles; and in consequence they have been made to produce misery instead of happiness.

5th. That these discoveries, applied under the direction of the true principles on which society ought to be based, are capable of producing and securing prosperity without contest or retrogression, to all the nations of the earth.

6th. That those discoveries are physical and mental, and when applied, as they now easily might be, all cause of war between nations, and contests and competition between individuals, will cease, and a new mode of existence will arise—one, in which all, from the greatest to the least, will derive advantages physical, intellectual, moral, and practical, superior to any ever enjoyed by the most favoured individuals who have yet lived.

7th. That the mental discoveries will enable the nations of the earth to create new arrangements within their dominions, which shall ensure the formation of a superior character for each individual of their respective populations.

8th. That the physical discoveries will enable each nation to create new arrangements, by which, at all times, they will produce in a very superior manner, a surplus of all the kinds of wealth that can be desired by its inhabitants, when they shall be trained and placed within these superior new arrangements. And, in consequence, that contests for wealth will universally cease.

9th. That to ensure this superior physical, intellectual, moral, and practical character for each individual of every nation, and to surround each with the means of obtaining, at all times, more wealth than any whose characters shall have been so formed will desire, less capital, labour, trouble and anxiety will be required than are now necessary to form the existing inferior characters, and to maintain society in the chaotic state of disorder and confusion in which it now exists throughout every district of the world, savage and civilized.

10th. That the new scientific powers of production of wealth, discovered and brought into action in Great Britain and Ireland, within the last century, far exceed the whole manual and scientific powers of the production of wealth, previously existing in all the nations of the earth. That this scientific power is but in its infancy, and now might easily be increased in a continually increasing ratio to an illimitable amount, and that it may be extended with the same powers of increase to all nations. And that, in this manner, wealth may be always made so to superabound, that all contests for individual possession of it shall cease.

11th. That the earth is now, with slight exceptions, a waste, swamp,

or forest, for want of population to drain and well cultivate it, and that the great want of society to improve the world, as it is for the interest of all that it should be improved, is now, and will be for many ages to come, a want of a well-trained and intelligent population.

12th and lastly, That all the materials to effect this great and glorious change in the principles, practices, and condition of the human race, are now abounding in vast superfluity in all countries.

It may be remarked in conclusion, that it is the highest interest of each guest at the Tournament, to promote the fair and full examination of those subjects, not only in the British empire, but over the world. In consequence, the Queen of Beauty and the Hero of the Tournament, are requested to recommend to all Foreign Knights and their Esquires, to urge the learned and experienced in their respective nations to accept this challenge, which is given solely to promote the happiness of the human race.

ROBERT OWEN.

London, 24th August, 1839.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD

COMMUNITY.—A meeting of the Directors and Trustees, and Governor and Deputy-Governor, has been called to determine upon the commencement of proceedings on the Estate in Hampshire, and will be held in the Board Room, 30, Bennett's Hill, Birmingham, on the 18th instant, if all the parties can arrange to be present. It is hoped that the result will be such as to give satisfaction and encouragement to the members, and to stimulate to renewed and increased exertions, for carrying forward the all-important objects of our society. Let us show to the world an example of the practical working of our plans, and our victory over ignorance, and superstition, and vice, and misery, is achieved. As soon as the possessors of capital can see the advantages they may derive from investing their money in land with communities, thousands will be desirous of securing such an investment, and Communities will speedily become as plentiful as applicants for admission—or the industrious classes will no longer delay to unite, as they easily may do, to emancipate themselves—or Governments may be induced to do their duty to the people, by instituting arrangements to remove the evils which so grievously afflict the population, notwithstanding the almost illimitable means of production now at their command.

REMITTANCES.—The following have been received:—£2. 11s. 8d. from Hyde, per Jas. Lowe; £1 from Blackburn, per Jas. Lowe; £2. 2s. from Cheltenham;

SUBSCRIPTIONS for George Comand.—The following have been received by the Central Board, and forwarded to Mr. Kay, of Oldham, for Mr. Comand's family:—£1 5s. 6d. from a few friends at Worcester; and £2 12s. from A.

CHELTERHAM.—S. O's letter of September 2nd is received with the Reports. The parcel of papers from Strand, being unsealed to promote our objects, will be returned.

J. DIXON. His note of 26th August, was received on the 6th of September, and is forwarded to the parties concerned.

BLACKBURN.—The amount of Community Fund paid into the Bank corresponds exactly with the Reports to the 28th of April.

SUPPLY of the New Moral World. Our friends at Leicester, Boston, and Peterboro, are informed that the Publisher has been advised of the difficulty they complain of in procuring the New Moral World. Mr. Hobson requested, in a notice in the New Moral World of the 13th of July, that parties experiencing such difficulty would inform him, and he would do all in his power to remedy it.

LAWS of the Universal Community Society of Rational Religionists. A. M. is informed that the New Edition of the above laws has been in the hands of the booksellers for some time past; and may be had of Hobson, Leeds; Clowes, London; and Heywood, Manchester.

FUNDS. The attention of all Secretaries, Class Leaders, Members and Candidates, is particularly desired to Laws 122 and 127. The importance of regularity in these matters, in facilitating business, and giving energy to our operations, is obvious.

NEW MORAL WORLD.

WE MUST REPEAT, that all communications of Progress, intended for insertion in the current number, must be in the office by Monday noon. We cannot promise their insertion, unless this be attended to.

X. Three Communications, received.

HALIFAX.—Received the sum of 14s. 6d. from the Halifax Branch, for the support of Mr. Comand's family.

MR. SEAL, OF LEICESTER, MR. BARKER, OF BRANCH A, 1, LONDON, and the several other parties who have complained of not being able to get their required number of the New Moral World, are informed that their complaints have been forwarded to Mr. Clowes, our London Publisher, who, we are sure, will do all in his power to supply them. They need only send their orders to Mr. Clowes in time, and they are then sure to be attended to. But Mr. C. must have them in time; for he can only regulate his order by the orders he receives.

KATE received and accepted.

WE HAVE received from the Finsbury Branch £1, for the Family of Mr. Comand, being a collection in the Hall of Science, at the conclusion of a lecture, on Sunday the 1st, by Mr. Thorne. We have forwarded the money to the proper quarter.

A PRESS OF MATTER compels the postponement of the continuation of "the Antiquity of Socialism."

J. McARTHUR.—The subject shall be attended to in our next. We have no room this week.

CHEAP BOOKS,

SUITABLE FOR SOCIALISTS,

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One Door above Sidney's Golden Cannister Tea Warehouse.

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Watson's Apology for the Bible, 8vo., paper cover	0 6
Howitt's History of Priestcraft complete, 12mo.	6 0
Barbauld's and Aikin's Evenings at Home, 24mo.	1 6
Wonders of Nature and Art, 32mo.	1 6
Wallace's Pocket Guide to Commercial Book-keeping, 32mo.	1 6
Pope's Homer's Iliad, 24mo.	1 9
—Odyssey, 24mo.	1 9
Virgil's Poems, 24mo.	1 6
Plato's Divine Dialogues, 12mo.	3 0
Revolt of the Bees, 12mo.	2 0
Queen Mab, by Shelley, 32mo. gilt edged	0 9
Byron's Child Harold, 32mo. gilt edged	1 0
—Don Juan, 32mo.	1 3
Godwin's Caleb Williams, 24mo.	1 2

Memorandum Books of various sizes, Copy Books, Sealing Wax, Wafers, Ink, India Rubber, and School Stationery in general, sold at very reasonable prices; Chambers' Journal, in weekly numbers or monthly parts; the New Moral World; Working Bee, &c. &c. may be had; any Book published in London may be had to order through the facility of a weekly parcel; all orders to be given on or before Monday, six o'clock, P.M. Bookbinding done in every variety of style or fashion, at the lowest possible price.

Penny Satirist, Clowes's Gazette, and Odd Fellow, every Saturday.

PROSPECTUS OF THE LONDON CO-OPERATIVE BUILDING SOCIETY.

WHICH ARE BEING THE BUILDING SOCIETY.

CAPITAL,—from £2000 to £8000, in 2000 or 3000 SHARES at £1 each DEPOSIT of 5s. per SHARE.

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THE want of large public rooms, wherein the working classes might assemble with their wives and children, to acquire and communicate useful knowledge, and where they might have innocent recreation and amusement at a trifling expense, has been long felt and is generally admitted. The object of this Society is to supply, in some degree, this want in London; by means of donations and shares to raise a fund, for the erection or purchase of commodious buildings, containing lecture rooms capable of accommodating about one thousand persons each, with committee rooms, reading room, library, shop for the sale of publications, baths, and other conveniences.

As soon as one thousand shares are taken, plans and estimates will be laid before a meeting of shareholders, and the work commenced.

The purposes for which the buildings will be used are as follow:—1st. Lectures and discussions, on scientific, literary, theological, moral, social, political, and all other subjects, strictly moral and legal; but more especially for the promulgation of the principles and the promotion of the objects of the Universal Community Society.

2nd. Meetings of classes to receive instruction in some branch or branches of useful knowledge.

3rd. Balls, concerts, &c.

4th. Public dinners and tea parties.

5th. News rooms, library, and depot for books.

6th. For warm and cold baths.

PROPOSED ARRANGEMENTS BETWEEN THE SHAREHOLDERS.

I. The payment of a deposit of 5s. per share; and the punctual payment of calls made by the directors, which call shall not exceed 5s. per month, per share.

II. Three trustees to be chosen by the shareholders; such trustees to be directors by virtue of their office. Trustees to be responsible only for the property placed in their hands.

III. Trustees may be removed only by a majority of the shareholders in number and value; but a notice of one month must be given to such trustees, after a special general meeting has determined on such removal. Trustees may resign; and in all cases of resignation or removal, their duties and powers devolve to the new trustees by Statute.

IV. The management of the affairs of the Society to be vested in twelve directors, three trustees, and a treasurer. A general meeting of shareholders to be held at 69, Great Queen Street, Lincoln's Inn Fields, on the first Monday in September next, and on the first Monday in September in the ensuing year.

V. A dividend of five per cent. per share to be paid yearly, commencing from the opening of the Institution.

VI. The proprietor of one share to have one vote, and of fifty shares and upwards two votes.

VII. The books and accounts of the Society to be open for the inspection of the shareholders at all the weekly meetings of directors, and a report of the receipts and expenditure of the Society published annually for the information of the shareholders.

Donations and subscriptions will be received by Mr. BARKER, 69, Great Queen Street, Lincoln's Inn Fields, of whom shares and further information may be obtained on application.

August, 1836.

HALL OF SCIENCE, MANCHESTER.

NOTICE IS HEREBY GIVEN, That a SPECIAL GENERAL MEETING OF SHAREHOLDERS will be held in the SOCIAL INSTITUTION, SALFORD, on Tuesday Evening, 17th September Instant, for the purpose of transacting important business. Collectors and Shareholders are urgently requested to attend. Chair to be taken at Eight o'Clock precisely.

By Order of the Board of Directors,

GEORGE SIMPSON, Secretary.

Institution, 6th September, 1839.

LAMBETH SOCIAL INSTITUTION, WESTMINSTER ROAD, LONDON.

A COURSE OF THIRTEEN LECTURES

Will be delivered at the above Institution.

BY MR. SOUTHWELL,

ON SUCCESSIVE THURSDAY EVENINGS, COMMENCING SEPTEMBER 12th, 1839.

The Subjects will be divided into Four Parts, each part to consist of Three Lectures.

PART I. will be devoted to an ANALYSIS OF HUMAN NATURE.

SEPT. 12. *First Lecture*—ORGANISATION AND LIFE—Organic and Inorganic substances—Elements which compose Human Beings—Animal and Vegetable Life—Man, in relation to other Animals. SEPT. 19. *Second Lecture*—THE BRAIN—Its Functions—Capacity of improvement—Phrenology considered—Mind and Matter, their mutual dependence—Immortality of Mind—Evils generated in consequence of popular errors on this subject. SEPT. 26. *Third Lecture*—MAN IN RELATION TO EXTERNAL NATURE—Natural and artificial Responsibility—Air, Climate, &c., as affecting Physical and Mental existence—Effects arising from bad Government—The effects of Marriage on human happiness—Man's power over the world he inhabits.

PART II. will be devoted to a consideration of the PRESENT STATE OF SOCIETY.

OCTOBER 3. *First Lecture*—COMPETITION—The Good it has effected, and the Evil it now produces—Labour the Source of Wealth—Voluntary Exchanges—Competition and Co-operation.

OCT. 10. *Second Lecture*—PRIVATE PROPERTY—Does it tend to increase human happiness?—Immense and unjust advantages obtained by accumulation of Capital—Capital and Labour—How are the Masses to become Capitalists? OCT. 17. *Third Lecture*—OUR SOCIAL AND POLITICAL EVILS—Necessity for Social Reform—How is it to be accomplished?—Domestic Economy—Immense waste of Human Energy and Power—We cannot cure Political evils by violent means—The Cure will be effected by the spread of real Knowledge.

PART III. will comprehend a consideration of the various REMEDIES THAT HAVE BEEN PROPOSED.

OCT. 24. *First Lecture*—FREE TRADE AND COLONIZATION—What is Free Trade?—Can the same be much Modification of human misery by Emigration?—The ultimate effects of Colonization—Competition, National as well as Individual—Repeal of the Corn Laws, &c. OCT. 31. *Second Lecture*—ABOLITION, OR EXCHANGING TAXATION OF MACHINERY—Opinions of the Editors of the Morning Herald—What do we mean by a Machine or Machinery?—Is it Politic or Practicable to stop its course?—Machinery should be a blessing, but it is now one of the most powerful sources of man's degradation.

NOV. 7. *Third Lecture*—PARLIAMENTARY AND RELIGIOUS REFORM—What sort of Representation have we?—Influence of Property—Fallacy of expecting honest Representation, while Wealth is unequally distributed—There is but little Practical Religion at present—Political Justice will establish True Religion.

PART IV. will embrace an examination of the RESULTS PROPOSED BY ROBERT OWEN.

NOV. 14. *First Lecture*—THE FIVE FUNDAMENTAL FACTS ON WHICH THE SYSTEM IS BASED—Necessity for a knowledge of Man's Nature—Who are the Teachers of the People?—Do they desire to enlighten them?—Simplicity of Government when these Facts shall be understood. NOV. 21. *Second Lecture*—THE FORMATION OF CHARACTER—Character formed for, and not by, ourselves—Important results flowing from this Truth—Education may be reduced to a Science—The human form may be improved or deteriorated to any indefinite extent—Gymnastics—Necessity of cultivating all the powers we possess. NOV. 28. *Third Lecture*—POLITICAL ECONOMY OF THE NEW SYSTEM—Immense waste of Skill and Labour under the present arrangements—Destruction and enjoyment of Wealth—Machinery brought to the assistance of All, and not Monopolized by a Few—Description of a Community, with its Domestic and Social advantages.

The Thirteenth and last of the Course will consider the best means of reducing the PRINCIPLES TO PRACTICE.

DECEMBER 5. *Necessity of KNOWLEDGE AND UPRIGHTNESS*—Great advantages possessed by Socialists—Have we sufficient Material for a Successful Experiment?—Difficulties we shall have to encounter—How they may be met.

At the conclusion of each Lecture, Discussion will be invited—Doors open at half-past Seven, Lectures to commence at Eight.

Leeds: Printed and Published for the "Universal Community Society of Rational Religionists," by JOSEPH HOBSON, at his Printing and Publishing Office, 5, Market-Street.

THE NEW MORAL WORLD:

OR GAZETTE OF THE
UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 56, and 4 and 5 Will. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSHUA MORSON, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 46. New Series.

SATURDAY, SEPTEMBER 21, 1839.

PRICE 2d.

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THE ORIGINALITY OF SOCIALISM.

The economical arrangements proposed by ROBERT OWEN, in connexion with their leading principle, namely, Community of Property, has led many to the belief, that his system is merely a revival of some of the antique plans to which we alluded in the 46th Number, under the head "Antiquity of Socialism."

The truth, however, appears to be, that Mr. OWEN is in reality very little, if at all, indebted to these writers for any of his plans. It is true there can be but two ways of distributing property and governing man:—the one based on the individual principle and coercion; the other proceeding on the recognition of equality, and governing by the influence of love. But, nevertheless, the arrangements by which these opposite principles of governmental economy are made operative may be much varied.

PLATO approximates most closely to Mr. OWEN in principle, inasmuch as EDUCATION forms the great lever by which he proposes to effect all the results so beautifully depicted in his "Republic." He seems also to have clearly perceived the immense importance of a good organisation and bodily health, the equality of the sexes, and the paternal care of the community for the education and maintenance of all the children born to it. Notwithstanding these points of contact, however, there is a very wide difference in the two systems, when we come to analyze them.

All systems and legislation which deal with human beings are, more or less, perfect in proportion as they are based upon a clear perception of the nature of the beings for whom such systems are framed or laws enacted. It is in this primary and essential point that ROBERT OWEN differs from all his predecessors. PLATO, for instance, fancifully divides the mental powers of man into three parts:—reason, irritability, and desire; and proceeds to model all his arrangements from this starting point. He makes a division of the population of his state into three classes, corresponding with his assumed division of the mental powers:—the magistrates, the military, and the populace. "The first governed by calm wisdom; the second by angry passions under the guidance of reason; the third by the feelings of the moment, whatever they may be."

It is this mistake respecting the nature of man which constitutes the original defect and the cause of all the other defects, which the Socialist discovers in the system of PLATO; and which testifies to it, being the production of the closet, rather than the result of active, extensive, varied experience in life.

The very institution of such classes as magistrates and military, who are to be governed by "angry passion" reasonably; and the belief that a populace could exist, who would be entirely the creatures of impulse, without wisdom, reflection, or reason, evinces, at once, how very imperfect were the views of the philosopher, not only respecting humanity itself, but also of the influence of external circumstances in building up the adult character. The close and inseparable connection of motives and actions, seems not to have been sufficiently obvious, or there would have been no separate class to administer coercive laws, nor military to enforce obedience to the dictates of the civil power.

It is evident that the great portion of the people were, according to PLATO, to have been virtually slaves to the privileged classes—the "magistrates" and "the military;" and he seems to have been unable to conceive the possibility of communicating the lessons of philosophy to the multitude. He found them ignorant and degraded,—the far-reaching intellect, and lofty wisdom of the philosopher, were the lot of a very few; and PLATO, with all his faith in the potency of education, seems to have despaired of materially altering this distribution of mental wealth.

These defects are to be found, more or less, in every other ideal plan of a commonwealth, which successive ages have called forth. Indeed none of the others are so perfect as that of PLATO, and therefore any exposition pointing out its defects applies more forcibly to them.

The "Utopia" of Sir Thomas More, which makes the nearest approach to the "Republic," is immeasurably inferior to it in this respect, and the "Oceana" of Harrington is at a still greater distance. In fact this latter celebrated work deals very little with these abstract or fundamental principles, and is confined almost exclusively to the exposition of external governmental forms. The "Oceana" is not a Community or "Social system," but belongs to that class of political systems from which Radicalism or Chartism is lineally descended; and we need not inform our readers how far these fall short in principle and practice of the system we desire to establish.

The principle of responsibility or accountability lies at the bottom of every one of these systems—positive inequality in the midst of the apparent contrary, also characterizes the greater portion of them,—and in all an imperfect knowledge of the practical relations and business of life, is clearly discernible.

ROBERT OWEN appears to have been but little indebted to any of his predecessors for his ideas of a commonwealth, and to have elaborated the beautiful and perfect social system, which is now so rapidly

requiring adherents, more from the actual observation of man and society in favourable positions for both, than by any mere theoretical and cloister-bred speculations.

An accident, at a very early age, threw him upon books for a long period, when he would otherwise have been engaged with his playmates in the usual amusements of boyhood. These books, acting upon naturally good powers of perception and reflection, enabled him to see clearly the tangled tissue of errors, which pervaded the minds and practices of the world.

Many persons have been permitted to see these fallacies as clearly as ROBERT OWEN, by a somewhat similar course of study, but perhaps no one at so early an age; and but for the extraordinary circumstances of his after life, which gave the power of testing the truth or falsehood of the conclusions he had come to, he might have contented himself, as many others have done, by writing against, and exposing, antiquated errors, instead of the exposition of first principles, newly discovered, and a magnificent system of society based upon them.

The summary of his conclusions drawn from reading, is comprised in the following sentences:—"That man is every where the creature of two sets of circumstances, namely, his original constitution, and the institutions, customs, and influences, amid which that organization is afterwards placed, and from which it derives its motives to action. Good and bad characters are therefore dependent, not on the will of the individual, but upon the nature and quality of these circumstances, and as all human beings possess originally the same constituent elements of their peculiar nature; the same mental, moral, and physical capacities; the development of these capacities, either in an inferior or superior manner, in each and every individual, is clearly attributable to the influences which call them into action."

HELVIETIUS, PRIESTLY, and a host of others had eloquently and forcibly expounded the doctrine of philosophical necessity; but all these writers stultified themselves by writing in the same breath about necessitated actions, and of rewards for virtue and punishments for vice! forgetting the very obvious deduction that virtue and vice were equally necessitated, and the ascription of merit or demerit to the agent who manifested the operation of this unchangeable and uncontrollable law, was a *non sequitur*, and an injustice.

ROBERT OWEN first boldly pushed the doctrine of necessity to its legitimate conclusion, and drew the simple, but most important deduction, that artificial rewards and punishments were totally inapplicable to man, and that society had it in its own power to produce any given character or action, simply by bringing the requisite circumstances to bear upon the individual.

These views contain the gist of two of the sciences discovered or perfected by ROBERT OWEN—namely, the science of human nature, and the science of the overwhelming influence of external circumstances in the formation of character.

To complete the system, however, some external forms of government were requisite; and these, as well as its abstract principles, were the result of personal study and verification, by means of careful experiments, for many years, upon a large population, under most favourable auspices for such experiments. Nothing was visionary or imaginative; fact after fact was won from the moral laboratory at Lanark; and slowly, but surely, the science of society grew into a perfect chrysolite. Extensive reading and experiment had developed the individual nature of man. Extensive practice and study elaborated the manner in which Individual and Social well-being may be combined.

The "Science of Society" treats methodically of the production of wealth, the distribution of wealth, the formation of character, and

government. These are its four grand divisions, under one or other of which all the multifarious relations and duties of life may be grouped.

We have given this brief and necessarily imperfect sketch of ROBERT OWEN's system, and the manner in which he proceeded in its formation, because it affords a clearer and more tangible answer to the charge of plagiarism than any other course we could adopt. It will be seen that the whole of the system was elaborated *practically*; that it started from *essentially new premises*, and that the working out of the great problems involved in the subject was in no single instance referred to *authority*, but to the test of facts. The great and distinguishing difference between the founder of the "New System" and his predecessors is, simply, that *they* were men of books—literary speculators; while *he* was equally a student and a man of extensive practice as a producer, distributor, educator, and governor.

Whether the system of which we have been treating would "degrade man to the level of the brute creation" or not, is another question, into which we do not at present enter. We can only say, that if the proper application of the whole human faculties to the abundant production of wealth; to its liberal and plentiful distribution to all, without force or fraud; the systematical education of *all* children to become well acquainted with their own nature and the widest range of philosophy and science; and finally, to the government of all in the spirit of love and fraternity, with a view to the production of universal happiness: if this be "degradation to the level of the brute creation," we most cordially wish that every one was so "degraded."

SOCIALISM IN FRANCE.

CHARLES FOURIER.—Article 3.

Fourteen long years rolled over the anxious head of Fourier, during which he found no rich capitalist or distinguished personage to support him, and during which he was compelled, by the force of circumstances, to continue at the degrading and mercenary employment of the counter. At length, however, Fourier re-appeared before the public in 1822, in a work entitled—"A Treatise on Agricultural and Domestic Associations." "*Traité de l'association domestique agricole.*" This work was announced in six volumes, of which only two were published. These, however, contain the more valuable developments of his theory. In this work, Fourier points out, in a lively and piquant manner, his relation to Sir Isaac Newton. While Newton has discovered the attraction of matter, Fourier has discovered the attraction of the spirit or the moral attraction—(*l'attraction passionnée.*) To the one is due the laws of planetary existence; to the other, the laws of human existence. The universal analogies—the harmony and the unity which preside in the functions of the material universe, were, according to Fourier, quite opposed to the present miserable and incoherent state of human existence. They should teach us how necessary it is that in our social economy we should return to the healthy and well ordered paths, which nature presents to our view. All the passions of man should have their appropriate place in the social system; none are really bad; none can be dispensed with; they only need to be placed in proper relation to other parts of the system, just as every celestial body enters into and forms part of the solar system. To this end it is necessary that we should leave the passions of the human being to uncontrolled action, for they each possess an inherent and innate impulsion given by the Deity, and which it is vain and impious to attempt to repress or modify by education. Interfering with the passions, by education, only tends to throw them violently out of the spheres in which the Creator has

placed them, and it is to the constant meddling with the work of the Creator that we must ascribe the misery and suffering which prevail. The reader will not fail to observe the marked difference between Fourier's views of human nature, and those of Mr. Owen. Fourier's theory was the result of speculation, while Mr. Owen had the indisputable evidence of many years successful experience. Fourier was a theorist, Mr. Owen a practitioner; the former theorized before experimenting, the latter experimented first and theorized afterwards.

The works which Fourier afterwards published—"The New Industrial World,"—"Le nouveau monde industriel, 1829;" also, a pamphlet against Saint Simonism and Owenism, and various articles in the *Phalanstère*, are merely corollaries from the system developed in his former works. Having founded in his imagination a new world of which the principle feature was agricultural employment, and the associations movement, Fourier began to arrange and describe every one of the details with an astonishing and ridiculous minuteness. These curious descriptions, which must have cost a great deal of meditation, and a remarkable power of abstraction, were the sole garments in which Fourier would clothe his system. The consequence was, that the French readers who cared little for the more important and serious parts of his system, stopped to enjoy a hearty laugh over the wonderful and minute preparations he had described with such marvellous anxiety. Now every one who is acquainted with the volatile character of the French, knows how fatal a laugh is to any system. It entirely takes away the desire to understand, and thinks only of the fun which it yields. Thus poor Fourier encountered only derision and disappointment. He applied to the different philosophers who flourished in popularity, but they one and all rejected him. The Eclectics, who were then powerful, ridiculed him. The St. Simonians, who had lately sprung into existence, did not view with partiality a man who was likely to be a successful rival of some of the peculiarities of their system; and, at length, an application for assistance to Robert Owen, Esq., of New Lanark, met with no better success.

Repulsed by an ungrateful world, Fourier had only the solace of living within the ideal world of his own creation. We have now arrived at the year 1832. For some years previous to this epoch, Fourier had gained a livelihood by being employed as a letter copier; and it was not till this period, when he was sixty years of age, (having been born in 1772) that he was enabled to retire from business upon a small income, and to drink more deeply of the only happiness which he could enjoy—that of revelling in the dreams of an enthusiastic imagination. Yet, it is easy to conceive that this happiness may have been of the most intense description. He walked glorious, amidst an innumerable population, who saluted him as their benefactor, and crowned him as their KING. He made orations to these impalpable existences in a language which they alone could understand—he built his Phalanstery—he peopled it—he organized it—he conducted the labour tasks of the harmonic groups—he founded a town—a capital—a metropolis—he united by the social bond the east to the west, and the north to the south—he saw proclaimed the emperor of the globe and put, with his own hand, on the head of the most learned man in existence, the wreath of laurels awarded by two millions of phalanges! Sweet efforts of the imagination!—the only solace, alas! to the amiable, yet despised, Fourier.

But it was scarcely possible that such persevering efforts should be totally unsuccessful. Although no monarch, no great capitalist undertook to patronize him, yet there were a few disciples who gathered around him without being sought after. Fourier entirely failed in realising his benevolent designs, but he at length was fortunate enough

to found a school. As early as 1814, he gained his first disciple, in the person of M. Just Mairon, who vainly endeavoured to establish a co-operative trading establishment, but was opposed by the acumen of Besançon. For some years, Fourier's success was confined to a single convert, when, at length, the accession of a young man with whom our readers are already familiar, revealed the morning dawn of Socialism in France. This was no less a person than M. Victor Considérant, a young man full of energy, and possessed of a scientific turn of mind.

Educated in the Polytechnic school, M. Considérant brought to the cause of Socialism that calm and reflective judgement, that mathematical rigour of the mind which leans always to clear and exact demonstration. He is preeminently a practical man, and he ardently longed to release Fourierism from a merely speculative existence where it would always be sterile and valueless. Charles Fourier, however, sure of his strength, clung tenaciously to the precise manner in which he had developed his system; he demanded an acquiescence even with the puerilities in which he had dressed it, and with a confidence, which unavowed of laughableness, he was unyielding and imperious in his requirements. M. Considérant, convinced of the beauty and truth of the main features of the system, sought for opportunities to introduce this retired and original genius to a world that had frozen him for want of appreciating him. Various methods of propagation were tried. Conferences were opened at Paris, in which Fourier developed isolated parts of his system, then the provinces were attended to, and Mr. Considérant opened his first public course of lectures in the town of Metz.

It was at this critical period that St. Simonism, after having shone brilliantly for a short period, was overwhelmed, and its followers dispersed amidst doubt and discouragement. It was from the fugitive and dispersed ranks of St. Simonism that Fourier gained some very valuable recruits. Among these we particularly notice M. Jules Lechevalier, who opened a public course of lectures on the new views at Paris, and afterwards published them in numbers, and M. Abel Trannson, who contributed to the *Revue Encyclopédique*, two talented articles on the same subject. Other works fortified the new theory. M. Victor Considérant published, successively, The "Social Destiny," *la Destinée Social*, the first volume of which our readers have had translated and inserted in the *New Moral World*; the "Considerations on Architecture," a Discourse delivered at the Town Hall, Paris (*Hôtel de Ville*); and the "Decay of the Political System in France," *Déclat de la Politique en France*. M. Just Mairon, whose works are highly esteemed, particularly *les Transactions de l'humanité*, also M. Morize's *Sur les dangers de la situation actuelle de la France*, and Madame Clarisse Vigoureux, who wrote *les Paroles de Providence*, in reply to the *Paroles d'un Croyant*; "The words of a Believer," by the Abbé de la Mennais.

ANA.

SOCIALISM AS IT SHOULD BE ADVOCATED.

To the Editor of the *New Moral World*.

SIR,—A few weeks ago I forwarded a letter to you on the subject of "Socialism, and the way in which it was sometimes advocated." In a subsequent number a letter appeared from a correspondent, in which the subject of my correspondence was made a matter of comment. It is to point out that the tendency or the design of my remarks was somewhat misapprehended, that I am induced to trespass on your space, after several weeks have elapsed without any notice on my part, owing to

various circumstances. The subject being one of the first importance, and one wherein there cannot be too clear an understanding, will form a sufficient apology, should one be needed, for my alluding to it again.

In my letter of June 15, I asserted that Socialism was not a "theological," but "a moral and economical theory," which had for its object the "production and distribution of wealth, education, and government." The intention of the few remarks then made was to illustrate that position, and that Socialism had nothing to do with proving or disproving the "authenticity of the scriptures, the immortality of the soul, the being of a God, or the existence and influence of a Devil." This was the nature and extent of my position.

Upon this your correspondent remarks that my strictures may be fairly deemed an "impugnment of the moral propriety and the policy of theological disputations." Now, here I beg *in limine* to state that such was not my intention, and I think could scarcely be inferred from my letter. The abstract propriety or impropriety of theological disputations, I gave no opinion upon, but upon the plan so frequently adopted of introducing them as a portion of Socialism into our lectures. Socialism, I asserted, was a "moral and economical," not a "theological theory," and that the introduction of theological topics into the advocacy of that theory I deemed unnecessary. Not one word of the temporary advantage or the policy of abstaining from theological disputations was urged by my letter; indeed the temporary advantage is frequently the reason adduced in favour of such disputations; and it appears to me and to other Social friends that the discussion of theology is rather a matter of expediency to obtain audiences—since the ill feelings and bad passions of an unfortunately sectarianized population are more interested in that than any other subject—than of practical utility. My remarks were, therefore, rather founded on principle than expediency.

The whole question would be decided by ascertaining whether Socialism be a theological theory. If it be, what are the tenets? I should feel disposed to eschew any theological sect most heartily. If Socialism be one, then we shall sooner or later be visited with all the evils of sectarianism. Universality and Catholicity will cease to be our claim. We shall be wrangling about the same trifles as all the Scholastics of old, and then we should be called upon to assail opposing creeds.

Such is, however, not the case. Socialism requires the recognition of no formula of faith or belief from the candidate. It requires only the admission of the fact that "the character of man is formed for and not by him," and also of the supreme importance of the practice of the religion of charity, viz. that he (the candidate) should endeavour "to promote the happiness of every man, woman, and child, to the greatest extent in his power, without regard to their class, sect, party, country, or colour." A person who is prepared to make these admissions, is qualified, as far as his formal assent is required, to enter the Social ranks.

But I may be told that until we have destroyed first the religious errors of our opponents, we shall not convert them to the POSITIVE TRUTHS of Socialism; to the harmony and beauty of co-operative exertions to produce wealth; to the just and generous recognition of the right of all to have an equal and sufficient share in its

distribution; to the power of education to form any general or particular character from the virtuous to the most vicious, the most ignorant to the most enlightened; and to the proper, and natural, and peaceful principles of internal government, by which age will be the guide to the appointment of the governors, and not strife and election. I may be told that we must first root out of the human mind all theological errors, before it can appreciate these truths. This is a wide and mighty task, if we grant it to be a right one. Who shall put himself forward as the judge of which are errors and which truths? It is a philosophy from which I cannot but dissent—respectfully dissent—as unnecessary and unwise, leaving policy and expediency, as should always be the case, where truth is at stake, entirely out of the argument.

I have said it is unnecessary. Let us examine this point. Can we not prove the Social principles in relation to the production of wealth to be true without infringing on the faith of any man? Of distribution the same. "Yes," it may be replied, "but when you enter the third branch of the science of society, as you have specified them, you will fail. The principle of the formation of character strikes at the root of theology; therefore you will be compelled to enter into the various religious opposed to that principle, and expose their falsity." By no means. Should the sectarian invite you to discussion as to his creed, you are not compelled to follow him. The facts and observations to support the principle that the character of man is wholly formed for him, by the power which gave him an organization and life, and by the influence of circumstances upon that organization, &c, are totally independent of any authority, and fully adequate to prove the correctness of the principle. If it is false, as Mr. Owen has remarked, all known facts in relation to it, will prove it to be such; and if true, must on the contrary prove its truth. The comparison of facts which bear on the proposition, is all that is required, and all that the Social advocate or lecturer should grant an appeal to. It is due to his own respect that he should not waste his powers in comparing or testing truth by varying and imaginary standards. The leading feature of modern philosophy is the process of inductive reasoning from observation and experiment, as established by Bacon, and is followed, in scientific research, by all men of intellectual eminence.

Astronomy was attacked in the person of Galileo, and his theory declared to be opposed to the scriptures. Chemistry has not failed to meet a similar reception. Geology has only recently escaped the popular and vulgar ordeal of being tested by theological dogmas. Physiology has been declared to be in opposition to revealed truth. The common lot of all sciences is such treatment. But do their respective followers deem it necessary to prove that the dogmas brought against them are untrue? No. They occupy themselves in accumulating more facts and observations, and in constantly promulgating them. Mr. Mayo, the celebrated physiologist, has defined the different stages of opposition through which all truths pass, and the third is that of being opposed to religion. The astronomer, the chemist, the geologist, and the physiologists, have continued to appeal to facts, disregarding the cry of impiety and disregarding theological dogmas as standards of truth, and what has been the result? They are now established sciences.

I have seen, Mr. Editor, many writers and speakers adopt this plan, if I may judge from the statements in the *New Moral World*. At Leicester, a place where one of the best conducted branches of our society is in operation, theological discussions, as connected with Socialism, have been excluded for some months past, and yet its progress is not delayed, and its lecture-room is well and regularly attended, though, I believe, no party can be in doubt a moment as to what Socialism is, who has attended the lectures.

To some it may be of value to appeal to one or two names, to shew the importance of advocating truth on its own grounds, without destroying the opposite error, but by leaving it to fall from its own corruption.

Firstly; Mr. Owen has advised the course in his recent addresses on more than one occasion; and, in his published discussions, he has occupied himself more with establishing his own positions, than destroying opposite errors. The discussions with Messrs. Roebuck and Legge shew this.

Secondly; a name respected by the religionists has advised this course. Dr. Watts says, "Of all these different methods of curing prejudices, none can be practised with greater pleasure to a wise and good man, or with *greater success*, where success is most desirable, than attempting to turn the attention of well-meaning people from some point on which prejudice prevails, to some other of greater importance, and fixing their thoughts and hearts on some great truth which they allow, and which leads into consequences contrary to some other notion which they espouse and retain. By this means, they may be led to forget their errors, while attentive to opposite truth; and in proportion to the degree in which their minds open, and their tempers grow more generous and virtuous, may be induced to resign it."

And, thirdly; we have the opinions of a man of extensive acquirements and research, whose convincing and eloquent compositions are known to most of us, in favour of this method of advocating Socialism; I mean the author of the "Revolt of the Bees," and of "Hampden in the Nineteenth Century." In pointing out the plan to be pursued for the promulgation of Socialism, he says:—"They (the advocates) would not only deem it unnecessary, but detrimental to their cause, to attack a prevailing opinion, however wrong, satisfied that the exposition of an opposite truth was alone sufficient for its renouncement. Some have maintained, that before error was destroyed, truth could not be admitted; as if the mind, like a vessel, must be emptied of its contents, ere new propositions can be received. But the darkness of error must remain until it is expelled by the light of truth. To declare that to be a noxious weed which has hitherto been esteemed a beautiful flower, springing from a root containing healing virtues, arouses the prejudices of men, who immediately prepare to defend its excellence. But if, on the contrary, you present them with a flower obviously more beautiful and salutary, they will examine for themselves, and discard their former favourite; for it is flattering to the mind to disabuse itself of its former errors." Would time and space allow me, I could add many similar quotations. I am happy, Mr. Editor, to

perceive, that your own personal experience also confirms the idea.

Your correspondent is incorrect in stating that Mr. Owen did not interfere with the religious belief of his fellow countrymen until a few years ago, when he was induced to "depend more upon principle than expediency." I do not recollect any period in the history of Mr. Owen as a public man, when he did depend upon expediency at the expense of principle. In the year 1817, at the time Mr. Owen appeared before the world in the most prominent manner, he put forth a paper condemnatory of "faith," and this was immediately followed by the departure of the public from his lectures and meetings to a great extent. Such I learn from published accounts. His conduct has been eminently uniform in his entire avowal of his private opinions in religious matters, when such avowal has been demanded from his sense of propriety and honesty. Disguise in this matter is the last feature that can be brought to characterize Mr. Owen's career.

In conclusion, Mr. Editor, let me add, that without wishing to impute the slightest disposition on the part of your correspondent to state other than what he felt and believed to be true, I cannot concur with him in his strictures on the clergy. Perhaps I may be allowed to express my entire concurrence in the last paragraph of his letter, and especially in the "desire to cultivate the most kindly feeling towards all, and ever to cherish the hope that mankind will yet live in a universal brotherhood of love."

Perhaps, Sir, all that can be said on this subject was briefly and ably comprised in the paper of the writer, who assumed the inappropriate signature of "POPE;" but a desire to correct what I thought a misapprehension on an important point called forth the paper.

I am, Sir,

Your obedient Servant,

S. N.

Leicester, August 1839.

ON THE EXISTENCE OF MORAL EVIL AND ON THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY X.

LYCURGUS.—Among the earliest benefactors of mankind who had the honesty to expose, and the courage to endeavour to frustrate, the corrupting influences of private wealth, may be placed the celebrated Spartan legislator, Lycurgus. He is said to have been co-temporary with the wise King Solomon, of Hebrew notoriety. If such was really the case, it would be rather curious to find two persons co-equal in wisdom, and co-eval in time, pursuing, with respect to riches, such opposite determinations—the one devoting all his sagacity to the accumulation of wealth; the other, in devising the best means to prevent its accumulation. Neither are the ultimate results of those contrary intentions less worthy of a reflection: for the institu-

* "Hampden in the Nineteenth Century," chap. iv, vol. 2, well worthy the attentive perusal of the advocates of Socialism at the present time.

tions established by Solomon in aid of the *sordid* principle, were speedily overthrown by their own *success*, while those established by Lycurgus with more benevolent aims, could not be subverted, until they were first undermined by the *re-admission* of wealth. "Determined to root out the evils of indolence, envy, avarice, and luxury; and those distempers of a state still more fatal—poverty and riches—Lycurgus persuaded the Spartans to cancel all former divisions of their lands, and make new ones in such a manner that they might be perfectly equal in their possessions, and in their way of living. He wished to extend the same equality to all kinds of moveable property, but not being able to succeed by persuasion, he stopped the currency of gold and silver coin, and ordered that they should use only iron, for money. This was so cumbersome as to require the strength of two oxen to move about thirty pounds in value, and consequently was not much coveted. He excluded useless and unprofitable arts; thus, workmen, having no employment in works of curiosity, improved their skill in making necessary things. He resolved the whole science of legislation into the art of bringing up youth; and in order to make the laws few, simple, and easy to be known, he ordered them not to be written."—*Plutarch*.

By these, and many other judicious regulations well suited to the age and the people for whom they were meant, Lycurgus rendered the Spartans the most famous, and, upon the whole, perhaps the most virtuous and happy of the ancient nations. Many absurdities, together with much cruelty and injustice, found admission among the institutions of Lycurgus; (for in one respect Solomon was more wise than he, namely, in training up his subjects for *peaceful objects*, instead of for *war and glory*)—those adulterations would, no doubt, have, in time, destroyed the institutions. Notwithstanding, however, all their defects, they endured about five hundred years, and were at length, as before hinted, overthrown by the very means, which, in the opinion of most persons, ought to have secured their stability: for under their influence the Spartans acquired such power as to extend their conquests beyond the limits of Greece into Asia. Having defeated one of the wealthy Monarchs of that region, the division of his spoils, which comprised articles of great value, broke down the austerity of the ancient discipline.

"In the time of Agis, money came into Sparta; and with money, its inseparable companion, avarice."—*Plato*. "When Lysander conquered Athens, he sent into Sparta, 470 talents of silver; the arrival of this great wealth was the cause of great disputes."—*Xenophon*. What must have been the effect produced among the Jews, when Solomon, in one year only, imported 666 talents of gold!

PYTHAGORAS.—Pythagoras was a native of Italy, but settled in Greece about 580 years before the Christian era. He was the founder of a School of Philosophy, in which various discordant opinions were engendered. Many of his disciples, or, more properly, followers, acquired such reputation for wisdom and eloquence, that their notions have been incorporated with every system of religion and morals since established in the civilized portions of the globe. The

following are specimens of the doctrines ascribed to Pythagoras.

"Whoever desires to know truth, must deliver his soul from all the bonds which confine it. When thy soul shall be free, thou shalt rise from knowledge to knowledge—from the most common objects, to those whose nature is incorporeal and eternal. The soul thus enfranchised will exist in herself; will raise herself towards God, and deliver herself wholly to the contemplation of divine and eternal things. But we do not thus elevate ourselves without the assistance of God the good Genii; we must invoke them, and, above all the rest, our *tutelary* genius. The true business of man is to render perfect his human nature; if reason command appetite, there will be temperance and courage, and resentment will be kept within bounds; if harmony exist between reason and desire, there will be good sense and virtue; if discord, the soul will be double, and there will be vice and misfortune. Man is dead in the drunkenness of wine; furious, in the drunkenness of love. We must exercise children to avoid that which they ought to avoid at all times; to practice that which they ought always to do; desire that which they ought always to love, and despise that which may render them ridiculous or unhappy. Believe not in the conversion of the wicked from his words, but only from his actions. All words have reference to God, the life of man is to *imitate* him. God commands all things; demand of him that which is good; he will give it to those who love him. Believe that HE is; that HE protects mankind, and that an animal so evil and restive, has need of his scourge and of his bridle. A being which feels the vicissitudes of his own nature, will endeavour to establish some principles of constancy in himself, by proposing for his model, a BEING that is unchangeable. Do not attribute your likeness to the Gods—THEY are powers diffused throughout space; present everywhere, having no limits but the universe. Sing hymns to their glory, but do not immolate animals."

"The air is inhabited by Genii and by Heroes; they pour down upon us dreams, signs, health, sickness, good, and evil; we must appease them."

"The first CAUSE resides principally in the celestial orbs; in proportion as beings are removed from HIM, they lose their perfection. Celestial harmony extends only to the sphere of the moon; below that, every thing is in disorder. Evil is seated on the earth; it is the receptacle of her. There is *generation and corruption*, or the resolution of a being into its elements. The human race has always been, and will never cease to be. The soul is divided into three parts—the reasonable, the unreasonable, and the concupiscible; the reasonable part is an emanation of the soul of the world; the two other are composed of elements. All animals have a reasonable soul; if it dares not manifest itself, it is for want of conformation and language. No soul perishes; but after a certain number of revolutions it animates new bodies, and having passed through various transmigrations, becomes what it was at first. There are only a certain number of souls; they have been drawn from the divine spirit; they are for a time inclosed in the body, which they vivify. The body perishes—the soul becoming free, elevates itself into the superior regions; it there purifies itself, and from thence, according as it

is good, bad, or detestable, either joins its divine original, or goes to animate the body of another man, or, of some animal—thus satisfying divine justice. Penitence and alms are the two great means of expiating sins."

THE DRUIDS, a very ancient sect, dispersed among the northern nations of Europe, held, according to Cæsar and Tacitus, notions almost exactly agreeing with those of Pythagoras, except, that in their system, the purification of the soul will not happen until the world itself is destroyed by fire, after which its transmigration will commence, as in the system of Pythagoras. Their doctrines appear to form a union of those ascribed to Zoroaster and Pythagoras; but whether both the latter were not derived from those of the Druids, would be difficult to determine.

EMPEDOCLES, was a disciple of the Pythagorean school, to which he added some doctrines of his own. It is recorded of Empedocles, that he commanded the winds, changed the nature of waters, governed the passions of men by music, raised the dead, and that he was finally carried away to heaven. He also believed in the transmigration of souls, affirming that he remembered having himself been in succession a young boy, a young girl, a plant, a phosphoric fish, a bird, and finally a philosopher; his doctrines vary but little from Pythagoras.

PLATO.—One of the most renowned followers of Pythagoras is the *divine* Plato. He was a disciple of Socrates; some say of Euclid also; his writings are voluminous and his style verbose; he often puzzles his student and sometimes appears to lose himself in the intricate mazes of his luxuriant fancy. Some of the doctrines attributed peculiarly to Plato, are the following:—

"When God gave form to matter—when he willed that the world should be—HE placed a saint in it. There are *uncreated* Gods; there are also Gods which have been *produced*. These last are in their nature neither eternal, nor immortal, nor indissoluble, but they endure and will ever endure, by the divine will, which preserves, and ever will preserve them. There are Demons or Genii, who have a middle nature, between Gods and men; they are go-betweens; they carry up prayers and sacrifices, and bring down inspirations and grace. The **ETERNAL**, the Gods below him, the *created* Gods, Demons, Men, Animals, Material Beings, Matter, and Destiny, form together the universal chain. The **FIRST CAUSE** transferred the production of animals to the subaltern Gods or Genii; *they imitated his* generating virtues: *he* had begotten *them*, they begot the animals; but, before God permitted inferior deities to form man, he poured into the general mass a divine, immortal germ, out of which that being was to be formed, who should understand justice, and know how to offer sacrifices. This germ was *infected* by its union with matter: *thence* the origin of pain, vice, and all the moral evils! But before it was confined in this pulchre, God had told it, that "if it faithfully obeyed the laws of destiny to which he has thus submitted it, eternal happiness should one day be its reward." Here is but one great precept; it is to assimilate ourselves to God. We assimilate ourselves to God, by imitating the good giver, to have their prudence, jus-

tice, and temperance. Beauty, health, strength, wisdom, dignities are *good* things only when we make good use of them; they render those who abuse them *evil*."

THE ESSENES.—The Essenes seems to have derived their notions partly from Moses, partly from Zoroaster, and partly from the followers of Pythagoras and Plato. Captivity in Babylon, and their repeated subjugations by the Greeks and Romans, had brought the Jews into acquaintance with the philosophy cultivated in those learned nations, to which certain sects among them added many *sublimities* of their own. The Essenes are described by Josephus, Philo, and Pliny as a friendly united people. They esteemed contrivance and the controul of the passions as the first of virtues; they neither married nor were given in marriage, nor accumulated wealth; but had all things in common; they adopted the children of other people, and brought them up with as much care and fondness as if they had been their own; they were skilful doctors, magicians, and prophets; went about curing diseases, casting out devils, and predicting future events, and, Josephus adds, "it is but seldom they miss their predictions." He had also kept on record the following testimony with respect to them, "If any of their sect come from other places, what they have, lies open for them just as if it were their own; accordingly, they carry nothing with them when they travel into remote parts; every one of them gives what he hath to him that wanteth, and receives from him again in lieu of it, and though no requital be made, they are allowed to take what they want of whomsoever they please." "A priest says grace both before and after meat; swearing is avoided by them, and they say that he who cannot be believed without swearing, is condemned already. Before any one is admitted into their sect, he engages to shew fidelity to all men, especially to those in authority, because no one obtains the government without God's assistance. They condemn the miseries of life, and are above pain by the generosity of their minds, and, indeed, our war with the Romans gave abundant evidence of what great souls they had, wherein, although they were tortured and distorted, they laughed those to scorn who inflicted the torments, and resigned up their souls with alacrity, expecting to receive them again; for their doctrine is, that bodies are corruptible, but that souls are immortal and continue for ever." As a sect, the Essenes continued, from about 200 years before the time of Christ, to the final dispersion of the Jews by Titus Vespasian.

Such is an imperfect sketch of the doctrines maintained by a few out of that infinite variety of sects which preceded the introduction of Christianity. When the reader has had time to ponder on their tendencies, we shall, after some preliminary remarks, proceed to enquire whether the pretensions set up by the Hebrews with reference to the same sublime speculations, are entitled to more respect, either as concerns their divine origin, their moral excellence, reasonableness, or utility.

X.

"**SUPERSTITION**, of whatever kind, whether earthly or divine, has hitherto been the weight which clogged man to earth, and prevented his genius soaring aloft amid its native skies."—*P. B. Shelly, on the Revival of Literature.*

TO A SOVEREIGN.

Thou glittering bauble, tell me why
In thee I see all tyranny,
All grief, and shame, and misery,
Personified by gold?

For Gold—men shed each other's blood;
For Gold—they sneer at all that's good;
For Gold—become as devils rude;
And rob their God for Gold!

For Gold—they mix the battle cry,
And wage, with bitterest enmity,
A war against each loving tie,
Which can't be bought or sold.

For Gold—the youth is taught to rove;
For Gold—the maiden gives her love;
For it—old age through life has strove;
All joys exchange'd for Gold.

For Gold—the brave plunge into strife;
For Gold—risk comfort, love, and life;
For Gold—fell murder's self is rife,
And stalks abroad for Gold.

For Gold—the priest beguiles the time
Of man, with nonsense, called sublime;
Shrives him of every stain and crime,
And barter heaven for Gold.

Gold—give me back my feelings rude,
Ere competition chilled my blood,
And taught me to regard all good,
As centered in Gold.

Gold—bitterest foe to human joys!
Gold—hoary father of all lies!
Thy name, all wickedness implies;
And HELL is meant by GOLD!

PENCIL'EM.

THE NEW MORAL WORLD.

Saturday, September 21 1839.

FACTS AND FICTIONS.

MR. EDWARD BAINES, the M. P. for Leeds, while smarting under the loss of his seat as Chairman of the "Scriptural Education" Meeting in the Commercial Buildings, took the liberty of shying the real question at issue, and to substitute, in lieu thereof, a long tirade against Socialism and Mr. OWEN, and ascribing to him the formation of "a system, which is not merely opposed to Revelation, but even severs all the bonds of morality, treats marriage as an unnatural fetter on man's inclinations, openly recommends promiscuous concubinage, denies human responsibility, and annihilates the very foundation of morals and religion, by teaching that 'THERE IS NO GOD!'"

As we stated in our last, Mr. BAINES visited New Lanark in 1819, as one of a Deputation from the township of Leeds, to examine and report concerning the means of finding productive labour for the unemployed poor. The Deputation remained at New Lanark from Saturday till Wednesday, and, on their return, presented a Report of what they had witnessed at that place during their stay, from which we take the following extracts:—

"Mr. Owen's establishment is conducted in a manner superior to any other the Deputation ever witnessed, and dispensing more happiness than perhaps any other institution in the kingdom, where so many poor persons are employed; and is founded on an admirable system of moral regulation."

This "admirable system of moral regulation" is afterwards described by the Deputation in the following terms:—

"Of the population (2293) there are 103 under the age of two

years, and 380 between the ages of two and ten years; these latter are receiving daily instructions in the schools, and, by shewing to them a kind spirit and impressing them with a sense of their duty, (WITHOUT THE HOPE OF REWARD, OR FEAR OF PUNISHMENT) they are making satisfactory progress in reading, writing, and accounts, as well as in music and dancing, in addition to which the girls are taught to sew. In the education of the children the thing that is most remarkable is, the entire absence of every thing that is likely to give them bad habits, with the presence of whatever is calculated to inspire them with good ones. THE CONSEQUENCE IS, THAT THEY APPEAR LIKE ONE WELL-REGULATED FAMILY, UNITED TOGETHER BY TIES OF THE CLOSEST AFFECTION."

Never was testimony more conclusive, explicit, and triumphant, offered on behalf of the beneficial tendency of the principles of Socialism and ROBERT OWEN, than that offered by EDWARD BAINES, in the words we have quoted. Justly might he apply the term, "admirable" to the "moral regulations" which produced such a happy result; and that there may be "no mistake" respecting the principles upon which these "moral regulations" are based, he distinctly informs us, that artificial responsibility, with its rewards and punishments, had been abandoned; the only stimuli to action being found in the superior influences by which they were surrounded; and which he goes on to describe as productive of the following noble and god-like principle of action:—

"We heard no quarrels from the youngest to the oldest; and so strongly impressed are they with the conviction, that their interest and duty are the same, AND THAT TO BE HAPPY THEMSELVES IT IS NECESSARY TO MAKE THOSE HAPPY BY WHOM THEY ARE SURROUNDED, that they had no strife but in offices of kindness."

This is the very essence of Socialism; these were the legitimate and necessary consequences of the application of its principles to a poor and vice-stricken population; and Mr. BAINES most distinctly tells us, that "those effects arise out of the circumstances by which they are surrounded."

We have not exhausted the proofs contained in this valuable document and record of facts; but what we have quoted will be perhaps deemed sufficient as a reply to the statements of the *Leeds Mercury*. Mr. BAINES of 1839 is best answered by Mr. BAINES of 1819. The latter gentleman describes what he witnessed, in a straight forward matter-of-fact style, which is highly satisfactory; he is remarkably explicit in his approval of the "moral regulations" which Mr. OWEN had based upon the principle of irresponsibility and the withdrawal of all "hope of reward or fear of punishment;" and he tells us most emphatically, that the high tone of morality, the pure charity and affection, the absence of brawls and drunkenness, cursing or swearing, lying or theft, were entirely attributable "to the circumstances by which these people were surrounded;" he, in short, leaves nothing to be desired; and the best of the matter is, that he relates FACTS. On the other hand, Mr. BAINES of 1839 indulges in loose, wordy, random assertions, without offering proofs of any description that there is a particle of truth in these assertions. Which is most worthy of belief? We shall not anticipate the reply.

We have seen how Mr. OWEN's principles "sever all the bonds of morality." Mr. Mercantile BAINES goes on to say that Mr. OWEN "treats marriage as an unnatural fetter on man's inclinations, and openly recommends promiscuous concubinage." Our reply is brief, but it is sufficient. We quote from an official document of high authority. In Number 28 of the *New Moral World* Mr. OWEN says, in his Address to the late Congress held in Birmingham:—

"On no account abandon REGULATED MARRIAGE and divorce, or listen to those who recommend PROMISCUOUS INTERCOURSE in YOUR societies. My present impressions are, that FOR EVER there must be rationally devised marriage and divorce, improved as society advances in knowledge and goodness."

Who is to be believed in this case—Mr. BAINES, who has falsified his own previous statements; or this official document from the Presi-

dent of a large association to the Representatives of its branches, in Congress assembled?

But, in addition to this, Mr. BAINES is very explicit upon this particular point, in reference to New Lanark, and shews, that the sexual morality of the inhabitants was very high, for the Report states:—

"Although there are in the Institution 1380 females, there have been only 28 illegitimate births during the last nine years and a half, and the fathers of these children have been chiefly non-resident interlopers."

We shall advert to the assertion, that Mr. OWEN teaches "there is no God," and that the disbelief of the existence of God is a part of the system of society propounded by him, upon another occasion, when we can devote more space to it than is now possible.

There is but one observation we feel called upon to make, in closing the contrast between the deliberate evidence of EDWARD BAINES as to facts, and the shameless fictions which the same person dares to put forth in reference to the subject after a lapse of twenty years, and it is this,—that when an individual, so far committed by the full and explicit declarations we have quoted, can venture to publish in a newspaper of which he is proprietor such gross and palpable falsehoods, contradicted, and proved to be such, by his own evidence, what can we expect from those who have not had the same opportunities of ascertaining the truth? It is no wonder to find the newspaper press teeming with calumny and misrepresentation, when this saintly "Scriptural" M. P. thus dares to lie against his convictions and his personal knowledge.

MR. OWEN IN SCOTLAND.

DUNDEE.—This celebrated philanthropist delivered two lectures in exposition of his new system, in the Watt Institution Hall, on the evenings of Tuesday and Wednesday. The attendance, especially on the second night, was numerous and respectable. The prominent position Mr. Owen has occupied during a long life devoted to the promotion of the happiness of his fellow-men was calculated to excite interest, and should have secured to him a greater degree of courtesy than was exhibited at the close of each lecture. It is not every day that a man is fallen in with who has expended fortune, time, and strength, in the service of humanity. His views as to "the new moral world" may be visionary and impracticable, but the "old world" owes him a debt of gratitude for what he has done in its behalf. We pass no opinion as to the "new world" scheme, for in truth we do not understand it; but, as there is a probability of its being tested by actual experiment in England, we shall suspend opinion till the best of all evidence, as Mr. Owen speaks of—"the evidence of our senses"—be afforded. As regards the "old world," the following presents a few of the benefits Mr. Owen has conferred:—

"He drew up the first ten-hours' factory bill, presented to the House of Commons, many years ago by the late Sir R. Peel. He drew up the first National Education Bill brought into Parliament during the Administration of Lord Liverpool. He was mainly instrumental in negotiating the last treaty of peace with America. It was principally in conformity with his suggestions that the pauper colonies in Holland were adopted. He was principal adviser to the King of Prussia in forming the best system of national education in the world. Robert Owen was the founder of infant schools: His school at New Lanark was the first infant school ever formed, and the best that has hitherto been established in any part of the world."

As regards the permanent advantages which have resulted from the experiment he made at New Lanark, the following extract from the Third Report on Prisons in 1838, is satisfactory:—

"Among the most peaceable and honest places I passed through (says Mr. Hill) in my late tour, were New Lanark and Carnwath, in Lanarkshire. The same attention to the education and general hap-

piness of the people of New Lanark which existed when the mills were under the management of Mr. Owen, appears to be paid by the present proprietors; and, so successful is the system of preventing crime, that the Procurator Fiscal for this ward of the county, who resides within a mile of New Lanark, told me, that only two offences had come to his knowledge during the last six years." The population is about two thousand. "Catrine, in Ayrshire, is like New Lanark—it is a large country mill, in a picturesque situation, with the land all around belonging to one body of proprietors, who have the means, as they have also the wisdom and benevolence, to adopt such plans as are calculated to promote the real comfort and welfare of the people in their employment; and, notwithstanding what has been said on the subject of factories, I have no hesitation in declaring that I believe the work-people at Catrine, New Lanark, and similar establishments, form some of the healthiest, happiest, and most moral communities in the world!"

Mr. Owen's lectures embraced an exposition of the principles upon which society has hitherto been based, and of the principles he is to operate upon, in his improved system. Everything has been wrong from the commencement, and his object is to make everything right. This he hopes to accomplish by a system of rational and scientific training, commenced at birth, and continued till the faculties are ripened. Acting upon the principle, that external circumstances have a powerful effect upon the formation of the human character, he proposes to establish all over the country small communities, of not less than five hundred nor more than two thousand men, women, and children. The buildings and arrangements of every kind will be such as to afford the most superior external circumstances; and the training from birth will be founded on rational and scientific principles. This involves a complete remodelling of society as it presently exists; in fact, a complete regeneration—a change as total as it is possible to conceive. As regards the advantages of external circumstances, a perfect equality will exist; and, as Mr. Owen is of opinion that the organization of every human being at its birth is perfect, nothing but proper training is wanting to produce a perfect character. The want of that training, the absence of suitable external circumstances, have led, in his opinion, to all the error, crime, poverty, and oppression, that have existed in the world from its commencement. In proof of the practicability of the scheme propounded, he referred to the successful experiments made in America. In the United States there were fifteen or sixteen communities—some of them of eighty years' standing—conducted on the principle of a community of property. They were all in a state of affluence; but unfortunately education was neglected. In his scheme all the advantages of mutual co-operation in the foundation of wealth would be combined with rational and scientific training—in a word, an earthly paradise will spring up.—*Dundee Advertiser*.

The following notice is from the *Edinburgh Evening Post*; a journal conducted upon the principles and in the same style as the *John Bull*, *Age*, and other notorious papers of that stamp:—

OWEN THE INFIDEL IN EDINBURGH.—This "truly philanthropic gentleman," as the whig press has it, seems determined to make the most of the *ecclat* which his late presentation at Court, by the prime minister, has given him. He has renewed his agitation for propagating his doctrines with redoubled vigour; and to this we suppose the good city of Edinburgh is indebted for the honour (dishonour?) of a visit. Last week, the walls were placarded with intimations that "the Great Father of Socialism," alias, Robert Owen, was to deliver two lectures, for the purpose of enlightening the "irrational" craniums of the Modern Athenians. These he delivered in the Freemason's Hall, Niddry Street, on Thursday and Friday, to pretty numerous audiences, consisting mainly, however, of his own disciples. The lectures were the prosiest *riguaroies* we have ever listened to; delivered in a sneaking, affected manner, which was quite disgusting. He

contented himself with pointing out the miseries of the present system—and dilating at considerable length on the universal happiness of his own; wisely forbearing to bring it to view, and show how such would result. He showed, however, not a little cunning by the manner in which he pandered to the prejudices and appealed to the feelings of the poorer of his hearers. He stated in the placards that he would answer any questions after the lecture; but no more than one or two could be asked, from the evasive manner in which he answered them, and the great care which he takes of his own person. Modestly telling them, that his life was the most valuable in the world; and hoping they would, therefore, excuse his declining to sit up late, he took himself off before the audience had recovered from their surprise at such a display of impudence, vanity, and cunning—the only qualities this man seems to excel in. As a specimen of his principles, we may give one of the questions put with his answer! “Do you think a wilful parricide equally innocent with an unborn babe?” “I do!” Such doctrine needs no comment. On the Monday following, a lecture, in refutation of Mr. Owen’s doctrines, was successfully delivered in the same place, by a gentleman styling himself “*Philanthropos*,” and who, we understood, is a Student of the University.—*Edinburgh Post*.

“Yesterday, Mr. Owen, author of ‘*A New View of Society*,’ delivered a lecture on the New Moral World, in a large hall recently erected in Trongate, called the ‘Hall of Science.’ About four hundred persons sat down to tea in the afternoon, who were admitted at sixpence each, and such was the demand for the tickets, that hundreds could not gain admittance. The ‘Hall of Science’ is very neatly fitted up, and there is likewise an organ in the place. It is said that the ‘Socialists’ have taken the hall for three years, at a rent of seventy pounds per annum. During the whole day the place was crowded to excess, and a great number of people came from Paisley for the occasion.—*Chronicle*.”

GLASGOW.—By a letter from Mr. Owen dated at Glasgow, on the 8th. inst. we learn that the attendance was so great at the morning lecture on opening the hall, that Mr. Jones had to lecture in a large room above it, and that, notwithstanding this double accommodation, many hundreds had to retire disappointed. What would be done, for want of room in evening, when the audiences would naturally be larger we know not.

Mr. Owen was to finish his course of lectures in Glasgow, on Wednesday the 11th. inst. From thence, he was to proceed again to Edinburgh, and lecture on the Thursday and Friday 12th. and 13th. inst. On Saturday to Newcastle, lecture in that town on Sunday, and leave on Monday for Leeds; on Tuesday lecture in Leeds, and proceed hence to Campall Hall, Worksop, Doncaster, and Birmingham to meet the Central Board, and enter into arrangements with them previous to proceeding to Tytherly in order to commence practical measures.

PROGRESS OF SOCIAL REFORM.

HORNCastle, LINCOLNSHIRE, Sep. 4th.—In addition to the many true faiths with which our country was already blessed (or cursed) a new sect has sprung up bearing the name of Campbellites, from their founder, Alexander Campbell, of Bethany, United States. This sect under the Superintendence of a Mr. Wallis, of Nottingham, last week, made its entrance into this town. From what was advanced at their first meeting here, it appears that one of their doctrines, at least, has a decided superiority over those of the majority of the former systems of religion, viz:—non-

payment of the Priesthood. But mixed up with this are tenets of the most confused character; for instance, Mr. W. at the meeting above mentioned, told his audience to dismiss from their minds all prejudice as men’s opinions entirely arose from the training up they received; and he brought forward the well-known fact of the different views a rich and poor man would have entertained had their situations been exchanged immediately after birth. In the course of the evening, he also alluded to the probability of there being conscientious unbelievers present, (with whom he wisely declined discussion) and yet immediately afterwards came out the monstrous doctrine “that man is a responsible being.” Verily “the light shineth in darkness, and the darkness comprehendeth it not.” But the main point in connection with this sect, to which I wish to direct your attention is this:—they have recently published an account of the discussion which took place between their founder and Mr. Owen, some ten years ago in America, in which they boastfully assert that the latter was defeated. As the Work in question, is an expensive one, 7s. 6d. it would not perhaps be unacceptable to many of your readers if you could tell them where a cheaper edition (if such exists) could be had or if you could publish some account of the discussion itself in the pages of the *New Moral World*.

JOHN SIMPSON.

[We believe there is no cheaper Edition than that mentioned by our Correspondent—and as it is a work of considerable size, we do not know that it could be brought out for much less. We shall endeavour to condense the facts respecting the discussion and give them in an early number.—Ed.]

READING, SEPT. 5, 1839.—On Sunday the 25th of August last, we drew up a petition to the House of Commons on behalf of our friend and social brother, George Connard, and as our representative, Sergeant Talfourd, had paired off for the remainder of the Session, I forwarded the said petition to Mr. Hume, but it unfortunately happened that he also had left London. The petition, with my letter, followed him to Worthing, from whence I received his immediate reply, whereof the following is a copy:—

“Worthing, 27th August, 1839.

“Sir,—Your letter and petition on behalf of George Connard only arrived here this morning, too late to be presented to the House of Commons, but I have sent the petition to Lord John Russell, and shall attend to his case. I consider the Act cap. 105 of last Session, ought to have protected George Connard, and all other conscientious men, and shall be sorry if Lord John Russell does not interfere. It is mockery to speak of the rights of conscience, or of civil and religious liberty, if a man is to lose his liberty because his belief does not accord with certain forms and dogmas.

“I remain, your obedient servant,

“JOSEPH HUME.

“D. Vince Esq.”

This letter speaks for itself and does Mr. Hume credit. There has been a petition got up here, and carried round the town by ladies to every house where they thought they could succeed in obtaining a signature, to be presented to her Majesty, to admonish her to beware of Mr. Owen and his followers, and to use all possible means to put him and them down. It charges Mr. Owen with being a blasphemer; doing away with parental affection; denying the bible, and wishing it to be believed that there is no God. I suppose this petition is very similar to that which is in operation in

other places, and therefore I have no need to send you a copy. I mentioned some time ago that we thought of having Miss Margaret Reynolds, (now Mrs. Chapple-smith,) to lecture for us. She came on Monday last, and delivered her first lecture in our Social Institution on the evening of that day. She gave another lecture on Tuesday, and her concluding lecture last night, making a course of three lectures, the whole of which were listened to with the greatest attention, by respectable audiences, to whom she gave great satisfaction. We only regretted that such lectures should not have been heard by greater numbers. The subject of her lectures was to prove that no other remedy than Socialism is attainable, and that any other of the proposed remedies for the evils that exist, if attainable, are useless. She showed the evil tendency of competition, and how rapidly it was extending its influence throughout the civilized and commercial world; that the condition of the productive classes would of necessity get worse and worse, under the grinding effects of competition, aided by capital and machinery, all of which were combined as a most powerful foe, to oppress the industrious classes in mind, body, and estate. She very happily described what community would do for us, and contrasted its comforts and advantages with the wretched arrangements and accommodation that the working population are now compelled to put up with. She pointed out the great benefits that would accrue to all parties by the glorious change now in contemplation. The ease and certainty with which wealth, and all the comforts and conveniences of life may be obtained under the co-operative or social system, were clearly demonstrated by the examples she gave of the American communities of Rappites, Shakers, and others. In her last lecture she treated on the marriage system, which she managed admirably. I do consider Mrs. Chapple-smith (late Miss Margaret Reynolds) a great acquisition to the social or co-operative cause, and this is the opinion of all our friends here. It having been announced that in her last lecture she would touch on the marriage system, a larger audience was the consequence. The cause is gradually gaining strength in this town, and a few more members are added to our number. We have had two tea parties, and music and dancing, which we hope will have a happy effect. The grand truths are gone forth, in spite of all our enemies, and will not fail eventually to lift the poor and oppressed out of the horrible pit and out of the miry clay, set their feet on a rock, and establish their goings.

DAVID VINES.

LONDON.—On Sunday last, September 1st, our highly talented friend Mr. Southwell resumed his accustomed Sabbath-day Lectures, at our new and capacious Institution, KENNINGTON COMMON. I call this OUR Institution, first, because like all other of our Institutions, it is the arena of free discussion; secondly, that in this place Socialism is at present the chief and all-absorbing topic of discourse. We have here all that we desire,—“a clear stage and no favour.” Where this is conceded to us, Socialism will not be tardy in unfurling her banners and establishing her standard. Mr. Southwell's lectures have evidently disseminated the Social principles widely in this neighbourhood. The magic of his eloquence has evoked the spirit of free enquiry, and kindled in the minds of his hearers an ardent desire for knowledge. During

the early part of Sunday the weather had been stormy, and in the afternoon the dark clouds which floated in the atmosphere still exhibited signs of its continuance; and yet, so strong was the desire to learn more of our principles; so vehement the mental cravings for “truth without mystery or admixture of error,” that for an hour before the appointed time of meeting crowds had assembled round the spot where our Lecturer usually takes his stand, impatiently awaiting his arrival. At this time several preachers of religious mysteries had arrived on the ground, bringing with them their little cliques of admirers and followers, and each began to open his budget of *Smallwares*, and exhibit them afresh to his imbecile disciples; trashy and senseless tracts were plentifully distributed throughout the Common, which, though pretending to point the way to heaven, were chiefly intended, we presume, to call attention to the sage harangues of these “*Knights of the rueful countenance*.” But the people seemed to possess little relish for such “childish things;” and, therefore, continued to remain as before in groups of tens, twenties, and thirties, each enquiring of the other—“*who will shew us any good?*”—until the Lecturer arrived, when the gladdened hearts of the assembled multitude seemed to ejaculate, “*Lord lift thou up the light of thy countenance upon us.*” The subject of the lecture was “COMPETITION;” in which the evils of the present system were forcibly pointed out, and the insane arrangements which now prevail for the creation and distribution of wealth skilfully dissected and powerfully exposed. After the Lecturer had spoken for about half-an-hour, and had completely rivetted the attention of his audience, a heavy shower of rain descended, and fairly put to flight the little coteries of religionists who had assembled on the Common; but, in spite of hostile and conflicting elements, our Lecturer and his audience resolutely maintained their ground. After the lecture was concluded, some of the “blind leaders of the blind” came forward with their whining cant and artful sophistries, but to no purpose. Armed with quick perceptive powers, much logical acumen, extensive literary acquirements, and great command of language, our Lecturer now, as heretofore, soon stripped the deceptive visor from the sanctimonious face of fraud and hypocrisy. The audience, on an average, during the two hours the lecture was delivering, was not less than one thousand, all of whom seemed alike charmed with the eloquence of the speaker, and filled with ecstasy and delight at the prospects which the NEW VIEWS had opened before them. After Mr. Southwell had retired, Mr. Linwood, M. A. addressed the audience for another hour; at the conclusion of which our opponents again presented themselves. But the audience by this time had become thoroughly convinced of the truth of our principles; and having before witnessed the complete defeat of these doughty champions, would no longer vouchsafe them a hearing; noise and clamour ensued; the platform was removed, and the audience at last quietly dispersed. We shall not attempt to justify this mode of treating opponents; a true Socialist would never attempt to silence an adversary by any other means than that of fair argument; he leaves force, fraud, and violence to the meek, patient, and charitable disciples of Jesus of Nazareth. It must, however, in justice to our principles, be observed, that these individuals were new and unfledged Socialists,—mushroom converts of a few hours' growth. The light of truth may at once dissipate the mental clouds of ignorance and error, but it cannot instantaneously correct per-

nicious habits and perverted feelings. Cradled in superstition, and brought up amidst religious acrimony and party virulence, we have all, not only much error to unlearn, but much rust and canker to rub off; and this is not to be effected by a single lecture or a transient view of the system. Knowing, however, the regenerating influences which these principles possess, we feel assured, that the truths thus implanted in the mind will soon grow up and flourish, and ripen into the fruits of tolerance, kindness, and universal charity.

AN OLD SOCIALIST.

CHELSEA, SEPT. 12.—We are proceeding in the work of eradicating ignorance and prejudice; but so vast have been these adverse influences that our progress has not by any means been so rapid as we hoped: but it is sure. Our new members are distinguished by a steadiness of conduct, and particularly by a habit of reflection, which ensure their continuance among us, and utterly preclude the idea of their ever returning to the errors which they have fully succeeded in discarding. In proportion as they become imbued with true social principles, so will they become, unconsciously it may be, nuclei for the further gathering together of our unenlightened fellow-creatures. So rampant is priestly dominancy here, notwithstanding our contiguity to the metropolis, where foul superstition is fast loosing her hold upon the public mind, that truly may this people be deemed to be as far behind in "the march of intellect," as the obscurest village population. "As dead as Chelsea," is a byword of the neighbouring parishes; and it may be supposed to be verified by the circumstance that the parishioners are so much the creatures of the blind faith enforced by their preachers, in opposition to reason, that they willingly join in every unfair, dastardly, and secret attack upon us; for, in order that there should be no fair and open discussion of our principles, one of the sects here has come to a resolution that if any of their body attend our institution for the purpose of defending their faith, he shall be excluded, that is, "excommunicated," *a-la-Romanists*. Poor creatures! We have now a very important course of lectures being delivered by Mr. Edwards, in which he incontrovertibly proves that the whole of the principles of Socialism are in perfect accordance with those maintained in the Bible, by its most esteemed writers. We shall, with the aid of Dr. Coffin and other friends, commence immediately a series of discourses in the open air, on Sunday afternoons, after which will follow, at the Institution, a public tea party, and concluding the day's proceedings with our usual social lecture. S. M. T.

HUDDERSFIELD.—On Sunday the 15th. inst. Mr. John Hanson lectured in our Institution, in the afternoon, and in the evening, our friend, John Hutchinson, delivered an excellent lecture on "Persecution," in which he brought forward the case of our friend George Connard, of Oldham. A subscription for the benefit of his wife and children, was made after the lecture, which amounted to one pound six shillings and a halfpenny. E. LUNN.

MEETING OF THE STOCKPORT DISTRICT BOARD, Sept. 8th.—At a special meeting of the District Board, held this day, at which were present Delegates from the following Branches, viz. Ashton, Mottram, Hyde, Macclesfield, and Congleton; the Tunstall Branch being unrepresented in consequence of not having

their address; the following resolutions were unanimously carried:—

Resolved,—That the Board fully concur in the recommendation of the late Congress, relative to providing furnished houses for the district missionaries, and in order to carry that resolution into effect, it is now resolved, that a sum not exceeding £15 be raised by a levy on all the Branches, at the rate of one shilling for each member and candidate, but leaving it to each local Branch to determine in what manner to raise their respective quota, and pay the same to the treasurer of the District Board, within four weeks of this date, for the above purpose."

Resolved,—That as Mr. A. Campbell, the District Missionary, has now offered to pay the house rent for the first six months, Mr. Bowles, the Treasurer, be authorised to take the Missionary-house, as Trustee for the Board, and retain three shillings per week as rent from Mr. Campbell's salary for the first six months."

Resolved,—That Mr. Campbell lecture in Macclesfield, on Sunday, the 15th; at Congleton, on Monday, the 16th instant; and in Tunstall, and other parts of the Potteries, during the same week."

Resolved,—That the request of the Stockport Branch Council, requiring Mr. Campbell to lecture at their Institution, on Sunday, the 26th inst., when the quarterly collection in aid of the funds for the District Board will be made, be now agreed to; that he lecture in Ashton, on Sunday, the 29th; and in Macclesfield, on Sunday, Oct. 6th; when collections will be made in each place for the same purpose."

Resolved,—That all voluntary lectures be paid 2s. 6d. by the Branches at which they lecture, if the distance travelled does not exceed seven miles, besides their maintenance for the day; and should the distance and expence be more, such extra expence over 2s. 6d., to be defrayed from the quarterly collections."

Resolved,—That the District Missionary's travelling expences and maintenance be defrayed by the Branches at which he lectures, and that these expences shall always include his return to the place at which he previously lectured."

Resolved,—That this Board strongly recommend to each Branch in the District to re-enroll all their members, according to the new constitution and rules, and to allow those who have, from various causes, forfeited their right of membership, to re-enter upon as easy terms as possible, so that the Branches may be reorganised, better discipline observed, and consequently the whole society strengthened, in order to carry forward with energy and success the practical measures about to be commenced, and oppose with firmness, guided by Social philosophy, the attacks of the ignorant, the superstitious, and the Infidel."

Resolved,—That each Branch be recommended to open a Sunday or other school for the instruction of children in the Social principles, and other useful parts of education, so that, at least, a portion of the rising generation may be saved from the evil effects of the present irrational sectarian training."

Resolved,—That this meeting empower the members of the Board, resident in Stockport, to transact all the business of the District, and to call another special meeting, at such time and place as they may deem proper; and that this meeting do now adjourn."

SAMUEL TAYLOR, Chairman.
J. LONGSON, Secretary.

MR. CAMPBELL'S REPORT.—The following is a brief sketch of my progress since my arrival in the District, being August 22, 1839:—

CONGLETON.—Having to deliver the charter to our friends here on my way from Birmingham, I lost the coach that night to Stockport, but turned this disappointment to an advantage, by calling together a meeting in the Social Institution, where I delivered a lecture to near one hundred persons, although only half an hour's notice was given. No discussion followed. The friends here are but young recruits in the Social army, but they understand the principles, and consequently know their duty, and are determined to perform it.

STOCKPORT.—This Branch has already had a revival. The Sunday lectures are attended by numerous, respectable, and particularly attentive audiences. The instrumental and vocal band here are the best I have heard in any of our Branches, and contribute very much

to the pleasure and harmony of the meeting. The Wednesday evening meetings have been recommenced, and have been very well attended. All opposition here is at present at an end, except some trifling questions, which, on all occasions, are put by one of the "Latter day Saints," and others of a similar kind, by a former preacher of the Southcottian sect. I expect Stockport, in a short time, will vie with any Branch in the Society.

ASHTON and HYDE, having for some time been the arena for the Rev. Mr. Stephens, and the other Chartist heroes, Socialism has comparatively been slowly and silently making its way. In the former place, I lectured twice on Sunday, the 1st inst., and at the latter place, on the following Tuesday evening, to a large assembly of all sorts, Stephenites, Chartists, and Socialists, in Hyde. There was no discussion in Ashton. Several very interesting questions were put by some of the Chartists, who declared that the Social principles were the best ever offered for the redemption of man from ignorance, poverty, and crime.

MOTTRAM.—On Monday last, I visited the Social friends in this quiet part of the country, and lectured to them in the Institution. Their numbers are not great, but like our members in all other places, they are zealous in good works. They have been much obliged to Mr. Spiers for his lectures to them, which I have also heard very favourably spoken of in several other places.

GLOSSOP.—In this place, where, eighteen months ago, one of the missionaries had the door of a room at the "Norfolk Arms" locked against him, through the interference of the chief constable, and where no lecture has since been delivered, I lectured on Friday last, to a numerous and attentive audience, from the *Pulpit of the Primitive Methodist Chapel*. This is one of the signs of the times, and indicates the onward progress of the "Rational Religion." Much alarm was excited before my arrival, as it was reported that I would tear the Bible to pieces, and trample it under my foot; but so far from such violent acts being performed, I delivered a lecture on the present competitive system and its evils, and proved the inutility of all schemes proposed by any party for their removal, except Socialism. After my address, Mr. Haye, the chairman invited discussion, when several questions were put by Mr. France for explanation, and other statements were made by Dr. Thornton in defence of Chartism. The meeting appeared all well pleased, and I have no doubt a favourable impression was made in favour of the new system of society.

A. CAMPBELL.

OLDHAM, SEPT. 8, 1839.—On Monday, Sept. 2nd, it being Wake's Monday, we held our Quarterly Festival, and all admit that it was the most splendid as regards numbers and respectability, that has been held here. Several of the middle classes and respectable tradesmen visited us during the evening, and those who came to laugh at our proceedings remained to enjoy the pleasures the arrangements were calculated to give. Our members are very well instructed in dancing. We had several instructive recitations, some of them composed for the purpose by one or two of our members, and others selected from the best and most impressive authors. During the evening, we had a variety of sentimental songs, accompanied by a good band of music, which gave great effect to the whole proceedings. We have com-

menced a Sunday School, which is very well attended. We intend engaging Mr. Rigby, of Liverpool, to deliver a lecture on education, in the course of a few weeks, for the benefit of the school, and are now taking a higher stand than ever, and by our unity and perseverance, will be able to overcome all opposition. The greatest calamity that has befallen our branch, is the case of our friend Connard. It is the general opinion of our members and friends, that the proceedings entered against poor Connard partake much of the spirit of sectarian persecution, and for this reason, that pious, meek, and lowly follower of him who came to sow the seeds of peace on earth, goodwill to man, namely, the Rev. Joseph Barker, gravely told an audience of no less than six or seven hundred persons, that they must avoid calling at the Temperance Coffee House, Yorkshire-street, which was then kept by Mr. C. This was during the delivery of a lecture in Braddock's Room, in this town. We have done all in our power for the family. The amount raised for them was £6. 8s., including the proceeds of a lecture delivered by Mr. Jones. The friends in Oldham feel very thankful to the other branches for their kind and liberal support, and hope that nothing will be left undone to make them comfortable during his stay in Lancaster Castle. I will state, for the information of all, that when Mr. C. left Oldham with the Sheriff's Officer, his family had not one shilling for their support, and that the money required for filing his schedule, £10. 10s., had to be borrowed from some of our friends, and was to be paid back as soon as convenient. This will give some idea of the case which others are ignorant of, and be a means of stimulating our friends to do a little for us. The Rev. M. McPolland delivered a lecture in our Institution, on Sunday, September 1st, "On the Evils of the present System of Society, and the Evils arising from Sectarian Religious Dogmas." The lecture gave great satisfaction, and our friends entertain a hope that he will make a most efficient advocate of our principles.

JOHN RYAN.

WORCESTER.—We are much obliged to the writer of the following letter, which appears in the *Worcester Journal*, under the head of "Socialism."

SIR,—I feel myself called upon, through a sense of my duty to God and my fellow men, to lay before you the following statement respecting the fearful spread of Infidelity over the land, under the specious name of "Socialism" or "Owenism." I think it is the duty of every Christian Minister, and of every one who feels interested in the success of the Gospel of Christ, to no longer remain in a state of careless indifference upon this subject; for whilst we are quiet and do not interfere with them, they lose no opportunity to further their irreligious principles. Every kind of private combination, private communication with the principal men of the day, and the most deep-laid and well-digested plans are resorted to by them. In upwards of sixty large towns and principal places in Great Britain, Branches are established, having regular charters, and regular organizations; Presidents, Secretaries, Councils, Missionaries, and officers of various descriptions; tracts, and a weekly periodical called "The New Moral (?) World," are plentifully circulated in every quarter. What I wish more particularly to draw your attention to, is the existence of a Branch of this infidel society in Worcester. They have lectures and discussions every Sunday, and lately on Wednesday evenings, upon their wicked and soul-destroying principles—principles which, if adopted, would go at once to uproot all our political, moral, religious,

and commercial institutions. I have attended several times on a Wednesday evening, when I have heard the most astounding and atheistical sentences spoken boldly and fearlessly; the Ministers of the Gospel called in question, and accused of neglect of duty and hypocrisy; Jesus Christ and the writers of the Holy Scriptures accused also of being ignorant of human nature, and of scarcely having common sense; propagating the fatally dangerous principle that man is the creature of circumstances, and an irresponsible being. They have now in Worcester a regular salaried lecturer, whose only employment is to spread their dangerous and abominable principles, and who is now exerting himself in every way in which he can see an opening, or a probability or a possibility of doing so. If, then, these men are so active in their ungodly and wicked course, shall we Christians, followers of our Lord Jesus Christ, and candidates for eternal bliss, be dormant, and suffer them to go on in their sinfulness? I say, come forward every Minister of the Gospel of Christ—every person who has the cause of God at heart, and let us endeavour to put down these iniquities; let us meet them fairly in battle; let us show the absurdity and damnable tendency of their doctrines, contrast them with the glorious principles of Christianity, and we must succeed in destroying their system, and establishing more firmly than ever the cause of Christ. Hoping you will insert this letter in your valuable paper,

I remain, yours, respectfully,

A CONSTANT READER AND A CHRISTIAN.

Worcester, Aug. 28.

P. S. I shall take an early opportunity of communicating with you again, in which I hope to be able to give some suggestions upon the means to be employed to destroy this pollution of the land—"Owenism."

PRESSON.—Some time since we gave an account of a visit by Mr. McArthur, the Secretary of this Branch, to the village of Longton, on Sunday, the 25th of August. It was then stated, that an action had been commenced against Mr. Hayes and Mr. McArthur for addressing the people; and we find in the *Presson Observer* a letter from the latter individual, giving an account of the result, from which we extract the following:—

We got permission to assemble on a spot of ground close by the Parish Church. My friend, Mr. Hayes, addressed the meeting at considerable length, at the conclusion of which I replied to a question asked by one of the audience; after which we separated in the most quiet and peaceable manner; indeed, the meeting throughout was characterized by the utmost propriety and decorum of conduct on the part of all present. Mr. Hayes and I were summoned, and appeared at the office of Messrs. Pilkington and Walker on Saturday last, charged with having made "a noise and disturbance, and caused a number of persons to assemble to break the peace." The constable, who was also the prosecutor, was the only evidence called on the part of the prosecution. His statements consisted of some direct falsehoods, and several gross exaggerations. We offered to produce evidence that would contradict almost all that he stated, but neither ourselves nor our evidence would be heard, the Bench interrupting us in every attempt which we made at explanation; and finally, on the evidence of one person, that is, the prosecutor himself—whose evidence, too, we offered to disprove—we were convicted of a breach of the peace, and bound over for twelve months under penalties of £80 sterling each, and found liable in the expenses, which amounted to 15s. After the trial was over we intimated to the Bench, that if we were guilty of a breach of the law in this instance, it was owing to our ignorance, and respectfully requested that they would inform us how the law stood on this point, in order that we might avoid any similar error in future; the answer was short and explicit, and extremely characteristic of the existing state of things—"They were there, not to explain the law, but to put it in force against offenders; and if we wished to have the law explained, we must employ an attorney."

The above, Mr. Editor, is a simple narrative of facts, which I am ready to substantiate at any moment; and they speak so powerfully for themselves, that any observations of mine would be almost superfluous. I will, however, respectfully put, through the medium of your

journal, the following questions for consideration; and, I hope, that either yourself, or some of your numerous readers, may deem them worthy of an answer: Is a quiet and peaceable out-door meeting on a Sabbath illegal? If so, why are camp meetings permitted? Why are temperance meetings allowed? Why are all sects and parties permitted to hold out-door meetings in every town in the kingdom? And if these meetings are legal, why are we made the only exception to the rule? Whatever opinion may be entertained relative to the truth of our principles, we are surely entitled to the same liberty of conscience that is granted to other religious bodies. We are incorporated under Act of Parliament, and therefore entitled to an equal participation of the rights of British subjects. Secondly, I would ask, is it the common mode of procedure in a Court of Justice to condemn two persons on the evidence of one, and let the prosecutor, who brought forward no proof to support his assertions?—Is it, besides, the usual method to deny the defendants the right of disproving these assertions, and establishing their own innocence, when they possessed the means of doing so? If these questions are answered in the affirmative, I must be permitted to question the justice of such laws: if answered in the negative, it follows that in this case we have not obtained either law or justice. Lastly, I would endeavour to impress upon your attention the dangerous precedent which such a case establishes. If we are allowed to be trampled upon with impunity, what safeguard have the public at large that their rights will be respected, when they happen to come in contact with the opinions of those in power? This is not a party question;—a great public right is openly attacked; and if successful in this instance, it is difficult to say where the encroachment may stop, or to what length it may be carried. No party is safe if liable to the same summary method of trial and condemnation which we have experienced; and it appears to me to be the interest, as well as the duty, of every friend to civil and religious liberty, that the present flagrant act of injustice should not pass unnoticed, or without an attempt being made to stop the recurrence of such acts in future.

HALIFAX, September 15.—We have this day celebrated our second anniversary, in doing which we have had the assistance of our young and talented friend, Mr. Henry L. Knight, of Manchester, who has now commenced his missionary labours in this district. He has delivered two powerful and impressive lectures, one in the afternoon upon "the Morality of Socialism" and another in the evening upon "the means and objects of our association." At the close of each lecture Mr. Barker of Shelf, made some observations in a good spirit, which drew from the lecturer several valuable, clear, and pointed replies, giving the greatest satisfaction to the audience, and at the same time, impressing them with a very favourable opinion of his talents for public discussion. The room during the delivery of each lecture was crowded to excess, numbers being obliged to go away not able to gain admittance. We hold a festival to-morrow night, in our old institution where we expect a good attendance, and a pleasant evening's entertainment. **BALDWIN.**

MANCHESTER DISTRICT, SEPT. 15.—Mr. R. Buchanan lectured in the Institution this morning; his subject was a review of a pamphlet issued by the Tract Society of the Methodists, "Socialism Exposed." I think it is the pamphlet written by Mather; it is full of sophisms and illogical reasonings, the folly of which were ably exposed by the lecturer. Mr. James Buxton lectured in the Hall, in the afternoon, on certain theological delusions. The subject was well treated. We had a much larger audience than usual. In the evening, Mr. Buchanan again lectured, on that part of Jesus's Sermon on the Mount which says, "Blessed are they that are persecuted for righteousness sake, for they shall inherit the kingdom of heaven." This portion was turned to good effect by the lecturer, by his application of it to the Socialists, in their enduring persecution for their principles, and exhorting them to abide firm by them, for eventually they would lead them into the kingdom of heaven or community. The audience seemed highly delighted with this new rational social sermon. There was no discussion during the day, but five candidates have been added to support the cause.

Mr. Robert Cooper lectured at Staley Bridge, Mr. James Clarke at Radcliffe Bridge, and Mr. Ryan at Fallsworth.

We held a Delegate Meeting of the surrounding Branches this day. Several very interesting subjects were discussed, and arrangements made to carry forward the business of the Branches for the future.

JAS. LOWE.

FALLSWORTH, SEPT. 3rd 1839.—Mr. E. Clarke lectured here on Sunday evening last, on "The Necessity of a Change;" when the oppressive measures of the Aristocracy, Clergy, Agriculturist, and Manufacturer, were clearly pointed out; Mr. C. observing, it was not the individuals he blamed, but the system which formed these various classes. We had an animated discussion at the close of the meeting on the Corn Law question, between a Mr. Jones and Mr. C., which was ably contested on both sides. **W. SCHOFIELD, Sec.**

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

COMMUNITY.—Owing to the inability of Mr. Owen to be present in Birmingham, in consequence of several engagements of importance, some of which have reference to matters of consequence, connected with the commencement of operations, the meeting of Directors, Trustees, and Governors, announced in the New Moral World, of last Saturday, the 14th, is postponed to Thursday, the 26th. Arrangements for agricultural proceedings are in progress.

SOLDIER SOCIALISTS.—The letter of friends of the Soldier Socialists, dated Manchester, September 12, signed T. Jones, is received. The sum remitted to the Central Board towards the purchase of their discharge, and now in the hands of the Treasurer, is £8. 16s. 0d., as stated in the 44th number of the New Moral World. The Socialists of Cheltenham have collected 6s. 11d. for the same purpose, and have intimated that it will be forwarded if required. It will, therefore, be seen that a further sum of near £11 will be requisite to make up the amount required to purchase the discharge of the remaining soldier (one having already left the regiment.) If any sums have been collected in addition to those already announced in the New Moral World, or if any individuals or Branches are desirous of subscribing to make up the deficiency, it will be gratifying to be enabled to apply the money according to the intention with which it was collected. The following are the sums which have been remitted to the Central Board on this account:

	£.	s.	d.
Feb. 18. Birmingham, (Collection).....	2	16	0½
" 20. Ditto, Subscription per Hornblower	0	1	0
" 22. Ditto, a Friend.....	0	1	0
" 22. Ditto, a Lady	0	1	0
" 22. Brighton	0	8	6
Mar. 4. Coalbrook Dale.....	0	2	6
" 4. Hull	0	6	6
" 12. Newcastle-on-Tyne	0	10	■
" 18. Worcester.....	1	1	0
April 1. Coventry	0	7	■
" 8. London (Hunterian Museum).....	1	16	0
" 8. London (Rockingham House).....	0	13	6
May 18. London, A. I	0	10	■
June 1. Pencil-stn	0	2	0

£8 16 0½

If any parties are in possession of any further collections which have been made for the Soldier Socialists, they should make it known through the medium of the New Moral World.

W. C. BOSTON.—His letter of Sept. 4, was received after the parcel, per Mr. M.—d was sent. If Mr. C. wishes to have the article named in his letter, in addition to those sent, we shall be glad to hear from him.

F. H. SHEFFIELD.—His letter of the 12th received. His explanation as to subscriptions correct. Glad to hear better accounts of his health.

L. G. GLASGOW.—His letter of the 12th received. It is very gratifying.

DUNDEE ADVERTISER is received. Many thanks to the sender—the notice of Mr. Owen's proceedings is gratifying.

NEW MORAL WORLD.

RECEIVED a Report of "Progress" from Glasgow, which is postponed until next week.

WE HAVE NOT SEEN Mr. Skidmore's Pamphlet, and while in ignorance of the title, cannot advertise it.

J. RHODES shall be attended to next week.

TRUTH received.—Such occurrences and misrepresentations are becoming so common that were we to notice them all, it would entirely occupy our paper, and be of little benefit to our readers. Our best reply is a calm exposition of the system and principles which are thus belied.

ALTERATION OF LONDON CO-OPERATIVE Advertisement next week.

PHILO VERITAS received, and under consideration.

J. HALL.—The suggestion shall be forwarded to the Central Board, who are the proper authorities to apply to.

MR. COOPER'S Advertisement shall be inserted next week.

SEVERAL Reports of "Progress" were too late for this week.

THE HALIFAX letter was unpaid; we shall refuse all similar letters in future.

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IV. The management of the affairs of the Society to be vested in twelve directors, three trustees, and a treasurer. A general meeting of shareholders to be held at 69, Great Queen Street, Lincoln's Inn Fields, on the first Monday in September next, and on the first Monday in September in the ensuing year.

V. A dividend of five per cent. per share to be paid yearly, commencing from the opening of the Institution.

VI. The proprietor of one share to have one vote, and of fifty shares and upwards two votes.

VII. The books and accounts of the Society to be open for the inspection of the shareholders at all the weekly meetings of directors, and a report of the receipts and expenditure of the Society published annually for the information of the shareholders.

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SATURDAY, SEPTEMBER 28, 1839.

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NOTICE OF ROBERT OWEN AND OUTLINE OF HIS SYSTEM.—(From the German.)

The following account of Robert Owen and his Social system is to be found under the head "Fourier, Owen, and their Social systems," in the German "Conversations Lexicon," just published. Leipzig, Brockhaus, 1839.

The article is a faithful translation from the German original, by Dr. K——, Edinburgh.

"Robert Owen, born 1771, at Newton, in Montgomeryshire, the discoverer of the co-operative system, exerted himself with the same perseverance as Fourier, to do away with the striking contrast in society. He, like him, waged war against the principle of modern trade—competition—and began his practical career as an apprentice to a merchant in London, afterwards in Stamford and Northwich. As the son-in-law of a rich manufacturer in Manchester, of the name of Dale,* who, in 1784, had established on the romantic banks of the Clyde, in Scotland, the manufacturing village of New Lanark; he undertook at a later period the exclusive direction of this establishment, at a time when Watt's invention had given a new impulse to great manufacturing enterprises. By means of his circumspection, his indefatigable patience, and the power of an insuperable benevolence, peculiar to him, by which he conquered the rudest minds, and subjected them to his mild laws; he was able to overcome the many natural difficulties of his position, and to raise New Lanark to a wonderful degree of prosperity. Four years were sufficient to eradicate in a mass of 2,400 men, in a great measure, the dregs of the population of the three kingdoms, the deeply rooted vices of deceit, falsehood, theft, quarrelling, and drunkenness, and to establish in their

* This is incorrect. Mr. Owen, on leaving London for Manchester, was first some time in the service of Mr. J. Satterfield, whom he left while yet a boy to commence business on a limited scale in making machinery and spinning cotton, part of the time in partnership with Mr. Jones, and part on his own account. He afterwards undertook the management of the spinning establishments of Mr. Drinkwater, at Manchester and Macclesfield, in which occupation he remained three or four years. He then formed a partnership to carry on the same business with Messrs. Moulson and South; built the Chorlton mills; and commenced a new firm under the designation of the Chorlton Twist Company, along with Messrs. Borrodale and Atkinson, of London, and Messrs. H. and J. Barton and Co., of Manchester. It was this company that purchased the New Lanark mills from Robert Dale, which afterwards changed its proprietary several times, with the exception of Mr. Owen, whose original interest in the establishment greatly increased, and who was, throughout, the active superintendent of the whole concern for 29 years.—Ed.

stead an almost patriarchal purity of morals. And this wonder was produced without external force, by exciting zeal for the good among his working men; by accustoming them by degrees to industry, order and economy; by acknowledging and administering a perfect equality of rights; by continually instructing them on the connexion of the well-being of the individual with that of the community; by establishing institutions and making arrangements for the evident interest of the community; and by using, as the only means of punishment, contempt, and temporary exclusion of those who had behaved in a blamable manner. All religious parties, Quakers, Anabaptists, Episcopalians, Presbyterians, and Catholics, were living here peacefully together. In the school, common to all children, no instruction was given in the especial doctrine of one sect, yet the parents were allowed to influence according to their pleasure, the religious education of the children; and Owen himself kept only strictly in view the preservation of the spirit of the most perfect toleration. The instruction itself was given according to a method, consisting of a combination of the systems of Bell, Lancaster, and Pestalozzi,* and divided according to the different degrees of age and the various departments. Owen is, together with the venerable minister Oberlin in the Steinthal (1) (rocky valley—name of a valley), in Alsacia, to be considered as the discoverer of the infant schools, which have already become of so great importance. Also the pecuniary results of the establishment were as splendid that Owen found himself soon in the possession of a fortune of several millions.† He had acquired his riches by extending his mercantile authority, and influenced by means of the greatest frankness and honesty, despising even those little advantages and that art

* The system of instruction in schools was not the combination of any previous systems, but entirely the result of Mr. Owen's studies, respecting human nature in the abstract, and the adaptation of external agencies for the purpose of developing its varied faculties and powers. Mr. Owen had his educational plans in full vigour and maturity at a time when Bell, Lancaster, and Pestalozzi were struggling with the difficulties incident to such undertakings. To the former two he gave munificent donations, and the latter he did not visit till many years after the New Lanark schools were in full operation. Mr. Owen does not now, and never did approve of the leading principles of Pestalozzi's system, namely, entrusting the formation of the character to the mother. Those who have attentively read the premises from which Owen and Pestalozzi respectively start, can alone tell how widely and essentially they differ. The systems of Bell and Lancaster, although great improvements upon the systems of the day, were infinitely inferior to that of Owen, inasmuch as they imparted only verbal instruction. Mr. Owen proceeded upon the principle of object teaching.—Ed.

† This must mean foreign coin; for reckoned in sterling British money, we believe it did not amount to more than £200,000.—Ed.

of making money, which by mercantile egotism are commonly beautified or justified by the name of prudence. Thousands of visitors, among whom also was the Emperor Nicholas, of Russia, came to see New Lanark; the King of Prussia acknowledged Owen's merits by awarding him a medal of honour; Major Torrens announced him to be the "patriarch of reason;" and the renown of his blissful activity spread far and wide.

"Owen now proceeded from practice to theory. Although not especially prepared for such a task by a classical education, he had by conscientious study penetrated the spirit of such authors as corresponded with the individual tendency of his mind. *Rousseau's Contrat Social* had made a particular impression upon him; he also borrowed from the works of an English political economist of the sixteenth century, John Bellers, several elements of his system.* New Lanark was only an association of the productive powers, (for producing wealth,) but no complete community of interests, as the labourers were paid in the common way. According to his system, however, an outline of which Owen gave in 1812, in his "New View of Society, or Essays upon the Formation of Human Character," he demanded perfect community and equality of rights, without, however, following out for the moment, these principles to the extreme consequences. His work met with much sympathy; Lord Liverpool ordered it to be examined by the Secretary for the Home department, Lord Sidmouth, and declared to Owen, that Government concurred in his views, and were ready to carry them out, as soon as public opinion would be prepared to that effect. At a later period Owen laid before the Congress of Aix-la-Chapelle a memorial on the future prospects of the working classes; and hereby, as well as by means of other publications, acquired the merit of having as the first pointed out the dangers of the more and more increasing manufacturing industry. Then was the period of his renown; he had a party in Parliament, in the administration, and among the mercantile men of influence. He, however, soon forfeited by his regardless frankness, the scarcely acquired popularity. The reproach of falsehood, of weakness, and of a destructive tendency in consequence of a violation of natural laws, which he made to all existing religions, implicated him in numerous disputes with the clergy. His opinion of the insufficiency of the reform of Parliament, then vigorously agitated, alienated from him the chiefs of radicalism. Attacked and prevented from all directions, he thought his native country not to be the soil upon which to realise his extensive combinations, and turned consequently his looks to the United States. Here he acquired, on the banks of the river Wabash, in the state of Indiana, 30,000 acres, with buildings for about 2000 men, from the Harmonists under the well known Rappe, and founded there the colony of New-Harmony. But the people gathering for that purpose, were mostly adventurers, and good for nothing. Although Owen succeeded for a time, to subject a select number of his colonists to a strict uniform rule of life, which annihilated every individuality, and was able to transcend at this price, part of the material advantages of New-Lanark to New-Harmony; he soon despaired of the complete realisation of his ideas. Therefore he wanted his new colony only to be considered in the light of a preparatory association. However imperfect the same remained, there were, nevertheless, forming, in consequence,

similar associations, not only in Indiana, but also the other states wanted to have co-operative societies. In 1827 not fewer than thirty of these existed with different modifications, one of them consisting of people of colour, founded by Miss Wright, at Washaba, not far from the Mississippi. Nowhere, however, the result answered Owen's expectations; and thus he was converted to the view that it was necessary to reform first the general morality, before any individual practical experiment should be made. With this view he returned to Europe, leaving to his family the care of New Harmony.

"During his absence, a numerous association for the establishing of Co-operative Societies had been formed in England, and a new experimental colony according to Owen's views, as modified by Abram Combe, was founded at Orbiston; it went on prospering under the personal management of Combe, but soon decayed after his death. Owen himself was now endeavouring with indefatigable exertion, and the sacrifice of a considerable part of his fortune, to spread his views by means of a number of publications and addresses to all classes of the population; afterwards also by lectures, as e.g. 1837. at Paris. Among the five larger works, published by him, the most explicit of his system is the *Outline of the Rational System*. Not only in England, but also in France he found followers and commentators. Among those he acknowledges as his true disciples only Combe, Allen, Thompson, and Braby. Of various periodicals which were destined to be the organ of his views in 1838, the *New Moral World*, published at Manchester, was the only one, yet in existence.

"Owen bases his system—the many deficiencies and inconsistencies of which, will be apparent from the following short outline; upon the supposition that man is not a free agent; that he is on the contrary the produce of his original organization and external circumstances acting upon it. According to Owen, the neglect of this principle is the source of all evil; it has led to discriminate between good and evil, to a system of distinction and degradation, reward and punishment, dividing of interests, individualizing and parceling property, and, in consequence of this, to the contrast between high and low, rich and poor. His religious philosophy is very simple and plain: without inquiring after the existence of another world, he acknowledges as Creator, an eternal indefinite being; and as the only worship, a life in accordance with nature and the object of existence. This object is the practice of mutual benevolence (charity) without difference of race, country and colour, and the ascertaining of truths by means of studying facts and circumstances, which produce happiness or misery. To love our neighbours, to govern well, to live happily by spreading pleasure and joy, by forming connections with sympathising beings, by increasing our knowledge, and by satisfying our natural desires,—is what pleases God. The science of government teaches the establishment of happiness upon the basis of human nature. A rational government ought to acknowledge above all unlimited liberty of conscience, and the irresponsibility of the individual; for those who behave ill against society, are only diseased persons, for whose cure hospitals may be established. The moral disease will, however, decrease, when the circumstances surrounding man will have embraced him with a sense for what is good. To place men in such circumstances is the object of education, which is to be the same for all; and invariably of a nature to produce only feelings in correspondence with nature, and to insure their free satisfaction, especially also of unrestrained satisfaction of the sexual desire. Under such circumstances and convictions, individual property, and consequently the aggressive marks of individual riches become quite useless, and absolute community and perfect equality, including the equality of the sexes, the only possible rule of society. The family is supplanted by the

* *John Owen's system on society* was complete before he saw Bellers's published. The fact is that it was given to him by Mr. Place, who, having published a library, was sweeping it out, and found this pamphlet among the debris. On looking into it, he was struck with the similarity of its views to those of Owen, and brought it to him as a curiosity. Mr. Owen, knowing the deference which is paid to anything having the stamp of age, published it, more as a corroboration of some of his views, than as an authority or prototype.—Ed.

community, which consists of from two to three thousand people: connects agricultural with manufacturing occupations, and provides thus within itself for its essential wants. The only hierarchy in the community is that of occupation, which is varying according to the age. Till the fifteenth year education extends; the most actively producing are the young men from twenty to twenty-five years; the distribution and preservation of wealth is the share of those from twenty-five to thirty; the maintenance of external order, that of from thirty to forty; finally the intercourse with other countries, belongs to the class from forty to sixty years of age. In every community there is to be a council, for the management of its affairs; and the whole of the communities are to be connected and represented by a congress.

"The doctrines of St. Simon, Fourier, and Owen, have, in common, the tendency to unite in an extensive and organized association the powers and interests, which, according to the system of competition, oppose each other with hostility; thus to save, as much as possible, all superfluous waste of time and labour, and thereby to increase essentially the advantage of all the amount of labour, and the amount of all means of enjoyment, physical and mental. The abolition or reconciliation of the contrast between riches and poverty, the emancipation of the masses from the slavery of want, will, according to the views of these Socialists, bring about at the same time a radical moral reform, the respect of mutual rights, and truth and honesty, instead of open or secret injury, falsehood, and hypocrisy. Then, also, every restraint imposed by habit and pecuniary interest upon sexual connexions is to disappear; only the free inclination will form unions; and the forced marriage system, which by these modern Socialists is considered highly immoral, is to be done away with; a system, according to which, the bodies are to be kept united after the soul of every union, love, has already departed; whilst, however, if not all, yet many St. Simonists made it imperative upon the male and female members of their priesthood, not only to supply all the intellectual and moral wants of their confessionals, but also, if required, those of the sexual desire. Whilst Owen dissolves the family into a Community, Fourier and his followers are of opinion, that by the manner in which they have regulated the sexual intercourse, the natural ties between husband and wife, children and parents, are to gain in strength as well as sanctity. Besides, Owen, as much as Fourier in this respect, confines himself to general hints. More complete are their systems, so far as the production and distribution of wealth and the formation of the human character is regarded. This applies more especially to Fourier, who rejects equally the institution of a hierarchy, which, according to St. Simon, has to examine the individual capabilities, and accordingly to distribute labour; and the strict division of labour, as prescribed by Owen, who distributes them very arbitrarily according to age. Neither does Fourier intend to abolish, like Owen, private property; or, like St. Simon, its hereditary character; and, by distributing the income at the same time, according to capital, labour, and talent, he intends to pay equal justice to all the means of producing wealth, in its various combinations. He is, moreover, in particular opposition to Owen, far from a desire of levelling; on the contrary, his system is based upon the idea of the most ample development of variety, within the most extensive form of unity. The realization of this idea he attempts in a complete emancipation of the feelings; because, according to his views, it is only by acknowledging and developing the most various inclinations, and by the variety of the occupations and enjoyments corresponding with them, that the one-sided array of individual passions, as well as all vices and misery resulting from them, may be prevented. This idea has a great prospect of being

in future acknowledged and realized; and however frequently Fourier, when entering into details, may be guilty of the strangest folly and insipid childish trifles, nevertheless, we shall be obliged, after a more accurate investigation into his system, to acknowledge his consistent out-working of a very valuable principle; his acuteness, in discovering the deficiencies of society as at present constituted; and his ingenious instinct, with regard to numerous wants of the life of nations."

[We are sure our friends will rejoice to find the system of Robert Owen is attracting such notice upon the Continent, as to have called forth the preceding elaborate and, generally speaking, correct exposition of its principles and objects. The work in which it appears is one of the most popular and widely circulated serials in Germany; and we augur much benefit to our cause, from the dispassionate and fair manner in which the subject has been treated in it.—Ed.]

(1) John Frederick Oberlin was born on the 31st of August, in the year 1740, at Strasburg. He was in 1776 appointed minister at Wallach, in the Stenthal. (Ban de la Roche). In 1784 he established in all the cottages belonging to his parish, infant schools, which were superintended and directed by female parishioners, chosen under the influence of the minister's wife, who also assisted these superintendents in fostering, employing, and instructing the children. He died June 1st, 1826.—See "Notice sur Jacques Frédéric Oberlin, par Luthert," Paris, 1826; "Vie de Jean Frédéric Oberlin, par Höber;" and "Traits from the life of Oberlin," (in German) 4th edition Munich, 1832.

SOCIALISM IN FRANCE.

CHARLES FOURIER.—Article 4.

The efforts of so many talented individuals could not fail to make an impression on the public mind; and, at length, the happy time arrived when it was thought fit to establish a periodical as the organ of the body. The "*Phalanges*" was published every alternate week, by the efforts of Mademoiselle Vigoureux and M. M. G* * * , and Baudet Dulary, then a Deputy, or, in English phrase, a Member of Parliament. M. M. Victor Considérant, Jules Lechevalier, Abel Transon, Pecquer, Paget Morizo, and Pellarin, assisted in the editorial department. But these ardent reformers were not satisfied with mere talking and writing; they began to look for a realization of that which Fourier had so long waited for. Messieurs. Baudet, Dulary, and Devay, brothers, held some large estates at Condé-sur-Vesgres, upon which they proceeded to form the necessary arrangements for a Phalange. They commenced operations; they cultivated the land; they built rural habitations, &c.; but, alas! it was incompletely done, and with funds insufficient for the purpose. Soon after their pecuniary resources entirely failed, and they were arrested in the midst of their labours. Thus did their experiment fail; but, in justice to Fourierism, we must observe, that the chief reason of failure was the want of a fair trial.

Then the disciples of Fourier became thoroughly impressed with a plain truth, which they had hitherto disregarded, namely, that it is necessary to count the cost before-hand; that the most ample and complete stock of resources are necessary before resorting to practical operations; a truth, not more necessary to be known by Socialists in France, than it is necessary to be known by Socialists in England. The failure of Condé-sur-Vesgres was disastrous in many respects; not only did it appear to the public in the form of a signal failure, but it had a depressing influence on many disciples of the system; and many forsook the new system of society, to mingle in the more active realities of the commercial and political world. Even the "*Phalanges*" periodical was given up, and Fourier, who fondly dreamed of a successful issue, now found himself alone and deserted; for his once

ardent disciples had forsaken him, and fled. But the seeds of truth once sown, will never, *never* die! Like the seeds of vegetation, they may at first appear to languish in decomposition and decay; but this is only the preparatory process which they undergo; it is the prelude to the ripeness of maturity. When purged of its dross, by being nurtured in adversity, it shall burst forth in a new resurrection of light and life. The dark clouds of disappointment had only for a time intercepted the lamp of hope, which hung high in the starry firmament.

It was M. Victor Considérant who again raised the standard of Socialism in France. In place of the *Phalanstère* he published the *Phalange* periodical, and resumed the work of propagating the new views. Madame Clarisse Vigoreux, the mother-in-law of M. Considérant, warmly patronised her son-in-law. She has borne the chief expenses of the establishment in Jacob-street, Paris, (Rue Jacob), where M. Considérant lectures, and where an English architect, Mr. Daly, is employed in drawing plans for Phalansteries. The followers of Fourier are, however, by no means cordially united. M. Considérant, though lively and piquant in his writings, is calm, reserved, and exact in his public discourses; he does not encourage the least popular agitation; and this cold and steady demeanour has produced a counter feeling in the minds of many who have seceded from Considérant and his party. The effect, however, of this secession has done good to the cause of Fourierism. Instead of one periodical there are now two: the *Phalange*, edited by Considérant, and published every alternate week, price half-a-franc, or about fivepence of our money; and the *Chronique du Mouvement Social*, edited by the secession, and published monthly. But, ripened by experience, the disciples of Fourier no longer determined to isolate themselves from the world. They now endeavour to take society as it is in its actual condition, and postpone the more startling features of their system to a future period. They are now merely a set of ingenious men, who desire to prove to all the world the value of a certain mechanism in society, which shall contain the germs of the most fruitful results. In addition to this, having justly calculated how slow and difficult will be their progress with adults, whose habits have been formed and whose prejudices are strong, they intend to operate at first upon infants, and to found a Social Institution, where they shall be trained according to the method of Fourier; that is, a full, free, and unrestrained development of all their desires. Already, say they, an establishment of this description has been founded in the Isle of Maurice; and that the success of such a mode has surpassed all anticipation. In this institution, education commences when they are weaned; and at as early an age as three years, they are useful members of society. No constraint of any description is there employed; every passion of youth is there developed; physical exercise, noise, restlessness, nay, even gluttony, are not only suffered, but are made useful. Having heard of these facts from a distance of 7000 miles, we now wait the period when the disciples of Fourier will realise them, under the more immediate control and observation of European society. It has often been said, that truths sink in crossing the billows of the ocean.

We have now traced the history and progress of Socialism in France from 1808, when Fourier's first work was published, and like a still-born infant, fell dead from the press, until the present time, when the despised and neglected seed has gradually thriven to a degree of energy which has obtained for it the patronage of Louis Philippe's son the Duke of Orleans, and many of the most eminent members of the Chambers of Deputies, as also some of the diplomatic corps at Paris, who are regular contributors to the cause and purchasers of the periodical work.

But the time now arrived when Nature claimed Fourier for her own purposes. Behold this venerable apostle of freedom of thought stretched on the pallet of death. It was on the 10th of October, 1837, in the 66th year of his age, that after an illness of eight months, he vanished from his disciples, leaving his mortal remains to enter into new combinations, according to the mysterious processes of nature. But, alas! is Fourier dead? True; life has forsaken his body, and death has purged away the dross which enveloped him while living; but all that was valuable, all that was bright, all that was holy, (and a holier mission than Fourier sought to fulfil was never yet attempted by man) still survives in the affection and sympathy of his followers.

"To that high Capitol, where kingly death
Keeps his pale court in beauty and decay,
He came; and bought, with price of purest breath,
A grave among the eternal—
— and till the future dares—
Forget the past, his fate and fame shall be
An echo and a light unto eternity."

Fourier, though dead, yet speaketh. In life he was a living epistle of devotedness to the cause of humanity, and in death he pleads eloquently to each of us. True, we may not agree with the details of the system which he advocated, but we are impelled to reverence the fervent, the amiable, the sympathising, spirit by which he was actuated. The times in which our lot is cast are pregnant with the germs of futurity. A new philosophy has thrown its mantle over the world; and it devolves upon us to be the happy instruments of its ultimate supremacy. Never at any period did our social economy exhibit such features of rapid transition as the present. Systems of human creation which have long held an undisputed sway over the minds of the masses, now begin to fade and crumble before the magic touch of free inquiry, and old things are rapidly passing away.

The inspired Shelley has beautifully portrayed this change in his *Revolt of Islam*:

"I have collected language to unfold
Truth to my countrymen; from shore to shore
Doctrines of human power my words have told;
They have been heard, and men aspire to more
Than they have ever gained or ever lost of yore."

"In secret chambers, parents read and weep
My writings to their babes, no longer blind;
And young men gather when their tyrant's sleep,
And vows of faith each to the other bind;
And marriageable maidens, who have pined
With love till life seemed melting thro' their look,
A warmer zeal, a nobler hope now find;
And every bosom thus is wrapt and shook
Like autumn's myriad leaves in one swollen mountain brook."

Canto IV., 13th stanza. Revolt of Islam.

To aid in accomplishing this glorious change is indeed a high vocation. Each of us can do something towards the grand result. Those who cannot speak in public can write. Those who cannot write can speak. Those who can do neither, can reason and persuade in private conversation; and all can contribute their mite according to their ability. In this sacred crusade against the profligacy of the old immoral world, every one should bear a part; and then might we reasonably look for the advent of that peaceful and happy period when

"Kind thoughts, and mighty hopes, and gentle deeds,
A bound, for fearless love, and the pure law
Of mild equality and peace, succeeds
To faiths which long have held the world in awe,
Bloody and false and cold."

Fourier died poor and encompassed with cares. He was of small

stature and of spare appearance. In his countenance there was a nobility mingled with an expression of grief, which touched the heart of the spectator. In his lifetime he was despised and rejected by the world; and, as is too often the case, we shall probably behold his countrymen endeavouring to atone for their neglect while he was living, by heaping marble upon him when dead. A.M.O.

ON FORBEARANCE.

"Oh! never let us lightly fling
A barb of woe to wound another;
Oh! let us never haste to bring
The cup of sorrow to a brother.
'Tis Godlike to awaken joy,
Or sorrow's influence to subdue;
But not to wound, nor to annoy,
Is part of virtue's lesson too."

There is an excellence, a charm, peculiar to every virtue of which our nature is susceptible; all are beautiful, and all are necessary to the perfection of individual character; as however, we trace a distinction, so there are some to our minds, more especially calculated to excite reverence and love.

Of those that rank highest in our estimation, I would name one whose value and importance I deeply feel; at the same time am fully aware how inadequately any words I shall select will serve to express the sentiment that should be conveyed of its sublimity and its usefulness. It is on Forbearance I would speak—on that beneficent virtue, which in the collision or intercourse of mind with mind exercises so salutary and hallowed an influence. Can there be a disposition amiable and happy, that hath not imbibed its spirit, and is not under the guidance of its principles? Impossible; not more certainly does the sun afford light and animation to the earth from its rays, than does the human mind obtain from the virtue of forbearance its promptings to goodness—its purest sense of happiness. With what sweet and odorous thoughts doth it refresh the feelings! Of what peaceful and generous actions is it not the harbinger! When it is engrafted on the heart, when the force of this benignant law is seen and felt, who is there of the proudest and the loftiest, the vicious and the humbled, that will not confess its power as blessed and holy?

I have used the terms "*blessed*" and "*holy*" in reference to this virtue. I feel it to be such, and know not anything in the limits of my knowledge that more implies the signification I attach to them, than does that thoroughly lovely attribute of humanity—refined and enlightened charity. Oh! I could pray unceasingly, if it would avail, that myself and my fellow-creatures might in all our future words and deeds be under its control!

Say, who would not be the gainer? As all have participated in the loss of felicity its absence has occasioned,—so would all unite in declaring its appearance had rendered existence doubly dear to them. A thousand sources of happiness, now unknown, will then be discovered and enjoyed; the delights of human companionship, and of social intercourse, a heart's ease, and heart's enjoyment in the consciousness of having nothing to fear from the conduct of others; nothing to hide and be ashamed of in our own. We may talk of independence and of inward satisfaction,—but, of its

beautiful realities we are in entire ignorance; we have not separated the ore from the dross, nor learned the superiority of truth to error;—how then can we discourse on the worthiness of the one; how feel or describe the many delicate distinctions that give birth to the other?

We know and can speak with certainty that this virtue is not practised. How should it be? Trained in habits of vulgar selfishness; occupied in pursuits mean and grovelling, when not vicious, the energies are exhausted, and neither sense or feeling are permitted to aspire beyond a miserable level. Who can appreciate that of which they have no knowledge; who can be considered culpable for not instilling into the minds of others that of which they themselves are ignorant.

True it is, that for all the evils man has committed, for all the sufferings woman has endured, and great they are, and have been,—there is none among the living or the dead that justly we should censure or condemn. Charity, enlightened charity, gives us the key to this fact: instructed by her, we learn how impossible it is for man to act otherwise than he does act; that, in the long chain of human events which link together cause and effect, none could possibly have been different to what we find them: and that the refinement of a Plato, and the grossness of a Nero, were stamped on the character of each, by impressions which neither could create nor refuse.

And here would we arrest attention from those, should they be looking on this page, who contend or imagine that the doctrine laid down above, denying the justice of blame to the individual, and ascribing all conduct to an inevitable necessity, will take away our love of virtue, and lessen our abhorrence of vice. The very reverse is the case. Our self-love receives another and different direction. We perceive the importance of our conduct in reference to ourselves, to the present, and to the future; and hence, we are more watchful to preserve ourselves from evil example, and to associate ourselves with the good and the wise. We find that society is a mighty whole; does one portion suffer from vice and ignorance? the moral atmosphere is contaminated for all, and all become infected by it. Thus to exterminate vice, and to encourage virtue, by every means in our power, is to do good and to destroy evil, for the benefit of the whole. Is it by individual blame or punishment we can promote this object? No one, be assured, can ever be driven from the path of vice into that of virtue; they must be won to the embrace of goodness by the suggestions of reason, the implorations of kindness, and it is quite impossible for those who think that men can act in an opposite manner to what they do act in the circumstances they are placed in, to offer to the unfortunate erring, aught likely to reclaim or improve them. As pleasure is preferable to pain, so much more estimable to ourselves is virtue than vice; intelligence and good circumstances induces virtuous conduct; kindness in action leads to kindness of feeling; therefore, do we hope, that good circumstances and kind actions will soon prevail.

Whatever new powers and operations may be brought into activity, much, very much of their utility and success must depend on the mode and the manner in which forbearance is understood and practised.

Talent and energy may start into life from the Promethean touch of sympathy; delicacy and forbearance are the invisible guides of our sympathies: and on the rational direction of our sympathies the most refined portion of our felicity will spring. We cannot too much reflect upon the value of forbearance, its necessity, and its uses—it will teach us to repress whatever would wound the sensibility of another, from the feeling that even if they should forgive us, we, in such cases, should be unable to forgive ourselves;—this will bring correction on our tempers, and check each propensity to anger by adding strength to our judgment; it will suppress the too rapid growth of our self-esteem and vanity, and lead us to think more of the happiness our virtues may yield to all with whom we may be acting in concert by a just discrimination of our own characters and a careful examination of theirs, than of the mere list of qualifications we may now have the name of possessing. Of those the most advanced it is I trust, superfluous to ask for the practise of this virtue in favour of their less fortunate companions; it must, it will be required of them and may it be freely given.

KATE.

P.S. I may not, strongly as I desire it, say more at present on the subject before me; for I have already intruded on space I feel I but imperfectly fill. Should it appear to other correspondents as important as it does to me, in respect of our future proceedings, I have no doubt that the subject of Charity and Forbearance, will occupy their pen.

OBJECTIONS, AND ANSWERS.

ARTICLE I.

We propose to devote a portion of the *New Moral World*, weekly, to the insertion of, and reply to, objections against the principles and plans of the "New System of Society." The attention of our friends throughout the country is requested to this department, either in forwarding such objections as may be offered to them in public and private, or replies to them. By these means, we anticipate the collection of much valuable information, and the concentration of the thinking faculties of our friends upon this most important department. It will be peculiarly valuable to our lecturers; inasmuch as it will put them in possession of the weapons wherewith to meet readily and satisfactorily all opposition. We commence the series with some papers forwarded by a highly esteemed friend in London, making such additions or retrenchments on them, as seems calculated to effect, most explicitly, the object in view.

RELIGIOUS DISSENSIONS AND SECTS IN COMMUNITY.

Socialists) have tests and sub-
say, will prevent any but
rom joining your society. Your
to the doctrine of necessity,
g, to the doctrine of "the for-
What of that? Will it prevent
religious differences, and theological controversy and dis-
cord? There are, or have been, NECESSITARIANS in the
Church of Rome; and there are now many in the Church
of England, as well as amongst the dissenters, who admit

the fact, that "Man's character is formed FOR, and not BY himself;" for "It is God," say they, "that hath made us, and not we ourselves;" (Psalms.) "It is God that worketh in us both to WILL and DO of his good pleasure;" (Phillipians.) "He hath determined the times before appointed, and the bounds of our habitation." (Acts xviii.) "That is," says the Rev. Mr. Toplady, "he hath fore-appointed the proper seasons of our birth and death, and of all that we shall do or suffer from the starting-post to the goal." (Vide Preface to Lawne's Calvin, page 13.) In the following page the EDITOR proceeds to argue against the Arminian doctrine of FREE-WILL, after the same manner, and almost in the same words as those used by Mr. Owen: "Is the free-willer so blind and irrational as to suppose, for a moment, that he formed any part of his physical or mental organization?—that he chose the parents he should be born of?—the country he should be born in?—whether he should be brought up a Hindoo, Mahomedan, Jew, or Christian? And yet, upon such circumstances depend our language, manners, habits, and opinions; they are the means and instruments, UNDER PROVIDENCE, whereby our characters are formed, and give a tone and direction to our feelings, sentiments, and actions through life." (Preface to Calvin's Institutes, page 14.) "Vain man would be wise, (and the puny prisoner of a clod would be an independent self-determining free-willer,) though man be born as a wild ass's colt; and we should remain to our dying day nearly on a level with the animal to which we are compared, were it not for the care of those about us, and did we not NECESSARILY become parts of a society, antecedently formed to our hands." (Toplady on Necessity and Predestination.) Now, what is there to hinder persons who entertain such opinions as these from becoming members of a *Social Community*; and yet, if you admit such, with the *Bible* in their hands, though they admit the doctrines of *Necessity* and *Predestination*, how will you prevent them, on other points, from deducing different conclusions from the same infallible text, and of involving the community in the same opposition and religious contention as at present prevail?

Answer:—The Socialists do not desire, nor expect to see, a complete uniformity of opinion on these points: all that they desiderate is mutual toleration, forbearance, and charity; that men should differ in opinion, and "agree to differ;" and not hate, revile, and persecute each other, for errors which all are alike subject to, and for differences which are unavoidable. There are no two things in nature alike; and this diversity, for aught that we know to the contrary, reaches to infinity; and this diversity, instead of being regarded as a deformity and an evil, ought, doubtless, to be considered most pleasing and agreeable. So it will be with opinions, when men shall become rational; when the beneficial influences of private property shall have ceased to act; when men shall no longer teach or preach for gain; when there shall be no hireling priesthood; when men's interests shall no longer be bound up with creeds and sects; and when the light of knowledge shall be diffused amongst the population, few, we presume, will have any inducement to stand up as the advocates of Sectarianism. The great pre-disposition to religious sectarianism, and consequent bigotry, arises from the ignorance of the masses and the institution of a hireling priesthood. The operation of this class of men upon the former is the prolific source of religious dissensions and sects: it is their interest that such should be the

case; but in community both these causes of evil would be destroyed; all would be educated in a knowledge of science and facts; none would be educated for the office of priests by special training; and the abolition of private property would prevent the existence of private, opposed to public, interests. There would, therefore, be no inducement for men to become the founders of sects and parties. Would the clergy of the Church of England, although educated in a religion of "mystery," continue their ministrations, if they hoped to get nothing from them? Assuredly not. We have good reason to believe, that but for the temptation of gain, they would neither be tied up to the Athanasian creed, the thirty-nine articles, nor the mummary which is imposed upon them, for another day. It is the same with other sects. Mental freedom is natural to man: creeds and formularies restrict this freedom; therefore, they and the consequent bigotry, intolerance, and division which result from them, must close in community. But, we are told by the objector, that Christians (at least, some of them) admit the doctrine of philosophical necessity and the formation of character; and that such will come among us, and disturb the peace of our communities. It is true, that such may subscribe to our test, and come amongst us; and what then? Shall we quarrel with them because they differ in opinion with us upon metaphysical and speculative points? Certainly not! If they are in error, the Socialist would rather pity than blame them for such errors. We should know, that neither their opinions nor their characters were made by themselves; that as truth is the greatest of all sublunary blessings, the want of so great a treasure, instead of creating anger, should excite us to greater efforts of generosity and kindness towards our unfortunate brother. But, it may be said, suppose that this generosity and kindness should not be reciprocated by our weak brother, and that for our love he only returns hatred? But, how can we suppose such a case? The character before us is said to be a Christian. How then, can a Christian return hatred for love? If so, his religion must be vile and diabolical in the extreme. He is moreover said to believe in the doctrine of *circumstances*; that the character is formed FOR, and not BY, the individual: if so, and he is not urged on to hate us by the suggestions of a vile and diabolical religion, from whence can such feelings be derived? Reason and philosophy would teach the contrary; for if, as he acknowledges, "our characters are formed FOR, and not BY, ourselves," he can have no rational cause for hatred; and, consequently, cannot hate us. If then our Christian friends can be made to understand and acknowledge the doctrine of the formation of character, the greater the number that associate with us and enter our communities, the more shall we rejoice; and any apparent discord will soon concentrate and combine into complete harmony. All will, at least, "agree to differ." To sum up the whole, do such professors of Christianity, or any other religionists, who propose to join us, consider that their religion is opposed to the principles and practices of Socialism? If they do, how can they, holding the former, subscribe to the latter? If, on the contrary, their religion agrees with our definition of the term, and enjoins upon its votaries a kind and charitable disposition and conduct towards the thoughts, feelings, and actions of others, however widely they may differ from their own; why then, their religion (notwithstanding any views it may inculcate respecting the nature and attributes of Deity) is SOCIALISM.

OPERATIONS ON THE LAND.

We have much pleasure in laying the following letter from Mr. Aldam before our readers. Since we received it we have paid a visit of several days to the writer at his farm in Derbyshire, previous to his removal to Tytherly for the purpose of commencing agricultural operations there. It is almost needless to say that we were delighted with the evident proofs of superior practical knowledge which the farm presented in every department. It was only necessary to look over the hedges at the crops of a neighbouring farmer, raised upon naturally better land, to be convinced of the skill and judgement which presides at Whalley Hall. The difference between the one and the other was so obvious that it told more powerfully than a thousand verbal lectures or ponderous volumes could have done, the difference between good and bad farming.

Mr. Aldam says that the three hundred acres he has been farming for the last ten years at Whalley Hall, is inferior in natural productive powers to that at Tytherly, and that he has high hopes of the latter, when put under a good system of management. If so, we cordially congratulate our friends on the prospects before them; for we have not in the course of many long journeys this summer, seen finer looking, or more abundant crops of every description, than those on the Whalley Hall farm.

Mr. Aldam possesses all the requisites for ensuring success; he has for many years been an enthusiastic Socialist; he possesses a clear and sound judgement, great practical knowledge, and an indomitable energy and perseverance. In short, had we tried to make a man for our purposes we could not have succeeded better.

His appointment to the important office of agricultural superintendent is calculated to inspire the utmost confidence as to the measures which will be adopted and their successful result. Our friends throughout the country must bestir themselves in supporting the Central Board and the officers of the Community. The time is come for action, and there must be no sluggards in the camp. With these remarks we commend Mr. Aldam's letter to the best attention of our readers, and beg to state that we have made arrangements for a weekly report from the Community as soon as operations commence.—[Ed.]

To the Editor of the New Moral World.

SIR,—As the land is secured and operations will soon commence, it is requisite to ask what are our means for commencement? We have few or no agricultural labourers in the body, therefore how can we work the land? By selecting the youngest members and initiating them as speedily as possible in horse work; by putting them along with the hired labourers.

I do not consider it any drawback that we have not members who have been accustomed to farming work; for in general they are a localised, prejudiced, and stupid set of men; and their being taken from all counties would have brought together men so opposite, that they might never have harmonized either in theory or in practice; whereas, the present members, having little knowledge of farming, will, of course, be more ductile and easily formed into one grand body of co-operators. Their previous occupations will have made them quiet and active, and as there are many operations on the land which any one can perform, who has been accustomed to labour at all, we need not doubt success. Working farmers require more a capability to endure their labour than capacity to acquire a knowledge of it.

A writer, some time ago, in the *New Moral World*, urged the plan of having depôts in large towns for the

receipt of tools, agricultural implements, &c., the free gifts of the members and friends; this is advisable for many reasons, the tools will be well made and of good material, on the most improved system. It will give almost every one a chance to help Community; and what is given will not have to be bought. The things required are mechanical tools and implements of husbandry; these each person can give according to his trade. Having tools thus sent, as I hope we shall, from all counties, we should discover which was most adapted for its purpose, and become the model for future ones. Whatever we can do to save or to bring in money we must do it, for we shall want all we can get to bring the land into condition, and build houses for the people.

Those who would discourage us may cry out against the barren chalk hills of Hampshire, and the unsuitability of the land for our purpose; but let us remember that there is nothing which industry will not overcome, and perseverance remove. The more barren the soil, the more perceivable our improvements; the more backward the agriculture of the county, the more distinguished the land of Tytherly. It is a fact worthy our notice, that whilst thousands of farmers sink gradually into poverty, or manage to keep their heads but just above water, not one can be found who has ruined himself by the purchase of manure or the employment of seasonable labour. The barrenness of the land is attributable to its mismanagement, and not to its lack of latent power.

For an educational and an auxiliary establishment, it is delightfully adapted; and the light trades, which we can work well at Tytherly, will require little capital for commencement. Forging and manufactures (which are suited only to coal districts) require an immense outlay before any profit is derived from them.

The letter of J. Goodman shews how many stout hearts, and true are ready, by all the means in their power, to help forward our glorious cause; to forget that soul-depraving, heart-distracting principle of individual selfishness, and drive far from the abodes of mankind poverty, ignorance, vice, and crime. Join, then, ye few followers of the noblest leader that ever waved a banner to the battle field of bloodless combat; follow him and make yourselves heroes of moral power; worthy men of few wants and great personal capabilities. Picture not to yourselves a scene of Epicurean indulgence; it will not, it cannot, be so in our incipient Communities. To the firmness of the Stoic, add the indefatigable industry of an Owen; inure yourselves to the hardships of toil; enable yourselves to endure Winter's bitterest blast, and faint not beneath the heat of Summer's sultry noonbeam; then shall success attend our humble efforts; the sad disasters of an Orbiston be avoided; and plenty, peace, and happiness be secured for all our suffering race. Let each glad member inwardly rejoice; let our Social Missionaries proclaim it aloud; let it go forth to the world that land is secured; land whereon the standard of the sacred, immutable, and eternal principles of liberty, justice, and equality shall be planted; where industry shall reap its harvests, science diffuse her treasures, and truth exhibit her moral beauties; where a bold and determined band will wage war against the citadel of error, whilst to the priest, the lawyer, the usurer, and the profit monger, they will display the flag of truce, saying, hitherto have your avocations been necessary, but now "is Othello's occupation gone."

Friends to the Social cause, I would say improve your habits, and strengthen your convictions of the efficacy of moral rectitude; for soon will ye be put to the test; soon will the destiny of a suffering, an ardent and a devoted brotherhood be placed in your hands. With you it will rest to crown with success the long neglected cause of humanity, and cheer by the exhibition of a practical community, the heart of him who has been proof to the allurements of wealth, and who has sacrificed the fading honours of temporary popularity to purchase the never dying honour of raising, not a portion, but we hope the whole of the human race to that moral altitude where falsehood has no motive, crime no incentive, hypocrisy no inducement; where the dark catalogue of human crime shall vanish "like the baseless fabric of a vision, leaving not a wreck behind." With strong hope and determined mind,

I remain ready, with my humble powers,

Your Brother Socialist,

HEATON ALDAM.

Whalley Hall, August, 1839.

THE NEW MORAL WORLD.

Saturday, September 28 1839.

THE SPREAD OF CHRISTIANITY AMONG THE HEATHEN!!

Once a year, at least, the streets of our cities, towns, and villages are covered with placards, calling on the people to attend "Sermons," which are preliminary to "collections" for "spreading the gospel among the Heathen." Occasionally, to give additional interest and attraction to such money-traps, the Rev. promoters of the exhibition import some poor Savages, whom they have taught to repeat by rote the unintelligible jabber they term "religion;" and these "gospel" victims properly dressed up for the occasion, become most attractive spectacles and exceedingly profitable to the cash-box. People who would be horrified at the idea of going to a theatre, or to Wombwell's menagerie, think it no sin to indulge in this religious menagerie-going and enjoy with huge delight the proceedings of the actors, white, coloured, and black.

We lately published an account of the sums annually collected by various bodies, for "missionary" purposes, which, large as they are, by no means satisfy the insatiable craving for gold which seems to haunt our "holy" men. "The horse leech," saith the Bible, "hath three daughters, and their cry is still give, give, give." And the *Sax* observes the same thing of the priests, when commenting on this subject:—

"These vast contributions, however, most of which find their way into the hands of one body of priests or another, does not satisfy the insatiable rapacity of this order of men, and their cry is, Give. They call on the State to Give; they summon individuals to Give, and they hold out their hands and their hats and their aprons, crying, Give. While their professed master would not worship Satan for the whole world; they adore only Mammon, and complain of their God that he never gives enough. The wealth of the whole world would not satisfy them, for their desires, partaking of their spirituality, are without bounds or limits. The list of contributions to charitable purposes is equally remarkable as an example of the munificence and the credulity of the people, and of the calumnies of those whose avarice and ambition no generosity can satisfy."—*Sax*.

Well, one would imagine that they might be content with the plunder collected in this country by imposing upon the best feelings of our nature; such however is not the case. It seems that with them

"increase of appetite grows by what it feeds on;" and they use the wealth thus amassed as the means of enabling them to plunder the simple and ignorant people they pretend to be so anxious to convert.

Dr. LANG, a zealous Presbyterian Clergyman, has lately addressed four letters to Earl DURHAM on the present condition of New Zealand, and the best means of colonizing it with due attention to the interests of this country and the rights and interests of the natives. In the course of these letters he lays bare a system of wholesale plunder by these Christian missionaries, which is worthy of the best days of Cortez or Pizarro. Dr. LANG says:

"The missionaries of the Church Missionary Society in New Zealand, utterly incredible as it may appear in England, have actually been the principals in the grand conspiracy of the European inhabitants of the island to rob and plunder the natives of their land!

"I was credibly informed on the island that there is scarcely one of them who has not managed, in this way, to secure for himself or his children in perpetuity a large extent of valuable territory.

"Mr. Shepherd, for example, a lay missionary from New South Wales, and the son of a respectable emancipist, residing at Kissing Point, on the Parramatta River in that colony, bought a large tract of eligible land from the natives, having a frontage of from four to five miles on one of the navigable rivers in the Bay of Islands—for two check shirts and an iron pot, or go ashore, as it is called by the natives! I was credibly informed, moreover, in New Zealand, that Captain Blenkinsop, the master of a South Sea whaler, who was afterwards unfortunately drowned by the upsetting of a whale-boat, in Encounter Bay, in the province of South Australia, along with Sir John Jeffcott, the first judge of that colony, had, in entire ignorance of Mr. Shepherd's previous purchase, purchased the very same tract from some other person, who, it seems, pretended to be its proprietor. During his absence on the south coast of New Holland, Captain Blenkinsop's agent at the Bay of Islands, erected a house on the land, agreeably to the instructions of his principal, who intended to settle in New Zealand on his return; but no sooner was the house finished, than Mr. Shepherd gave Captain B.'s agent notice to quit, and produced his own deeds. On the agent's remonstrating with Mr. Shepherd for allowing him, in such circumstances, to go on with the building of the house, Mr. S. coolly replied, that the erection of the house rendered the land the more valuable to himself. I refrain from making any remarks on this transaction; but Mr. Shepherd, your Lordship will observe, is a native of Botany Bay, who has exported, in his own person, a portion of the surplus Christianity, forsooth, of his native land, for the moral advancement of the Aborigines of New Zealand. I have reason to believe also that Mr. Shepherd has another estate, procured in a similar way, towards the North Cape, where he is at present stationed as a missionary."

Pretty teachers of the gospel these! With what holy favour will they be able to preach from the following texts:—"Lay not up for yourselves treasures on earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven; for where your treasure is, there will your hearts be also."—"How hardly shall they that have riches enter into the kingdom of God."—"Beware of the scribes which devour widows' houses and, for a show, make long prayers; the same shall receive deeper damnation."

If the New Zealanders judge the religion of the missionaries and their fellow plunderers by its effects, they cannot fail to have a very high opinion of its divinity and benevolence. Dr. LANG thus describes these effects:—

"We are accustomed to talk, My Lord, with virtuous indignation and abhorrence, of the brutal atrocities of Cortez and Pizarro, and of the goul-gang of Spanish ruffians that followed these bandit chiefs in Mexico and Peru; but we forget that even in the nineteenth century we have ourselves, as a civilised and colonizing nation, been acting over again the same bloody tragedy on a different field. Why, my Lord, it has only taken the same period of time—about thirty short years—to exterminate the Aborigines of Van Dieman's Land, under the mild sway of Britain, that it took to exterminate the Aborigines of Hispaniola, under the iron rod of Ferdinand and Isabella.

"Lord Glenelg strongly recommended, some time ago, that an asylum should be given them at Port Phillip on the south coast of New Holland, the expenses of their maintenance to be paid by Van Dieman's Land. But even this miserable boon, My Lord, has been refused them—on the ground of their not being sufficiently civilized

and Christianized yet—by a cold-blooded committee of the Legislative Council of New South Wales, with a Protestant Bishop for their chairman! Nay, as the law in that colony has recently been taking cognizance of certain murderous outrages lately committed on the defenceless Aborigines of New South Wales, by the convict-stockmen of the country, aided and abetted by their colonial masters, individuals, wearing the garb of gentlemen, and utterly disgracing the British name, have recently been giving out in the colony, that they will henceforth take a quieter mode of getting rid of the black natives, whose grievous wrongs, my Lord, do sometimes, I confess, render them troublesome at the distant cattle-stations—viz., by giving them *whiskey bread*, of which they are exceedingly fond, steeped in a solution of arsenic!

Now, my Lord, the very individuals who have been perpetrating these atrocities upon the Aborigines of New South Wales and Van Dieman's Land, for the last twenty years, are now swarming in New Zealand; and the formation of the New Zealand Land Company, conjoined with the sanction which the British Government is at present indirectly giving to all sorts of aggression upon the unfortunate natives of that island, will only increase their number, and their nefarious operations tenfold. It is vain to talk either of the Company or of the Missionaries being able, from their influence of any kind, to prevent such proceedings. The private adventurers will point to the Company's and the Missionaries' estates in New Zealand; and when they ask, why they should not have as good a right to plunder the natives as others? I confess, my Lord, I am utterly unable to divine what answer either the Company or the Missionaries can give them."

We dare not let our pen write the words which would appropriately characterise these atrocious proceedings; but our readers will no doubt be able to supply the deficiency. They have only to think of an annual plunder of several hundreds of thousands in this country for the purpose of sending out these wholesale robbers and murderers to their destination; and afterwards to support them in the enactment of such bloody tragedies, as those narrated above, in order to come to a correct conclusion as to the character of the "religion" which prompts to the commission of such enormities.

The term "religion" has, in almost every age been used to sanction the most abominable actions, the grossest outrages on morality and justice. Its ministers have ever been foremost in the race of villainy, murder, and plunder; and while inflicting the most grievous wrongs upon man have drowned the cries of their victims by vociferating it was for "the glory of God."

The nature of the God for whose glory these things were done and are doing, will be apparent to all. "Ye are of your father, the Devil, for his works ye do." Alas, poor Savages! How much better for you would it have been had ye never been christianized, plundered, and poisoned by *whiskey bread steeped in arsenic* under the godly auspices of Christian Bishops and Missionaries! In addition to these "tribulations" in this life, ye are debarred from entering into the Christian paradise: for if ye are not sufficiently "civilised and Christianised" to have an asylum granted you at Port Phillip, how can we expect that you will be admitted into heaven. No, ye poor wretches; ye are doomed to be robbed and murdered for the glory of God here—and afterwards to be roasted in hell for ever, for the same cause. What a merciful, beautiful, rational, delightful, religious it is, which teaches and does these things!

THE GOVERNMENT & THE ANTI-EDUCATIONALISTS.

The appointment of Mr. WYNN, as a Lord of the Treasury, has struck terror into the hearts of the anti-educationalists of the country, and their organs are busy endeavouring to kindle the flames of civil dissension and warfare for differences of opinion. The crime of Mr. WYNN is that he has consistently and unweariedly advocated National Education, apart from sectarian dogmas; and has thereby, as these parties clearly perceive, endangered the continuance of their influence over society. One of the Church and Tory organs, the *Birmingham Advertiser*, in a long and violent article, sounds the tocsin of religious persecution in the following manner:—

"We did not expect to see eight or nine individuals of the Romish faith promoted to important situations under Government. Nor did we expect to see, as a result of such laxity of principles, ROBERT OWEN, the blasphemer, promoted to her Majesty by the PARLIAMENT of England. The crowning stroke of Ministerial iniquity has, however, been more lately dealt out. Mr. WYNN has got promoted for his Anti-Protestant exertions. Yes! hear it Britons! Ye who pride yourself on your land as a land of Bibles! Ye who boast of your descent from the Reformers of old, who laid down their lives for the Gospel, and joyfully embraced the faggot and the stake! The Mother of Harlots, that, drunken with the blood of the Saints, sitteth on the throne of the Caesars, has triumphed in your land! The damning seal of the Apostasy is stamped upon your national councils. Mr. WYNN, the Roman Catholic Member for Waterford, THE AUTHOR OF THE ANTI-SCRIPTURAL EDUCATION PLOT, is made a LORD OF THE TREASURY!!

"Oh! for the voice of a WICKLIFF! Oh! for the lion-like spirit of a LUTHER! to raise the sound of alarm in every corner of the land! to wake the slumbering energies of Britons with the battle-cry 'For your altars and your homes!'

"But this, forsooth, is a kind and charitable age. One faith, in the view of modern Latitudinarianism, is as good as another, so that its principles are fairly acted on. Man is no more accountable for the religion he may profess, than he is for the colour of his skin. ROBERT OWEN and Mr. WYNN are very good people of the sort, and we must not say a word against them. Be silent, then, good people of Britain! But in your silence lift up your hearts to Him who is the arbiter of nations, and beg that he will not utterly forsake us. And let your hands and your hearts, too, be at work in order to stop the course of the reckless individuals who would give our country, bound hand and foot, into the hands of the spoiler,—while prayer, that weapon of the Church, by which she is 'terrible as an army with banners,' seeks prevalence with the highest.

"But, however indignant we may feel at Mr. WYNN as a Papist being made a Lord of the Treasury, it is a matter of graver importance in another respect. Mr. WYNN's connection with the Education scheme is a matter of notoriety. That "scheme" may well have been called a "plot" if the evidence which is thickening every day is to be considered of any weight. To make such a man a Lord of the Treasury augurs ill for the cause of Scriptural Education; for it seems like an intimation that the Government grant for Educational purposes will be placed chiefly under his control. Indeed a still farther intimation has been given of such a design, by one of the government organs gravely asserting that "such an appointment will be gratifying to the friends of Education."

"But good heavens! is it to come to this? are the grants to our National Schools, and to the British and Foreign School Society to be placed in the hands and under the control of a Roman Catholic?"

In spite of all this opposition, however, we rejoice to know that the great cause of mental emancipation must triumph. No where have we seen this truth more eloquently and forcibly expressed, than in the following extract from the speech of Mr. WYNN, on his unopposed and unanimous re-election for Waterford. The loftiness of the sentiments, and the grandeur of the objects in view, form a striking contrast to those we have quoted from the unhappy victim of superstition. It is only necessary to place them in juxtaposition; we should weaken their effect by a single word of commentary:—

"Education, in one way or other, must henceforth advance; it may be trusted to the every-day extending experience of the country—to the influence of the example of other nations—to the self respect of a great people to a protecting Providence above. A few good—really good schools—judicious reports, temperate conduct, and assistance cordial, but also enlightened, and no venacious or unnecessary interference—these are arguments which, sooner or later, will have their way. Nor is the cause without allies in other recent measures. All communication of mind with mind, must advance education. Prejudice, division, are only other names for ignorance, and ignorance is the natural child of seclusion and separation. A village may be a century behind the capital; it may be living in a bygone age, in habits, manners, opinions, whilst the capital is living solely in the present. No wonder that between these two there can be little sympathy, not more than between two different nations. To bring them into one, to soften by approximating, to render more tolerant, by studying more experienced, is the object of communication, whether by road or letter. Who, then, a friend to national enlightenment and national concord, but will hail with enthusiasm the extension of the railway system, which is gradually forming England into one great city. The adoption of the New Postage Bill will give to writing all the facilities of personal converse. Nor is this all, the extension of both to the whole

Continent is almost inevitable. No nation can adopt any new improvement of so comprehensive a kind, without imposing on other nations the inevitable obligation of following its example. The railroad system has already made great advances in Belgium, France, and Germany. M. Piron tells us that it will be gradually followed by a Penny-Postage. Who doubts of the consequences of such a change? Who questions the all efficiency of such instruments? Talk, indeed, of perpetuating ignorance, of consolidating bigotry, of preventing progress. These are the crimes that protest against it. We cannot retrograde. It is a grand moral impossibility. To attempt to roll the centuries back, or the habits, thoughts, opinions of the present day, to the habits and opinions of the past, would be just as rational as to attempt to bridle, in its majestic course, the noble river which flows beside your doors, and to send it to the mountain source from which, through many a winding, it slowly and painfully struggled into day. We cannot retrograde. Every institution we have conquered, every aspiring we feel, every recollection of the past, every aspect of the future, is pledge of progress, is guarantee that we must go on. The only question now is, by what means, and to what end? Intellectual improvement, assured freedom, augmented wealth, arts, and commerce, and constitutions are not enough—all these must not only rest on, but must grow out of improved moral life—to this all nations, if they would have not the false tinsel of a transitory prosperity, but solid national happiness and true national glory, must bend their heads and hearts, their hands and minds. To that as the great end I look, equally I trust, with you. I regard office only as a larger opportunity of bearing my part in accomplishing this good. I do not consider these questions as lovers only to raise one man into place, or to throw another man out—worthless, indeed, would they be if their value stopped there. It is as a portion of the regeneration of our country that they are really good. As such, I rejoice to have had any share in their achievement. Whether in place or out of place, on such questions my opinion and conduct must continue unchanged."

PROGRESS OF SOCIAL REFORM.

LEEDS.—On Tuesday evening, the 17th instant, the celebrated Robert Owen lectured in the Hall of Science to a crowded audience, being his last address to the people of Leeds, before his commencing operations on an estate of 507 acres which the Socialists have purchased in Hampshire. The lecture, which lasted an hour and a half, was listened to with the most unflagging attention; and, at its close, Mr. Owen went through the ceremony of naming four children, availing himself of this means of impressing the fundamental doctrine of the sect (concerning the formation of character) on the audience. In the course of the evening, Mr. Owen took an opportunity of putting his system to the vote. He expressed himself curious to know the opinions of those present; and requested those who preferred remaining in the old world to hold up their hands. Two hands only were raised. He then requested that those who would prefer the new world would hold up theirs, when it appeared as though every hand in the room (which certainly did not contain less than a thousand persons) was held up. This circumstance, together with the fact that no applause or disapprobation (which the Socialists disapprove of) was manifested during the lecture, would lead to the belief that the doctrines of this sect are making rapid progress among the sober and thinking part of the working classes of Leeds.—*Northern Star*.

BLACKBURN.—On Sunday the 8th inst., the Socialists of Blackburn, Accrington, and Padiham, met at the Cross Axes, Lower Harwood, to consider on the best means of spreading the principles in this quarter. The meeting unanimously agreed to petition the Central Board for a missionary to be stationed in this part of the country, at Preston or Blackburn. Could such a request be granted, there is no doubt much good would be done; there is a fertile district around. In Accrington, Padiham, Burnley, &c., there are a great number of persons friendly to our

views, and it only needs the active exertions of a missionary to concentrate their forces. While at Harwood, our friends distributed a number of social tracts among the people who were returning from various chapels, &c. They were generally well received; and many more tracts could have been distributed, had our friends been provided with them.

PADIHAM.—On Sunday the 15th of September, Mr. Baker, of Blackburn, delivered a lecture in the evening, "On the Religion of the New Moral World," and shewed its superiority to the religions of mystery and imagination. The lecture gave great satisfaction.

JAMES PATE.

NEWCASTLE DISTRICT. Sept. 14, 1839.—Socialism has been making no small stir here since I last wrote to you. Shortly after the lecture which Mr. Owen delivered in the Academy of Arts, a hand bill appeared from our old friend, the Rev. Jos. Barker, who has just returned from the continent, announcing that a course of lectures on the influence of Christianity, would be delivered by him, the first to commence on Friday the 13th. inst. and also that after the lecture, a discussion on the relative merits of Christianity and Socialism, would take place. Our Missionary, Mr. Campbell, determined, if possible, to be before him, and as the Branch holds its weekly discussion, on the Wednesday evening, he arranged to discuss the question, "whether there is sufficient evidence for a rational belief in the Christian Scriptures," on the Wednesday preceding Mr. Barker's display. On that evening we had an excellent audience, chiefly religionists, who behaved in the most rude and ungenerous manner, hissing and hooting Mr. Campbell most gloriously. Barker was not present, but was represented by one Charlton, a jolly-faced butcher, who acted as the fugleman of the blind faith party. A Swedenborgian minister having put it to Mr. Campbell, whether a revelation was any less a revelation, because some did not credit it, was answered, "certainly not;" upon which the Swedenborgian remarked that that was an admission of Mr. Campbell that the Christian religion was no less true because he or any of the Socialists did not believe it; upon which Mr. Campbell rejoined, that, upon the same process of reasoning, it was no more true, because he, the Swedenborgian, believed it. A youth then rose, and placed this logic in a clearer light to the audience, by asking them whether the revelation of Sir William Courtenay, was any less a revelation because the present audience did not believe in it, and followed in some very pertinent observations on the question in dispute. The butcher, quite amazed that "out of the mouth of babes and sucklings" truth should be "ordained," and quite unprepared to reply to any arguments, rose and recommended the "impudent" boy to betake himself to school instead of those discussions, and for which he was loudly applauded by his backers. The discussion was then adjourned to the Wednesday following. On Friday evening, Mr. Barker, according to announcement, delivered his first lecture, in the large room, in Nelson Street. The place was, at an early hour, crammed to suffocation. I was not present, but I have understood that the lecture commenced with rebutting certain charges which he affirmed the Socialists had advanced against Christianity, and dwelt at great length upon the beneficial effects that

would accrue to mankind, were the precepts of the gospel acted upon. To this latter part of his lecture no objection could be raised, but he had not the honesty to admit, that to bring their precepts into practice, was an object for which the Socialists are equally anxious with himself. Mr. Campbell was present, but the religionists would scarcely allow him a hearing. Mr. Barker announced at the close, that his lecture would take place on that day week, Sept. 15th. Mr. Owen arrived last night, from Edinburgh. In the morning an excellent address on the cardinal virtue of charity, was delivered by him to a large and attentive audience. A deep impression was evidently made, and not the slightest interruption occurred. In the evening the place was perfectly crammed, not a corner was left unoccupied. The subject was resumed, and towards the close he illustrated the insanity of the world by the classification of society, in our own country, by cubes, representing the proportions of the different classes—productive, distributive, priesthood, vagrants, &c.; this told well, and all seemed much interested in the lecture. He spoke upwards of two hours, and after replying to several questions he took his leave of the audience, informing them that he would shortly appear again in Newcastle, and give a complete course of lectures.

C. BARKER.

HYDE, SEPT. 14th, 1839.—On Saturday, the 7th, we held a Social festival, which was well attended, and the rational amusements seemed to give pleasure to all present. Selections of music, songs and glees, recitations, and the mazy dance, together with good humour and kindly feeling, and the absence of those bad circumstances which have hitherto marred the enjoyments of the working class, were the chief features of the evening. The trustees of the building engaged the Rev. Mr. Hill, editor of the *Northern Star*, to give two lectures on Sunday, the 8th, and we got Mr. J. Smith, of Salford, to lecture in the evening; the three lectures seemed to give general satisfaction to very large audiences, composed of Chartists, Methodists, Socialists, and many of the supporters of the Rev. J. R. Stephens. A tea party was got up on the Monday by the trustees, and about 300 partook of the refreshing beverage, and were afterwards entertained with several speeches recommending peace and good will to all, and lauding their champion Stephens. The trustees had also announced a concert for the Tuesday evening, which, at their request, was conducted by the members of our Branch, very much to the satisfaction of an audience of nearly 300, so much so, that at the conclusion it was agreed that the amusements should be repeated on the Wednesday evening, when a still larger number attended, and were so highly satisfied that it was determined that similar festivals should be held monthly. Thus, for the first time, have the working class of Hyde had the opportunity of enjoying rational amusement in large numbers, in their own building, and of bringing together many who have hitherto held aloof from us; and there is reason to hope that it will have a good effect in promoting feelings of charity and good will towards each other, and bring an accession of numbers to our cause, which is the cause of human happiness.

J. NUTTALL, Secretary.

WIGAN.—On Sunday afternoon, September 15th, Mr. Archer commented on the erroneous education commonly instilled into the minds of youth, and described

its vicious tendency. In the evening, he delivered a lecture in reply to various objections brought against us by the political economists, which he answered in an able manner to the great satisfaction of the audience, who appeared to be highly delighted with the lecture.

T. BAKER.

LEEDS.—Mr. Staton lectured on Atheism, in the Saloon, on Sunday morning the 15th. inst. in the absence of Mr. Fleming, who had not returned from Whalley Hall; Mr. Staton's lecture gave great satisfaction to the audience. In the evening he delivered a short lecture, after which, Mr. Fleming addressed the audience on the necessity of making a vigorous effort to support the Directors of the Society, in their proceedings with reference to practical operations on the land. He examined the nature of some objections to the practicability of the new system, and related the impressions produced by his visit to the farm of our excellent friend, Mr. Aldham. At the close of the lecture six candidates were added to the Society. On Sunday morning, the 22nd. inst. Mr. Fleming lectured in the Saloon, after which he proceeded to Gildersome, and addressed a large audience, in the Institution there, in the afternoon, on True and False religion. No opposition was offered. Mr. Fleming returned to Leeds, and lectured again in the Saloon, in the evening, to a very numerous audience. The proceedings of the evening went off most favourably for the cause.

GLASGOW.—The stand which has been taken by our friends in this place, seems to have already awakened the fear and the cruel propensities of the enemies of free discussion and liberty of conscience. We find in the *Glasgow Constitutional*, a "Kirk" and Tory paper, the following paragraph, which very forcibly exhibits the animus of these parties. They feel that they are deficient in arguments and reason, to support their opposition, and in lieu thereof, they substitute ridicule and threats of legal violence. Foolish and short-sighted men! The experience of the past has invariably demonstrated that such puny weapons have failed in impeding the march of truth and science; and the more fiercely the fires of persecution rage, the more rapidly spread the principles it is meant to extinguish; so will it be in this case. Whatever our opponents do they benefit us. If they are silent, we progress; if they rage, storm, and persecute, we progress faster; and it is happy for these blind victims of prejudice that it is so; for the day is fast approaching, when they, and the whole of our vice and poverty stricken population, will be relieved from the errors and evils to which they are now slaves. We now present the paragraph. Such things are worth preserving. Our posterity in community will read them with wonder and pity.

"We were sorry to perceive that a paragraph had crept into our last from another paper, stating, as if with apparent complacency, that the celebrated Mr. Owen lectured in this city on Sunday on the nature of his new moral world, to several hundred persons of both sexes, in a large room recently opened in Trongate, denominated the "Hall of Science." It was also stated that, in the afternoon a tea-party, (about 400 in number,) admitted at sixpence each, met in the same place, and were instructed in the doctrines of Owenism, besides being treated to music, both vocal and instrumental! We do not intend to say much regarding the poor conceited crew who have got themselves borrowed, as they suppose, into this "Hall of Science," in the Trongate;—but let them beware of what they are about. The authorities of the city prevented them from disseminating their cold-hearted, fanatical doctrines in the Green last year, to the corruption of the youth of the city. The same authority may reach them in their "Hall of Science!" The "Hall of

Science!" What calm presumption! "The Hall of Science!" Sir Isaac Newton, Lord Bacon, or La Place, would never have appropriated to themselves any title like this, knowing and confessing, as these great men did, that all they knew was but as nothing, compared to the sublime wonders exhibited in the physical world—to the boundlessness of space—the incomprehensibility of the works of the Creator—the awfulness of eternity!—and yet, these puny mortals, with not more brains amongst the whole society than it would take to fill a good ordinary-sized cranium, affect to follow, or strike out "a New System of Society," which goes directly to unhinge all our notions of religion and common sense! "The Hall of Science!" The Doctors composing which, if we mistake not, being one warper, one wright, one clerk, two bakers, and a blacksmith, with twelve nondescripts—for there are just nineteen of them!

A mighty squad—and all without a plan!

But we are not done with them. Let "the Fiddlers," as they are termed by their religious brother Chartists, beware! They shall not be allowed to mislead the young and unwary with impunity—they shall not be allowed to obstruct the passage and disgust the religious community, as they did last Sunday—this we are determined on. It would have been their true policy to have remained in their den in Nelson-street. Their doctrines will not stand the light of day. We understand, this little sect hold themselves to be clearly in the right path, and with a philosophical calmness, highly ornamental to vast capacity, argue that, as Galileo was right, and all the world wrong,—why may not they? This conclusion is a fine illustration of the modest assurance of the warper, the wright, and the twelve nondescripts!"—*Glasgow Constitutional*.

HUDDERSFIELD HALL OF SCIENCE.—It will be recollected by the readers of the *New Moral World*, that it was intended to have opened our new institution, bearing the above title, on the 21st and 22nd inst. Owing, however, to the rainy weather and some miscalculations, the building and finishing operations have been so much retarded that it is found necessary to postpone the opening for four or five weeks longer. Next week we shall be enabled to state precisely when the opening will take place; and in the meantime we remind our friends that the Bazaar-committee are doing their utmost to promote the object of their appointment, and request all friends in the town and country to prepare as expeditiously as possible such presents as they may intend upon that occasion to furnish.

JOHN HANSON.

THE WOMEN ON THE QUORRA.—Most of the women here wear leglets of ivory, some of which are so large and heavy, that, but for early habit, they must find them a great inconvenience. As they are put on in early youth, they have not even the advantage of acquiring this habit gradually; the burden is in inverse proportion to their strength, and the poor young creatures walk in evident pain, with a shuffling, shambling gait, like a horse with a clog on his leg. There were some, however, who, I suppose, having acquired a considerable callousity of the ankle, appeared to find them no impediment to their agility, and they made a famous clattering as they ran along. Many of these ornaments were, I think, five or six inches deep, and, I must say, whatever may be thought of my taste, that, contrasted with their jetty shining skins, they gave a very dreary appearance to the Ibo damsels, who had, indeed, little else with which to embellish their persons; not that they appeared to be vain of "beauty unadorned," as they assembled all sorts of incongruous ornaments. Glass beads were, of course, in great estimation, and they generally seemed to have devoted no small attention to the arrangement of their woolly coiffure. —*United Service Journal*.

[The "callousity of the ankle" is not confined to the "Ibo damsels." If many time-honoured customs among us, could be viewed apart from the associations of ideas now raised by them in our minds, they would be found not less impediments to national improvement, than the ivory leglets of the negro ladies to agility; yet we manage to make a "famous clattering" about these very "impediments," and boast of them as excellencies instead of defects, as we, have no doubt the "leglets" are. Take our churches and chapels for instance—the £20,000,000 paid annually for keeping them up, is a heavier burden than an ivory clog; yet we feel quite lightsome under it, and have not the slightest compunction at paying that enormous sum to impede social and moral advancement, instead of promoting it. See the conduct of the clergy on the Education question, for an illustration of the mode by which this is effected.—En.]

ON THE MARRIAGE LAWS OF THE JEWS.

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR."

This precept need not have been of divine origin to prove its utility, and even its indispensableness in human society. Truth is the foundation of all that is great, useful, and good; and the first, the most sacred, the most important of all our duties, is a strict adherence to it. Nor is it our duty only, but our true interest. My enemy commands my respect, so long as he respects truth; and I cannot but despise the man, who till then was my friend, the moment he despises it. We are all and ever in search of truth, though we often lay hold of error, mistaking it for truth. This is pardonable: but in what light can we regard the man who eagerly grasps at falsehood, knowing it to be such; and yet, endeavours to pass it off for truth; especially when his object by so doing is to heap slander upon those whom he cannot hope to equal in worth, in honesty, or in talent?

These reflections occurred to me on reading in one of the Liverpool papers, notorious for its falsehoods, illiberality, and wilful misrepresentation of facts, a statement made by a Mr. Brindley, at a public meeting held lately in that town, at which he asserted that, in the social system promulgated by the philanthropic Robert Owen, that gentleman recommended the free intercourse of the sexes, and mixed marriages, appealing for the pretended truth of this assertion to a work, which he had been told, and knew very well, to have been altogether disowned by Robert Owen.

I am not sufficiently acquainted with the *spirit* of Socialism, to presume either to defend or condemn it. For what I have learned respecting it I am indebted to the reading of the *accredited* and *acknowledged* works of Mr. Owen and other Socialists, and to the conversations which I have had with some of the very intelligent, highly moral, and well informed leading members of that body; and what I have been able to gather from all these on the subject of social marriages is this: that they should be founded on mutual affection; that they should be inviolably sacred and chaste, so long as they lasted; and that they should last until other compulsory circumstances did militate against the continuance of the union of two persons of different sexes: that previous to entering upon marriage, the parties intending to contract a marriage should give twice, three months' notice to the assembled community, and that the same formalities should be observed in cases of divorce; and lastly; that the public declaration and consent of the parties were sufficient to establish a marriage or divorce. Here is certainly no priest called into aid to celebrate the union, nor a court of justice appealed to, to sever it after being contracted; and this mode of contracting marriages, and agreeing upon divorces, is laid hold of by the *holier* (?) portion of society, to load upon the founder of Socialism, as well as upon the system itself, every species of obloquy, slander, and misrepresentation.

But, what if I can shew that the marriages contracted according to the laws of the social system, are not a whit less solemn, and divorces not more easy, than under that system, the laws of which are said to have been given by God himself? I mean the Mosaic dispensation.

The institution of marriage is coeval with that of society. It is an institution sprung from the wants of man, and encouraged by all wise legislators and sound politicians. The object of the institution of marriage is to insure protection to the female and her children against the inconstancy and love of change or variety inherent in the male. Without such protection, how could the woman, in an advanced state of pregnancy, in child-bed, and whilst nursing a helpless infant, be able to provide herself and children with subsistence by the labour of her hands? the only source of support in the primeval state of society. When marriage was instituted, there were not those temptations, that extreme wealth and extreme want,—the sources of that almost universal prostitution, nor those distinctions of rank,—the sources of all those unnatural unions ycleped marriages so ripe with adultery, equally universal. Every man and every woman was engaged in manual field labour, and unless the father protected the children to whom he had given existence, and the woman who administered to him according to the laws of nature, both the mother and her offspring would be exposed to the consequences of want, and eventually of starvation. Another object in the institution of marriage is to insure this protection to the children from the *natural affection* of the father; and such affection can only reside in the breast of that man who knows, or believes, at least, that *he is* the father.

Is it likely that facts so true, and so important withal, should have escaped the attention of the master mind of an Owen, or made no impression on his heart glowing with true benevolence? Ignorance, hatred, and mad fanaticism alone, could be so blind, or so malignant, as to suppose this.

The Christians have borrowed their marriages either from the Jews or the Heathen; I shall not attempt to decide which; the Protestants from the Catholics. The latter have made it one of their contradictory seven sacraments, and not only sanctified and mystified it, but committed the egregious folly, to declare it indissoluble. Hence, perhaps, it is in countries pre-eminently Catholic, that adultery is as common as (somehow or other) intoxication is in Protestant countries. When the Church of England borrowed her rites and main doctrines from the Church of Rome, this worthy daughter of the scarlet lady adopted also the *holiness* of marriage; and hence, in proportion, its rendering it indissoluble to all but the rich.

But in what light is marriage regarded by the Jews, from whom Christians pretend to have received it? What were the views which Moses entertained of marriage?

Whoever will attentively read the Pentateuch, cannot help being struck with the fact, that all the Mosaic laws are mere civil institutions. All his laws may be divided into four classes:—laws of health, of cleanliness, of humanity, and of civil order. He *teaches* nothing; not a single doctrine; for the religion which he established was pure *Deism*. No state of rewards or punishments hereafter; no paradise, no hell, no devil, no spirits, no angels, no soul, no resurrection; in short, neither dogmas nor a creed. All the doctrines and articles of *belief* were grafted upon the Mosaic religion during the Babylonian captivity, and borrowed from the Heathen mythology. Moses was a politician; his object was to transform, by wise political laws, a people of disbanded

slaves into a healthy, strong, vigorous, brave, and agricultural people. He wanted numerous and healthy citizens; hence, he allowed polygamy, under certain prudent restrictions.

It will I believe be admitted that the Jews ought to be somewhat better acquainted with the *spirit* of the laws given to them by their legislator, than those mystifying spiritualizing children of a day—the christians. Now in what light is marriage regarded by the Jews? In the light of a civil contract; as having for its object, what? The begetting children. When after a certain time, a Jewish woman bears no children to her husband he can give her *ghet* (as it is called) that is divorce. If on the wedding-night the husband has *good grounds* for suspecting the maiden-chastity of his wife, he can divorce her the next morning. If a married couple cannot live happily together, they may be divorced. Numbers of Polish Jews send their wives divorces from this country to Poland; and in all cases of divorce, the parties are at liberty to marry again.

Although marriages are usually solemnized by the Rabbi of the congregation, in the presence of numerous witnesses, any man or woman may be married by declaring their mutual willingness and consent in the presence of two or three witnesses, and by the man placing a ring on the finger of the woman. In certain cases even witnesses may be dispensed with; and for a gold ring any other anular object of any metal, not gold, may be substituted; and though such marriages are not considered creditable to the parties, they are nevertheless valid and lawful, and the issue of such marriages legitimate. Nor can either party marry again, unless they have been previously *solemnly* divorced. Such marriages are distinguished from the *formal* marriages under the appellation of “being *mekadesh*.”

Polygamy though quite in disuse among the European Jews, is not only sanctioned by Moses, but practiced even now amongst the African and Oriental Jews. It was abolished at the council of Spire, at which Rabbi Gershom presided (I think in the 13th century) in order to avoid reproach and christian persecution.

Now, these marriages are sanctioned by the Jewish laws, and recognized by the law of the land, in virtue of the privileges granted to Jews and Quakers as respects marriages. And now I ask any impartial, reasonable man, whether the marriages, with all the wise precautions recommended by Mr. Owen, are not as valid, as well regulated, as they are amongst the Jews and Quakers? Is it better to lead a life of misery, or even of adultery, than to part by mutual consent, and to enter into a new and perhaps better assorted union? Can Jewish marriages be styled mixed marriages? or an indiscriminate intercourse between the sexes? or is there more vice, prostitution, or adultery among the Jews and Quakers, than amongst the Christians, “par excellence?” Is there any religious body in existence, amongst which maidens are more chaste, wives more faithful and domestic, than among the Jews? Let the advocates for the incongruous unions which they advocate and practice, refer to a single action for crim. con. brought in any of our courts of justice by a Hebrew husband. This should be the criterion, and I am convinced, that the marriages as recommended by Mr. Owen, will (because they naturally must) be productive

of as much chastity, virtue, happiness, and domestic peace and comfort, as we now find so pre-eminently amongst the Jews and Quakers.

Lest the facts which I have stated respecting the Jewish marriages and divorces should be denied, I beg to add two or three circumstances that occurred in London.

Some years ago a gentleman of good family, but limited means, named B.—, wishing to marry a very young lady, possessed of considerable fortune and expectations, named L.—, placed, *without* her consent, and without her being aware of his object in so doing, a ring on her finger, declaring her at the same time to be his wife. I am not even sure whether any witnesses were present. The marriage was not consummated, yet, he claimed his wife. Her father instituted proceedings in the King’s Bench, to set the marriage aside, on the ground of informality. The husband defended the action, pleading the Jewish laws on marriage. The judge, unable to decide upon the legality or illegality of the marriage, sent for the Chief Rabbi, who was allowed a seat on the bench; but even he, the highest authority in these matters in England, excused himself from giving an opinion, on the ground that he had not brought with him certain books, which it was necessary for him previously to consult.

Another equally remarkable instance is the following.

According to the Mosaic law, no priest or descendant of a priest, is allowed to marry a widow or a woman divorced; indeed, only a pure virgin. A young man, descended from that family, (a Cohen), was paying his addresses to a young woman. Another young man was also desirous of marrying the same young person. She having quarrelled with her intended husband, in a pet bestowed, *privately*, her hand upon the other young man. She however immediately repented, but what was to be done?—she was a wife! The only remedy was divorce. This was easily obtained; but the same Rabbi, through whose hands the divorce had passed, refused to solemnize the marriage, on the ground that according to the mosaic laws, a *Cohen* could not marry a woman divorced.

The last circumstance which I shall add, is that of a Chief Rabbi in Morocco, who had seven wives living with him in the same house. The first six had only given him daughters, and he wished to have a son. The seventh gratified his wish; and he took no more wives. I trust he was fully satisfied with his mystic seven. *Un-enviable* man! Were Robert Owen to allow Septogamy in his communities, what would the advocates of the *sanctity* and *indissolubility* of marriage say then? In despair, they would all turn monks and nuns! or, in their spite and opposition, abolish marriage altogether.

I have put these few facts together, to show such persons how far ignorance, joined to malignity and falsehood—the three infernal graces that surround the black genius of fanaticism—are capable of misrepresenting facts and grossly calumniating truth. I shall conclude as I began, with a quotation from Scripture:—

“Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye.”

PHILO VERITAS.

TO READERS AND CORRESPONDENTS.

SUPPLY OF MORAL WORLD IN SCOTLAND.—We have had many from our Scottish friends, relative to the irregular supply of the New Moral World amongst them; and suggesting several plans for remedying the grievance. Some have suggested a supply direct from Leeds per Newcastle, so as to reach Edinburgh and Glasgow, on Saturday mornings, while others think Manchester the better place for supply, by way of Liverpool. For ourselves, we are anxious that the best plan should be adopted, as there can be no doubt a considerable improvement in the circulation of our Organ will be the consequence of getting fair play for it in the Scottish Districts. We particularly wish our friend, Mr. Lloyd Jones, to take up this question, and, by consulting with the friends, as to their wants, wishes, and facilities, devise the best means of getting the New Moral World supplied to the public of Scotland in good time.

MR. BARKER, BRANCH A. 1.—Received, per Mr. Barker, 10s. from "A Christian Friend;" and 7s. from others, for Mr. Comand's family; also 10s. from an Admirer, as a Donation towards the Manchester Hall of Science.

J. L.—We do not intend to open up the question of hired labour again; having already devoted as much space to it as is either useful or agreeable.

A STUDENT IN REALITY.—We have received three communications, which shall be attended to as speedily as possible. The article alluded to was not deferred on account of difference of opinion, but a press of other matter. Occasionally a considerable period elapses before we receive his parcels. We extracted Wesley's letter from the Sheffield issue.

BETHIA received.

W. T. is thanked for the extracted Poetry; it shall appear next week.

J. RHODES'S LETTER was forgot until we were just about going to press; it shall be attended to next week.

EDUCATION.

WHILST the differences between Protestants and Catholics—Churchmen and Dissenters—and even the schisms in the Church itself—are forming a barrier against the spread of knowledge, and the right training of the juvenile population; and each sect, in cavilling about the particular creed to be taught, is actually preventing anything effective being accomplished in National Education—whilst the peers and prelates of the realm are marching to the foot of the throne to prevent the education of the people, unless accompanied with the inculcation of doctrines about the truth of which the wisest of mankind have differed in opinion—whilst those calling themselves par excellence the educated classes, are thus manifesting the imperfection of their own education, it is important for the public to be informed that there exists one institution where all sects and all parties may have an education of the best kind for their children without any interference in the modes of faith or doctrinal points.

In the **EDUCATIONAL INSTITUTION, WISBECH**, children are received at a very early age, and their physical, moral, and intellectual faculties are so elicited and cultivated by efficient teachers and trainers, as to lay a solid foundation for the higher branches of education, which are carried on for older pupils of both sexes in other departments of the Institution.

The course pursued with the children between two and six years of age is that which is in accordance with the best ascertained facts of the organisation and nature of the human being, so as to ensure a happy, and therefore healthy state of existence.

The intellectual training is on a new and constantly improving plan; it embraces Reading, Writing, and Arithmetic, Geometry, Drawing, Music, Vocal, and Instrumental, and such lessons as are best adapted thoroughly and agreeably to develop the highest powers of the mind, such as Observation, Comparison, Reflection, &c.; but these objects are pursued in a manner suited to the ages of the children, who are never suffered to fatigue themselves, but the studies alternate with Gymnastics, Calisthenics, games and recreation, which are carried on whenever the weather permits in the open air.

The elder pupils receive instruction in the German Language from a resident German Professor; and are also taught the French and Italian Languages, and the Classics. A resident Professor teaches Algebra, Mathematics, and the Natural Sciences; and instruction is given in Practical Mechanics.

Rewards and punishments are alike unknown; but the constant endeavour is to train the pupils to act from the noble sense and love of what is good.

The variety of talent employed in tuition, and the varied ages of the pupils, render the Institution worthy of notice as a Normal School.

In conjunction with the above, and in order to render the benefits of a rational Education as extensive as possible, an Agricultural and Mechanical School is now forming, so that the Directors are enabled to meet the views and circumstances of persons of all classes.

In the Manual Labor School the Boys will be trained to habits of morality and industry, and taught Gardening and various Mechanical Arts, such as Carpentry, Bricklaying, Printing, &c.; the Natural Sciences; Singing, Music, Drawing, History and Geography; Reading, Writing, Arithmetic, &c. &c.

The Girls will be instructed in such of the foregoing branches of Education as may be adapted to their physical and mental capabilities, and they will be trained to the practice of the domestic employments of the dairy, laundry, kitchen, sewing, knitting, &c. &c.

Arrangements have been made for such a classification of the Pupils as to admit of all ages being received.

Pupils from London and from the North of England may be conveyed to the Establishment for a very trifling expense, under an arrangement made by the Directors.

Applications for admission to be addressed, (postage free), "To the Directors of the Educational Institution, Wisbech."

HALL OF SCIENCE, MANCHESTER.

AT A SPECIAL GENERAL MEETING of the SHARE-HOLDERS of the HALL OF SCIENCE, duly convened and held in the Large Room of the SOCIAL INSTITUTION, Salford, on Tuesday, the 17th of September instant; **GEORGE F. MANDLEY, Esq.**, President, in the Chair—the following Resolutions were unanimously passed:—

RESOLVED—That from the Information now offered by the Directors, it is obvious that the Interests of all the Shareholders will be best promoted by the Completion of the Building in the least possible time; and, therefore, in order to facilitate the Consummation of this desirable Object, the Subscribers now present, resolve to advance the whole, or part of the Amount of their respective Shares, according to the Extent of their several Abilities, within One Month from this Date; and, furthermore, request all the Collectors to urge upon their various Constituencies the Expediency and Advantage of doing likewise.

RESOLVED—That the foregoing Resolution be advertised in the *New Moral World*.

By Order of the Board of Directors,

GEORGE SIMPSON, Secretary.

Institution, Salford, 17th September, 1839.

SERIOUS THOUGHTS.

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OR THAT OF RELIGION WITH PHILOSOPHY.

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By the known rules of ancient liberty,

When strait a barbarous noise environs me

Owls and Cuckoos, Ases, Apes, and Dogs."

Milton.

H. Hooper, 13, Pall Mall, East; J. B. Bailliere, 219, Regent-Street; James Pattie, 4, Brydges-Street, Catherine-Street, Strand; A. Alexander, 37, Great Russell-Street; H. Arnold, 45, Marchmont-Street, Brunswick-Square; J. Brooks, 421, Oxford-Street, London; Carline and Sons, Edinburgh; Hodges and Smith, Dublin; A. Holywood, Manchester; J. Hobson, Leeds; from whom may also be had Parts I. and II.

HALL OF SCIENCE, MANCHESTER.

REPORT OF THE PROCEEDINGS consequent of the
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WITH AN INTRODUCTORY ADDRESS,
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"Thou shalt not bear false witness against thy neighbour."—*Mosaic*.

"Be not a witness against thy neighbour without a cause; and deceive not with thy lips."—*Prov. xxiv. 28.*

"A false witness shall not be unpunished; and he that speaketh lies shall not escape."—*Prov. xix. 5.*

"Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame."—*Prov. xiv. 3.*—*SOLOMON.*

Printed and Published for B. Skidmore, Oxford-Street, Bilston; and Sold by Guest, Birmingham; Heywood, Manchester; Hobson, Leeds; and at all Social Institutions.

HALLS FOR THE INSTRUCTION AND AMUSEMENT OF THE INDUSTRIOUS CLASSES.

THE LONDON CO-OPERATIVE BUILDING SOCIETY has been established, and enrolled under Act of Parliament, to provide large Public Lecture Rooms, (with Committee Rooms, Reading Rooms, Library, Shop for Publications, and other conveniences adjoining,) for the purpose of enabling the INDUSTRIOUS CLASSES to assemble with their families, to acquire and communicate useful knowledge, and where they may have well regulated and innocent recreation and amusement, at a trifling expense.

The Rooms are to be more especially devoted to the promulgation of the principles and promotion of the objects of the UNIVERSAL CO-OPERATIVE SOCIETY; but will be granted on similar terms, occasionally, to any other society or persons.

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Applications for Shares to be made (post-paid) to Mr. BARNES, 69, Great Queen-Street, Lincoln's Inn Fields, London. Donations from Friends to Mental and Moral Progression, will be thankfully received as above.

N. B. The Directors beg to call the attention of the Society generally to this notice of their operations; and they would also impress upon all those who desire to see mankind freed from the thralldom of ignorance and imposition to embrace this opportunity of leading a helping hand, for a short time, to commence the building of Halls in London, devoted to the exposition and application of truth without mystery. The most intelligent and cautious of our friends in London consider that this Society will be a prosperous investment, having an advantageous lease of property to begin with.

GRAND SOCIAL FESTIVAL.

CARPENTERS' HALL, MANCHESTER.

A GRAND SOCIAL FESTIVAL, in Aid of the Funds of the Local Board, will be held in the Carpenters' Hall, Garratt Road, on TUESDAY EVENING, 1st OCTOBER NEXT, on which occasion the Amusements will consist of

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Refreshments will be provided as usual in the Anti-Rooms.

The whole of the Proceedings will be under the Management of a Committee of Stewards, by whom every thing will be done to promote the Comfort and Pleasure of the Party; and in order to insure ample Convenience for all, the Number of Admissions is limited to Eight Hundred.

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No. 50. *New Series.*

SATURDAY, OCTOBER 5, 1839.

PRICE 2d

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MANUFACTURES AND TRADES SUITED TO THE TYTHERLY COMMUNITY.

The nature and extent of the industrial occupations which can be profitably carried on in our settlement at Tytherly, is a subject of deep interest at the present moment. From the statement of Mr. Aldam, in last week's paper, it would appear that the agricultural capabilities of the Estate, although not all that could be desired, are yet satisfactory, and afford a fair prospect of a remunerating return for whatever amount of capital and labour may be expended in that department. In the manufacturing and industrial departments, on the other hand, our way does not appear so clear. It is certain that without some manufactures, to form a profitable and constant source of employment to the Colonists, and also a surplus wealth for exchange with the external world; the advantages of the establishment will be limited compared with what we desire them to be. From all that has been said on the subject, (and on this point we speak only from report, not having visited the Estate) it appears that the site labours under some disadvantages from its want of coal and water, sufficient to give motion to a large manufacturing establishment. We understand that there is water enough for all domestic and ordinary purposes, and that timber is plentiful and cheap; so that as far as the comfort of the residents are concerned, every thing is perfectly satisfactory. It is only when looked at as a medium for the creation of wealth beyond their wants, that any deficiency is apparent. It would seem that the resources of the society and the capabilities of the Estate in these particulars, unite to preclude any large operations in manufactures at our commencement, and that attention must be mainly directed to those small handicrafts which require little capital, and principally manual skilled labour.

As every hint upon this subject from practical persons is valuable at the present moment, we present the following remarks, suggested by a communication we have received from a disciple of the system, lately resident at Mitcham, Surrey, where he was employed in the silk print-works, and who dates from Tooting Grove, in the same county.

Our correspondent suggests the introduction of washing machines for the double purpose of saving time and temper. In the neighbourhood of Tooting Grove, some years ago, a large factory was fitted up by a London company for the purpose of washing by machinery. The factory was situated on the banks of the river Wandoo, a beautiful stream, which is said to work more mills than any one of similar length in the kingdom, previous to falling into the Thames. These mills are of various descriptions: flour, tobacco and snuff, paper,

parchment, leather, oil, copper and liquorice, printing, bleaching, and dye-works.

The company alluded to commenced business in a very dashing way, under the superintendence of some naval or military officers; but the prejudices commonly excited against any thing new, and the enmity of the washerwomen, perhaps in connexion with inexperienced management or defective machinery, caused its failure. That this result was not owing to any impracticability in the design itself is evident, from the fact that many public institutions, hospitals, &c. have machinery for the purpose. The whole, in fact, is reducible to three simple processes, which could be easily superintended by some of our members, who are now accustomed to stand at the dash-wheel of a bleaching or print-works. The great object of all the arrangements in the establishment being to economise labour wherever practicable, and the substitution of mechanical power, we have no doubt that in this and all other domestic departments, the skill, ingenuity, and research of our numerous talented friends throughout the country will be at the service of the Directors, either in the way of advice or actual service.

Our correspondent strongly recommends the formation of a Printing Establishment in silk, cotton, wool, or mixed material, such as the *Monsieur de Laines*, &c. The principal requisite is a clear running stream, and although that is not to be obtained on our own site, yet we believe there is one on the same estate, at a distance of about two miles from our boundary. A situation upon this stream might be rented for the purpose, and an establishment for the supply of the London market, in silk, cotton, or woollen printing established. The facilities which this establishment would possess by its proximity to the London and Southampton Railway, will be evident. The printing for the London market, as carried on in Surrey, is a very different thing to that executed in the neighbourhood of Manchester; the prices and wages are much superior, and the capital originally required to commence the business, much smaller. Printing has various branches, in some of which the annuitants or boarders might be profitably, as well as pleasantly, employed. The drawing is an elegant and well paid branch. Great numbers now earn an easy and elegant living in London, by getting up patterns in this department. Engraving is also a profitable employment—then there is the block cutting, colour preparing, plate printing, block printing, &c., which would afford scope for various minds and dispositions, and be, in addition, a source of much wealth to the society.

As to the number of individuals who would be required in an establishment of this description, it may be mentioned that there are

seven on the banks of the Wandle, with various forces, some employing not more than 10, and others 140 and 160 persons, so that it is evident (to borrow the phraseology of the phrenologist) the trade possesses the organ of adaptation to very varied powers both of labour and capital. Indeed, most of the proprietors of these works were originally working men, in the line in which they are now employers, and must have commenced with small capitals as compared with other employers in manufacturing processes.

Respecting the healthiness of the employment, it is stated, that it is both clean and healthful, and that even with those who conduct it with no other motive than profit; with whom the welfare and comfort or health of the workmen forms no object of calculation, it is free from nearly, if not all, the charges against many occupations, on the ground of unhealthiness.

There are many other collateral advantages connected with this branch of manufacturing industry, which seem to mark it out as well adapted for our purposes in the forthcoming operations in Hampshire. It employs boys and girls, as well as adults; each printer requires a youthful attendant. The average duration of a season's employment is eight months; and the busy season falls on those periods of the year when it would be most suitable for the community to have its labour forces thus employed; the work being generally fuller in the winter and early part of spring than any other period. This would suit well for a community, for the shops might be made both warm and beautifully fitted up, and would form agreeable places of resort for the population during those periods when out door work could not be well performed. The dull period for this business generally commences about Whitsuntide, and continues till just after harvest; by which means it will be seen that a large force for agricultural purposes would be available just at the period when it is most wanted, both for hay and grain crops. The tearers, as the attendants upon the Printers are called, find work at present, in the fields and medical gardens in the neighbourhood, during this recess, as it may be termed. These gardens are described as remarkably beautiful and profitable; roses are cultivated in large quantities; mint, lavender, camomile, liquorice, and other medical herbs are grown in the fields and open commons. Let our Northern friends think of large fields of lavender in full bloom! The cultivation of herbs for medical purposes, and for seeds, is well known to be one of the principal and most profitable employment of the Shakers; may we not take this double hint, and apply ourselves to this most pleasant as well as profitable use of land and labour?

Our correspondent concludes by giving an outline of the total number of workers in a medium establishment, (say one hundred persons in all) with the wages commonly paid to each:—thirty block printers wages from £1 10s. to £2; thirty attendants, females or boys from ten to fifteen years of age, wages six shillings to seven shillings per week; ten plate printers and attendants, wages similar to those above; six print-block cutters, wages a little higher; six engravers, wages £2 to £3 10s.; six drawers and designers: wages vary in this department from £2 to £5, according to skill. This department would serve all the purposes of a school of design for the community, and its utility be exhibited in many other departments of manufactures: stained glass, pottery, and metal castings. Female talent might be most usefully and pleasantly employed in this department. The remainder of the one hundred persons would be composed of colourmen, dyers, washers, &c., wages in these descriptions being respectively £2 and 15s., the attendants vary from 6s. to 12s.

It would be well if the Directors were accurately informed of the number of individuals who are now employed in any of these depart-

ments, and at present enrolled as members of our association. It might materially assist them in their decision upon the important questions involved in the subject we have now under consideration. The establishment at Tytherly must not only be made self-supporting, but also the medium for creating others; and this will be effected in two ways: first, by its success encouraging more capitalists to enter the field, and the labouring classes to subscribe more cheerfully; and second, by the introduction of profitable trades suited to the locality; which will have the double effect of employing a greater number of members, and placing greater funds at the disposal of the Directors, either for the completion of the first establishment, or the purchase of other estates, and the commencement of new ones.

Before concluding, for the present, this interesting subject, we may mention, that it is our hope a large Letter-press Printing establishment will be among the first of the industrial departments introduced on the Tytherly estate. We are of opinion that this might be made not only highly profitable in a pecuniary sense, but also in a moral and intellectual one; the progress of the cause would be mightily accelerated by a continual issue from the Community Press of a large weekly periodical, at a cheap price; reprints of valuable books on economical, mental, and moral philosophy; original essays, explanatory or defensive of the new system, &c. In connection with this, we should advise the establishment of a large publishing depot in London, to the officers of which should be committed the entire charge of disseminating these works, with the accompanying pecuniary business. It is needless to add a word in further enforcement of this plan. To those who have watched the gradual creation of a large market and demand for such works as we allude to, within the last two or three years, the utility and necessity of such a step on the part of the society, is abundantly obvious. Besides, as our proceedings will naturally attract much attention and interest, it may be anticipated, that a large increase in the circulation of our periodical will take place; and also, that every thing issued from the community will be eagerly sought after by a very large portion of the population.

The friends of the new state of society advocated by us, have now an opportunity afforded them of hastening its progress. None are so poor or powerless, but they may assist in its realization. We shall best explain our meaning by relating an anecdote of an occurrence, during our stay at Whalley Hall, while visiting Mr. Aldam. That gentleman had a number of stocking weavers from Sutton, assisting in getting in the harvest, most, if not all of whom were Socialists. On the Friday evening, they requested a lecture on the social system—and having collected the agricultural labourers belonging to the farms, and those assisting in the harvest, we addressed them in the kitchen of the farm house. These poor weavers, to evince the sincerity of their desires for the consummation of the object we have in view, have resolved to manufacture some stockings as a present to the community. Let but our friends copy their example throughout the country. As Mr. Aldam remarks, "whatever is given will not need to be bought;" and by making Manchester, Leeds, Liverpool, Birmingham, London, Norwich, &c., &c., the central depôts for receiving the contributions of their respective districts, there is little doubt but that much useful wealth might be thus accumulated, to the great comfort of the pioneers, and the saving of the funds.

We shall probably have occasion to return to this subject again; but meantime we take our leave of it, with the hope that the energies of every friend of the cause, whether in formal connection with the association or not, will be put forth at this time, to aid the Directors in the important operations they are now commencing. The magnitude of the results of these operations, both to ourselves as individuals

and to society at large, is so obvious as to need no comment. May our exertions be commensurate with the occasion!

THE NECESSITY AND IMPORTANCE OF RATIONAL EDUCATION.

A publication just issued from the press by Ridgway, Piccadilly, London, entitled "RECENT MEASURES FOR THE PROMOTION OF EDUCATION IN ENGLAND," and having an official appearance, contains the following passages as to the state of the nation:—

"Our great commercial cities and manufacturing towns contain middle classes, whose wealth, enterprise, and intelligence have no successful rivals in Europe; they have made this country the mart of the whole earth; they have covered the seas with their ships, exploring every inlet, estuary or river which affords them a chance of successful trade. They have colonized almost every accessible region, and from all these sources, as well as from the mighty and daily toil of our working classes in mines, in manufactories, and workshops, in every form of hardy and continued exertion on the sea and on the shore, wealth has been derived, which has supported England [Britain] in unexampled struggles; yet between the merchants and manufacturers of this country and the poorer class there is little or no alliance, excepting that of mutual interest. But the critical events of this very hour are full of warning, that the ignorance, nay the barbarism, of large portions of our fellow-countrymen, can no longer be neglected, if we are not prepared to substitute a military tyranny or anarchy for the moral subjection which has hitherto been the only safeguard of England [Britain]. At this hour the military force alone retains in subjection great masses of the operative population, beneath whose outrages, if not thus restrained, the wealth and institutions of society would fall. The manufacturers and merchants of England [Britain] must know what interest they have in the civilization of the working population; and are thus we trust they are conscious not merely how deep is their stake in the moral, intellectual and religious advancement of the labouring class, but how deep is their responsibility to employ for this end the vast resources at their command." "Whenever the government shall lend its efforts to combine, for the national advantage, all these great resources, we have no fears for our country. We perceive in it energies possessed by no other nation—partly attributable to the genius of our race; to a large extent derived from the spirit of our policy, which has admitted constant progression in our social institutions; in no small degree to our insular situation, which makes the sea at once the guardian of our liberties and the source of our wealth. But any further delay in the adoption of energetic measures for the elementary education of the working classes is fraught, both with intestine and foreign danger—no one can stay the physical influences of wealth—some knowledge the people will acquire by the mere intercourse of society—many appetites are stimulated by a mere physical advancement. With increasing want comes an increase of discontent among a people who have only knowledge enough to make them eager for additional enjoyments, and have never yet been sufficiently educated to frame rational wishes, and to pursue them by rational means. The mere physical influences of civilization will not, we fear, make them more moral or religious, better subjects of the state, or better Christians, unless to these be superadded the benefits of an education calculated to develop the entire moral and intellectual capacity of the whole population."—*pp.* 41, 42.

ON THE EXISTENCE OF MORAL EVIL AND ON THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY XI.

Every intelligent and candid reader who has favoured these Essays with due attention, must, long ago, have perceived that no small degree of diligence and circumspection has been employed about them, in order to discover the safe and sure road to human felicity, and that the utmost care has been exercised—not so much to avoid those paths "where briars might wound, and thorns perplex the way," as to be fully assured that the

ground beneath was solid, firm, and able to bear the weight of these important proceedings. I am now approaching that stage in my progress which seems to be involved in impenetrable darkness, and would fain obtain the aid of some friendly lamp to guide my steps through the mysterious gloom.

In the first place, will any congenial spirit inform me, on whose authority, we, the inhabitants of this happy country, are required to believe every word contained in that venerable book which is tossed about so much, and so little understood? I know very well that Moses and the prophets require from the Jews implicit obedience to the laws and ordinances delivered to those Jews. But what have we to do with that? Are we Jews? Assuredly not! Are we not professed Christians? Reformed Christians! And have we not received a different law of a different character, and from a higher authority? This law, we are *not* required to *believe*, but to *obey*. By this law we are enjoined "to be temperate and chaste, to forgive all manner of injuries, to return good for evil; to love our enemies; to live in charity and peace with all men;—not to lay up treasure on earth, but to divide our wealth, even to the last of our garments with the destitute and miserable—and above all things, to take no thought for to-morrow." These things we are commanded to *do*, and when we have done them, we are permitted to believe that he, for whose sake they have been done, will reward us with everlasting life. But if we do them *not*, it seems to be of very little consequence what we believe or what we say.

This appears to me to be the *true faith*; and it must continue so to be until the end of time; because it is trusting in a promise, which is not to be realized until the final consummation of all things. Wonders and miracles were wrought, in order that those who witnessed them might believe, and, as a consequence of belief, might obey the doctrines those wonders were meant to confirm. Some persons did believe, and we at this hour are enjoying the fruits of their conviction. But I cannot recollect a single passage of Scripture in which any one, who has not been eye-witness of a wonder, is required to believe it; neither do I know a single individual in this populous country who lives in obedience to the foregoing injunctions, or who possesses the least legitimate right to the character of a Christian. The nearest approximation with which I am acquainted will be found among those calumniated persons, who are anxiously endeavouring to produce such social arrangements as would render the practice of those injunctions both easy and *delightful*. I acknowledge, that the duties above enumerated are extolled, admired, and devoutly recommended in all the varied strains of piety and eloquence, and that a few *solitary* cases might be found of persons who have sufficient faith and courage to brave the consequences of obeying those injunctions; but *where* is the CONGREGATION that *practises* them? *Where* are (not the *professed*, but) the *real* Christians? *Where*, by their fruits, can I find them? The furious zealots who propagate, as Christianity, intolerance and dissension, are no more like *true* Christians, than they are like horses, nor so much either.

Again, the book of Moses is ascribed to Moses, and we are required to receive it as the *Word of God*; by which, I suppose, is meant, that we must believe it was

communicated to Moses in some miraculous way, different from the ordinary modes of tradition or history; but neither Moses himself, nor any other of the Scripture writers that I am aware of, affirm this to be the case; therefore, this additional burthen of belief seems needlessly adding to that yoke, which every one by his practise declares, is sufficiently galling without it. I was once of opinion; that this encroachment on "the liberty in which Christ had made us free" was a trick of the good old Catholic times, in which every natural inclination, every look, and almost every thought, was deemed sinful; inasmuch, that the faithful had time for little else but to confess and to pay. This notion was strengthened by the consideration, that it might be one of their clever schemes to check the progress of knowledge and the cultivation of science; not that discovery could falsify the truth contained in that or any other book, but because it might prove the fallacy of many erroneous practices, which mistaken man had founded on a wrong interpretation of its doctrines. I am now satisfied this idea is fallacious; for, as it was the practice of holy men in those days to keep the Scriptures in an unknown tongue, as containing matter unfit for common minds, we must not suppose they could have been so unreasonable, as to require the people to believe in that which they had no chance of understanding! I am therefore compelled to suppose, that this innovation crept in at the glorious Reformation; and, I hope, some one who understands these matters will clear up a difficulty so important; and, if I am under a mistake, will be so kind as to undeceive me. For my own part, I willingly believe whatever appears to be true; but were I permitted to declare my honest convictions, after much investigation, I should at once avow, that in my opinion the beginning of Genesis is copied, or rather *imitated*, from one of the books of a very large and well-concocted work ascribed to Zoroaster, and that this imitation has been added (at a time posterior to the time of Moses) to the traditional history of the Hebrews, for the sake of extending their pedigree into high antiquity, a kind of vanity common to all nations, and especially to all the ancient nations of the east.

Now, having hitherto paid my tithes, taxes, rent, and rates, with scrupulous punctuality, I shall feel myself treated with injustice, if, being called on to give evidence in a case of arson, murder, fraud, and treason, my testimony should be indignantly rejected for the opinions above stated; while that of another man was respectfully received, who had not taken a thousandth part of the pains to ascertain the truth, nor given such *convincing proofs* of his respect for it, but merely because he might pretend to believe whatever he was unable to understand. This, however, would be only a personal inconvenience, and is not to be compared with the mischief done to science by such partial proceedings. We all know what happened to Copernicus, Kepler, Galileo, Runpero, and many other of the brightest ornaments of humanity.

The same thing again occurs with reference to Geology. Modern philosophers seem to have found indubitable proof of the very long duration of this planet, but are obliged to falsify the account of its origin ascribed to Moses, in order to make his divine history agree with their discoveries. One insists that the word

day signifies a period of *indefinite* length, and may be extended, if necessary, to millions of years! Another turns the *past* tense into the *pluperfect*, and affirms, that we ought to read not that "In the *beginning* God created," but that "he *had* created the heavens and the earth," &c. A third maintains, that light was not *created* when God said, "let there be light," but that "the earth was only called out of a *temporary* darkness!" And a fourth, that the creation of the stars formed no part of the six days' labour.

All these gentlemen (members though they be of the Clerical profession) seem to forget the fact, which at other times they maintain with so much pertinacity, namely, that "the Sabbath was instituted in commemoration of God having rested and *refreshed* himself on the *seventh day*, after all his labour of creation during the preceding *six days*; and that all the Jewish writers who, in the Bible, have noticed these transactions, have understood the words according to their vulgar acceptation! Now, this laxity of interpretation seems to me very unwise: it tends to involve matters of high importance in doubt and uncertainty, and may perhaps disturb that harmony, agreement, and brotherly love, which at present prevail throughout Christendom. Therefore, what I desire to know is, *how* we can reconcile Moses with the Geologists, without this audacious and shameless prostitution.

Another thing I desire to know, *practically* and *experimentally*, in order that I may not be deceived by false appearances, is, what that mysterious pleasure can be, which arises from an income of from ten thousand to one hundred thousand pounds per annum? I can imagine how a bachelor might, without self-reproach, enjoy four or five hundred a year, and how a man with a large family might bear to have it extended even to a thousand. I myself should feel rather dissatisfied with less, because I am convinced, that in a well-ordered society every worthy member might have enjoyments or advantages equal to what such an income will now procure. I can moreover darkly conceive, what sublime enjoyment it must be, to receive the homage of sycophants and parasites,—to riot in luxury, and be adorned with brilliants,—to be drawn by cattle instead of using one's own limbs,—and to be whirled from one country to another in quest of an appetite! But the thing which surpasses my comprehension is, *what* those pleasures can be, which, when these desires are all fully gratified, induce men to heap up thousands upon thousands by very disgraceful means, while talent, capacity, and productive genius, is allowed to wither for want of education, and millions of beings like themselves, to famish for want of employment.

I foresee that the preceding remarks will excite the risibility of our political Economists. Whatever seems to oppose their darling *Accumulation* is deemed a foolish or pernicious absurdity. I do not know why these gentlemen find it so difficult to understand that any given amount of surplus Capital is just as efficient under the direction of a wise economy whether it be accumulated in *one* pocket or in *twenty*. Talking of Genesis reminds me of the story of Pharaoh's dream which will serve to elucidate the foregoing proposition. A little reflection will satisfy us, that *if* the cultivators of the land of Egypt could but have foreseen the approaching famine, each, in his own locality might have

loaded-up the very identical corn for which Pharaoh's minister built so many granaries, and thus in the most natural way have been saved from want by their own prudence, instead of being forced to sell themselves for slaves, only for want of a little foresight. But it will be said, "they could not foresee the approaching death on account of their ignorance." Then why did not Pharaoh and his divine friend Joseph instruct them—and enlighten them with the rays of their superior wisdom; and not take such advantage of their ignorance as to rob them of every earthly enjoyment by cunning and rapacity? Oh! but that was a *special* revelation, made for a special purpose, and not to be communicated. Be it so;—the Egyptians and Hebrews were not *Christians*, but we who at any rate pretend to that character, have also received special orders on the subject; we are not to put our light under a bushel, nor to tie up our talent in a rag; but as we have freely received, we are commanded 'freely to give.'

The political Economists present a different view of such questions. They have been initiated in the sacred mysteries. They know the distinction between exoteric and isoteric doctrines. *Profit in Capital, Rent, and Revenue* form their Trinity in Unity. These are the Cabalistic words which keep the world in motion. Employment, wages, instruction, intelligence, comfort, peace, security, are mere contingencies which come and go according to the redundancy or deficiency of the other. But *revenue, rent, and profit* are the divinities by which the world was created and the 'spark divine' communicated to the human soul!

I hope we shall comprehend these things better by-and-by, when the principles which ought to regulate *distribution* have been investigated with as much care, as those have been which regulate *ACCUMULATION*.

X.

CAUSES OF POLITICAL DIFFICULTIES AND OF LABOUR-AGITATION, WHICH SOCIETY HAS NOW THE MEANS TO REMOVE AND TO CALM, BY MERELY REMOVING IGNORANCE.

(Continued from Page 632.)

Very lately, two remarkable instances of the baneful influence so easily exercised by deluded fanatical enthusiasts, over ignorant and too neglected peasants and working men—Tom Courtenay, near Canterbury, and the Rev. J. R. Stephens in the manufacturing districts, are sufficient by themselves to show the necessity of prompt and efficient reforms in the matter and method hitherto followed in the instruction of the labouring classes and peasantry of the United Kingdom.*

* The first and most essential reform is the removal or the education of all teachers, male and female, incapacitated by their own ignorance of fulfilling the important task of educating children. It appears from a late publication, entitled, "*Recent Measures for the Promotion of Education in England*," (that including Manchester, Salford, Liverpool, Bury, and York,) out of 606 teachers, in "*Dame Schools*," fourteen only have received any education to fit them for their employment; that out of 455 teachers in "*common boys' and girls' schools*," 59 only have received any education; that out of 324 teachers in "*superior private schools*," 125 only have received any education for their employment; that out of 162 teachers in "*evening schools*," 29 only have been educated for their employment; that out of 30 teachers of "*infant schools*," two only have been educated for such employment; that out of 122 teachers of "*endowed and charity schools*," 46 only have been educated for their employment!!

The moving power of such religious fanaticism over ignorant matter, must continue so long as the people are left without sufficient intelligence to distinguish real and useful knowledge from false doctrines; for although no man ever could give a reason for the blind faith that is in him, when instructed by teachers who have addressed themselves exclusively to his credulity: all men will, on the contrary, be able to give a good reason for their mental convictions, when they shall be educated by teachers who will address themselves to their understanding, and sincerely undertake to cultivate their reason.

It is evident that if the great mass of the population is to be exposed, from time to time, to the religious radicalism of Rev. Gentlemen and other fanatics, the real knowledge of all the people must be increased, and their intellectual powers must be strengthened, so as to enable them to grapple with old errors and to defeat their baneful effects.

Next to the utility of rational religion, we most earnestly desire that all working people should know how their interests could be promoted by co-operation in land and manufacture, and also how much secular useful knowledge (now so easily accessible) is powerful in its influence over mind, and indispensable as a preliminary training, before entering into communities of interests on the land. Under this impression we have read with great pleasure the plan proposed by "*SOCIUS*" to *convert all Social Institutions into School Halls*.* And we consider it most desirable that such plans should be forthwith followed by every one of the sixty branches of "*Rational Religionists*."

But let not therefore the education there given, be longer clogged, fettered, and curtailed, by old church regulations; suffer none of your teachers to smuggle into your schools any portion of that "*cantab* or *Oxonian* monkish mysticism;" for it is rationalism alone that can operate effectually the mental regeneration of the working people and peasantry.

It is *Intellectual Education* alone that can reconcile positive philosophy with all the old religions of the earth; or, more properly speaking, reconcile the rational religion of enlightened faith, with the "old philosophy of the people," (blind faith in superstition;) for ignorance it is that alone has so long necessitated the duty of blind devotions to things, which cannot be understood nor demonstrated by any man.

Those who think of reforming our schools, without reforming also our church catechisms and forms of symbolical worship, appear to me totally mistaken; because blind faith in mysterious worship was the first of all systems of school tuition, inherent in the natural instinctive wish of all human beings, for some knowledge or other, respecting mankind and the universe; hence, the very first thing to be modified, altered, and expanded, when subsequent education has for object, to impart to the people a more correct and more positive rational knowledge, than the one at first instinctively imagined.

It is judiciously remarked by *SOCIUS* "that before the education of the rising population can be conducted successfully upon right principles, it should be based upon a general plan, in accordance with human nature."

* See *New Moral World*, No. 44, August 24th, 1839.

On this, I beg leave to suggest the following as the *fundamental principles on which all rational schools* should, I believe, be established.

Firstly,—That the progressive spiritual want of man, is in fact, a MENTAL and MORAL WANT; and the desire for real knowledge, the manifestation, or evidence of a progressive religious spirit.

Secondly,—That it is the forms only of religion, and the matter and method of education, which the rational religionists intend or can presume to reform, since the spirit of both is ONE; but that its characteristic nature is constant expansion towards greater and greater development.

Thirdly,—That to establish new schools for the diffusion of useful practical knowledge, is, in reality, diffusing more wisdom through human understanding.

Fourthly,—That to diffuse more understanding, and to cultivate human reason, is, in reality, to diffuse more self-esteem, the surest warrant of active morality or virtue.*

Fifthly,—That the revelations of GENESIS and GOSPELS are, to stationary blind faith, precisely what the revelation of GEOLOGY and PHYSIOLOGY, are to progressive understanding, and that these two sciences become, therefore, indispensably necessary to all rational schools from which the Genesis and Gospels are to be excluded in order that pupils may be taught *rationally*, instead of *mystically*, WHERE THEY REALLY ARE, and WHAT THEY REALLY ARE.

These fundamental principles being admitted, all rational education should begin by the history of the earth before the appearance of man thereon. Let your pupils know that "physical nature itself appears to be arranged in all its departments on the principle of slow but progressive improvement; that nature has undergone many revolutions, showing, as it were, a distinct preparation for successive orders of living beings, rising higher and higher in the scale of organization and intelligence, until the animal man was generated; and that, ever since, the successive generations of mankind are decidedly progressing not only in intelligence, but also, morally and physically, through a gradual refinement or greater proportion of the human nervous system. Above all, caution your pupils against that natural bias of infantine ignorance and credulity of giving a hasty assent to anything they may read or hear; so that their mental convictions may be the result of their own reflection, observation, calm investigation and comparison.

Conduct them step by step from what is physically known of the most probable origin of all things visible and tangible, to the best and last information we at present possess, through positive philosophy and the careful registration of facts.

Let them be allowed to understand the intelligence—nay, the mentalism of the vegetable world; the immortality of matter; the natural history of all mystic religions from the organic wants of human feelings; let them, therefore, be made to comprehend the positive antecedent facts to all sectarian creeds; the human organs of ideality, wonder, and veneration; organs so very plastic in youth,

as to be easily impressed with the most vulgar errors, when the nobler powers of THOUGHT are not called into early exercise by the study of nature's laws through physical demonstration. Thus will you preserve them from the fangs of those "theological vampires," every where ready to pounce upon them, and still allowed every where unfortunately to terrify weak-minded parents and guardians into the preposterous belief that INTELLECTUAL EDUCATION and RATIONAL HABITS of THOUGHT are a "curse to man."†

The rational schools to be established in any one of your "Social Institutions," necessarily founded on the "revelations" of GEOLOGY and PHYSIOLOGY will, of course, be also agricultural, mechanical, chemical, zoological, medical, political, and commercial; in short, they will include all the positive sciences and the useful arts, thus uniting all the useful and entertaining knowledge of the age, into a rational progressive religion on the principle that ALL is in ALL, and that nothing can stand alone.

Then shall you be enabled to throw a permanent charm, with increasing interest, over school and college life, by allowing it to feel and enjoy all the self-satisfaction, sensible delight, and universal benevolence, with which natural philosophy never fails to reward her votaries, whether young or old; but which no sectarian instruction whatever, resting upon fixed and stationary articles of blind faith, can ever bestow upon the ill-advised, unfortunate youths, condemned from infancy to have their feelings distorted, and their mental faculties smothered by the "cramming system" of the gone-by dark ages!

As to the opponents of popular education, who admit the evil consequences and the public dangers of tolerating any longer the ignorance and vulgarity of barbarism in the very centre of civilization, and who acknowledge that INTELLECTUAL EDUCATION in positive knowledge, is the only remedy, "but who refuse, nevertheless, to apply it; because, forsooth, it would violate their narrow-minded notions, respecting the supposed necessity to diffuse for ever and ever among the people, what they are pleased to call 'orthodox faith,' we can only say, that such opponents are totally unfit for the government or education of men in the nineteenth century; and that they are sacrificing to their own stultified opinions upon abstruse questions of old theology, the demonstrable and therefore the certain, temporal happiness of millions of their fellow-creatures."

Such opponents little know the moral influence of liberal education upon the human sensitive substance,—nor how superior is the man, initiated in the mysteries of universal nature, to the man initiated only in the sectarian mysteries of religious dogmas. Society possesses now ample means of throwing open the scientific treasures of nature to the masses. Let all her minuteness, and all her immensity—from the delicate infusorise, to the stupendous orbs which revolve in boundless space—be laid open to the view of all classes, by means of the best instrument which the optician's skill can produce, and which all parishes relieved from old church rates can provide with scientific knowledge rates.

Nothing, be assured, would tend more than this to

* "For man to live is to use his reason; therefore, if life be essential to man, (that is to say, the use of reason) whoever uses it not, is dead." DANTE.

† Read the "Two CURSES" in *Star in the East*, 157, August, 1839.

form the character of youth, to expand their nascent thought, and direct it to objects calculated to dignify the man, to ennoble society, and to promote general civilisations, by securing the progress and defence of all its advantages.

A STUDENT IN REALITIES.

September, 1839.

POWER AND GENTLENESS.

I've thought, at gentle and ungentle hour,
Of many an act and giant shape of power;
Of the old kings, with high exacting looks,
Sceptred and globed; of eagles on their rocks,
With straining feet, and that fierce mouth and drear,
Answering the strain, with downward drag austere;
Of the rich headed lion, whose huge frown,
All his great nature, gathering, seems to crown;
Then of cathedral with its priestly height,
Seen from below at superstitious night;
Of ghastly castle, that eternally
Holds its blind visage out to the lone sea;
And of all sunless, subterranean deeps
The creature makes, who listens while he sleeps,
Avarice; and then of those old earthly canons,
That stride, they say, over heroic bones;
And those stone heaps Egyptian, whose small doors
Look like low dens under precipitous shores;
And him, great Meunon that long sitting by,
In seeming idleness, with stony eye,
Sang at the morning's touch, like poetry;
And then of all the fierce and bitter fruit
Of the proud plucking of a tympanic foot,—
Of bruised rights, and flourishing bad men,
And virtue wasting heavenwards from a den;
Brute force, and fury; and the devilish drouth
Of the fool cannon's ever-gaping mouth;
And the bride-widowing sword; and the harsh bray
The sneering trumpet sends across the fray;
And all which lights the people thinning star
That selfishness invokes,—the horsed war,
Panting along with many a bloody mane.—

I've thought of all this pride, and all this pain,
And all the insolent plenitudes of power,
And I declare, by this most quiet hour,
Which holds in different tasks by the fire-light
Me and my friends here, this delightful night,
That Power itself has not one half the might
Of Gentleness. 'Tis want to all true wealth;
'Tis uneasy madman's force, to the wise health;
Blind downward beating, to the eyes that see;
Noise to persuasion, doubt to certainty;
The consciousness of strength in enemies,
Who must be strain'd upon, or else they rise;
The battle to the moon, who all the while,
High out of hearing, passes with her smile;
The tempest, trampling in his scanty run,
To the globe, that basks about the sun;
Or as all shrieks and clangs, with which a sphere,
Undone and fired, could rake the midnight ear,
Compared with that vast dumbness nature keeps
Throughout her starry deeps,
Most old, and mild, and awful, and unbroken,
Which tells a tale of peace beyond what'er was spoken.

Leigh Hunt.

A VICTIM OF PERSECUTION.

To the Editor of the New Moral World.

SIR,—In No. 22, published in March last, a letter from J. Hanson was inserted stating that I had been discharged from my employment by the persecuting spirit of the Christians; and that I intended to commence selling Drapery Goods, in order to acquire that subsistence which was denied me by those who profess to love their neighbour as themselves.

As many of our friends may wish to know how I have succeeded, I will, with your permission, relate the result through your valuable journal:—At the time I received notice to quit the service of my late employer, I was much perplexed as to what steps I should take. I had to choose betwixt two evils: either to make a sacrifice of principle; or relinquish a certain, for an uncertain means of subsistence, together with the spoiling of domestic comforts and the endurance of much personal inconvenience. My firm conviction of the truth of the Social principles, and confidence they must ultimately prevail, determined me to brave the storm. I was apprehensive of having to encounter many difficulties; and though I do not wish to make my case appear worse than it is, I must say I have come far short of what I received for my former services. I took out a license for hawking, for which I paid £4.; it was only valid to the 1st of August; and as I had met with such poor success, travelling about ten and sometimes twenty miles per day for a shilling, sixpence, and sometimes nothing at all, I thought it would be folly to pay any more money for a license. I therefore gave it up, and have for sometime back been increasing my stock with a greater variety of goods for the purpose of standing the Huddersfield market, Tuesday and Saturdays; and on other days by attending to any orders I may be favoured with. I wish to acknowledge the favours of a number of our friends; but for some cause or other, many seem to take little or no interest in my welfare.

I did expect at the beginning of my new occupation that the support I should have from our society and those friendly to the cause, together with the casual support from the public, would enable me to keep my head above water; but I now begin to despair, for I am gradually sinking; the little I had to commence with is wasting, and must of course bring me into a strait. The subscription spoken of in the letter referred to, was discontinued at my own request, after receiving £2 5s. 4d.; for I do not like the idea of receiving any thing without giving an equivalent. I would much rather live by own exertions, in one shape or other.

I shall try it a little longer, and if with no better success, I must, (however painful to myself) make a sacrifice of principle, and join myself to some citizen of the old world, in order to obtain the bread that perishes; and if I fail in that, why then I must sink beneath the waves of life's tempestuous sea.

Your's truly, a creature of unpleasant circumstances,

JOSIAH RHODES.

Huddersfield, September, 1839.

DEATH OF A SOCIALIST.

To the Editor of the New Moral World.

SIR,—It is common with our opponents, when baffled in argument, to exclaim, "Ah! Socialism may do to live with, but it will not do to die with." A scheme that will not endure every test ought to be abandoned. We know, however, that a death-bed is not the criterion of truth, though it may sometimes be a "detector of the heart." Fanaticism can give a glorious finish to a life of guilt: and each of the various religions of the world can furnish their votaries with a passport to glory at

death, and yet anathematize one another in their journey through life! Numerous examples have been already afforded to prove that Socialism will "do to die with;" and we have another refutation of the death-bed sophism in the demise of Richard Hanson, which occurred on the 6th instant. Richard has been known to many of our elder members, as a virtuous, intelligent, and industrious man; as a tender parent and affectionate husband; especially has he been known to George Lodge, who thus testifies to his character:—Thirty years ago they were *Methodists* together; members of the same class for about ten years. The aristocratic notions of the "Pillars of Methodism," and the *providentially*-awarded inequality of its members, did not exactly square with the Christianity of our two friends, so they quitted that body and joined themselves to some of the more liberally minded sectarians. Subsequently, however, they got their minds freed from superstition, and came over to our system on its introduction into Huddersfield. Richard being a Socialist then, and on the point of death, the bigots wished to raise the alarm, and a *Wesleyan* tendered his ghostly service. Richard declined his offers, telling him that he could pray for himself, and was at peace with God and all men. Next day, George Lodge went to see him, when Richard said, "Hast thou heard that I've had the crooked serpent." "Yea, lad," said George, "I've heard all about it." "Oh!" said Richard, "I need none of their assistance; I can die happy,"—and he did so. He enquired eagerly about the New Institution, saying, "He could like to have lived to see it finished and opened." Such were the feelings with which he happily closed a honest and virtuous life.

JOHN HANSON.

Huddersfield Sep. 1839.

SOCIAL INSTITUTION, SALFORD, SEP. 26, 1839.

DEAR SIR,—Will you be so kind as to insert the following in the next *New Moral World*.

JAS. LOWE.

Received for Mr. Connard.

	£	s.	d.
From Liverpool Branch, per S. T.....	2	9	0
" Great Yarmouth, per Letter	0	14	8
" Huddersfield, per C. J. Haslam	1	6	0½
	£4	9	6½

For the Soldier Socialists.

	£	s.	d.
From Salford Branch.....	3	17	4½
" Blackburn.....	1	10	6
" Warrington	0	16	0
" Oldham.....	1	11	0
" Ashton.....	0	16	0
" Macclesfield	1	1	0
	£9	11	10½

The sums collected for the soldiers' discharge are in the hand of the Board of the Salford Branch, who will pay the same over when called upon for that purpose. As there is but one now remaining, it would be as well if an exertion was made to effect his discharge speedily, the amount wanted for that purpose will be full twenty pounds; there is not yet quite that sum; it is, therefore, requisite that another stimulus be given to induce those friends and branches to contribute a trifle, who have not done so before, to raise the deficiency, and to give him a small sum to start him in the world, and not let him be sent to make his way *pennyless*.

THE NEW MORAL WORLD.

Saturday, October 5, 1839.

POPULATION, SUBSISTENCE, AND POLITICAL ECONOMISTS.

A reputed wise man, has left the world an apothegm, which like many others now current, will not stand examination by the test of facts:—"In a multitude of Councillors there is safety." Had this really been true, this country and the world at large would have been "safely" secured against the numerous evils which afflict humanity. There is no lack of "Councillors," but unfortunately the evils to be removed are co-existent with their "councils." It is obvious that the value of "council" is in direct proportion to the sound practical knowledge of the "Councillor;" where this is deficient, the "council" can only mislead the counselled, and the greater the number of such "Councillors" the more likely is this to happen. "Too many cooks spoil the broth" in this case, at all events. Of what value would the advice of a shipwright be to a farmer, as to the mode of cropping his land? or vice versa. PLATO says "they who would teach others any thing, ought first to know it well themselves;" and he adds an excellent test by which to judge of the efficiency of the instructor for his task, when he asks, "Ought not they who know any thing well, to agree about it? for if they should dispute about it, would you believe them to be well instructed in it? and could they be able to teach others?" If we apply this test to the numerous doctors of the body politic; and further examine them as to the colleges in which they have graduated in order to fit them for the profession they have taken up; we shall at once discover the reason of the inutility or rather mischievous effects of their practice.

Legislation is effective only when the legislator understands what he is legislating for; and what materials are requisite for giving effect to the laws. Now what do our senators, hereditary or elective, know of the nature of human beings? Some of them know tolerably well what constitutes a good horse, sheep, or bullock; but of the nobler animal—man, they are utterly ignorant. For the breeding and government of the animals enumerated they are well adapted, but they are evidently out of their sphere when they attempt to legislate for man. The possession of knowledge fits them for the one office; the want of it equally disqualifies them for the other.

It is not to be wondered at that we find ignorance and selfishness characterising the proceedings of our governors, when we look at the training they receive. How can mere fox hunters, and money hunters be expected to know any thing of the important practical sciences contained in the great science of society? Of the small portion of the ruling classes, who are practically acquainted with some one or other of these sciences, few ever push their enquiry further than the particular circle in which they find themselves placed, and the bearing of others is only studied in so far as they affect their individual or family welfare. Hence ignorance or selfishness is everywhere dominant, and the efforts of well intentioned individuals, either by writing or acting, in consequence of the want of a few sound first principles and practical knowledge, have not the slightest effect in alleviating the mass of human wretchedness which exists around them.

One of the most fertile sources of error in the minds, and, consequently, error in the practice, of the ruling classes, and many state doctors, is to be found in the prevalent belief in the doctrine that population increases faster than the means of subsistence. This silly fallacy in economical philosophy, which, like its equally mischievous parallel in mental and moral philosophy, original sin, had its origin in the brain

of a priest, has done more to reconcile man to, and prop up, the present irrational system of society, than any other political dogma whatever. It is difficult to account for the credence this doctrine has received; for it is, in reality, contradicted by all existing facts, and is the offspring of imagination, not of practical knowledge.

Mr. OWEN has for the last thirty years proclaimed this truth to the world: "That the earth is now, with a few slight exceptions, a waste, swamp, or forest for want of population to drain and well cultivate it; and that the great want of society to improve the world, as it is for the interest of all that it should be improved, is now, and will be for many ages to come, a want of a well-trained and intelligent population." Now, which of these very opposite propositions are we to believe? If we adopt PLATO's test of the qualifications of an instructor, we shall be compelled to give credence to OWEN instead of MALTHUS; for the simple reason, that one is a practical man, who bases his conclusions upon sound data, while the other is a mere speculative theoriser upon fallacious premises, accumulated and furnished to him by persons placed in a similar predicament. Nay, MALTHUS himself testifies to the superiority of OWEN's conclusions, upon precisely the same grounds, in the following passage:—

"Mr. Owen is, I believe, a man of real benevolence, who has done much good. He is further entitled to great attention on all subjects relating to education, [production, and distribution of wealth,] from the experience and knowledge which he must have gained in an intercourse of many years with two thousand manufacturers; and, from the success which is said to have resulted from his modes of management. A theory founded on such experience is, no doubt, WORTHY OF MUCH MORE CONSIDERATION THAN ONE FORMED IN A CLOSET."

Yet, in spite of this candid confession by the founder of this sect of economists, volume after volume continues to be "sent into this breathing world," made up most fashionably of "lame and impotent conclusion," based upon erroneous premises. Mr. OWEN, in commenting upon this subject, observes:—

"Malthus is correct when he says that the population of the world is ever adapting itself to the quantity of food raised for its support; but he has not told us how much more food an intelligent and industrious people will create from the same soil, than will be produced by one ignorant and ill-governed. It is however as one to infinity."

"For man knows not the limit to his power of creating food. How much has this power been latterly increased in these islands? And in them such knowledge is in its infancy. Yet, compare even this power of raising food with the efforts of the Boogemens or other savages, and it will be found, perhaps, as one to a thousand."

"Food for man may also be considered as a compound of the original elements; of the qualities, combinations, and controul of which, chemistry is daily adding to our knowledge; nor is it yet for man to say to what this knowledge may lead, or where it may end."

The experience of every practical farmer corroborates these statements. The earth always yields an abundant return for labour and manure, and the experiments of MITCHELL, FALA, and others, in spade husbandry, prove that the only fear we need entertain at present is not a surplus, but a deficient population either for labour or the consumption of its products.

MISS MARTINEAU bears her testimony to this fact of increased productiveness keeping pace with, and even outstripping the increase of population, in her account of the Shakers, where she asserts that the institution of celibacy has retarded, rather than promoted the production of wealth among them, and that had marriage been permitted they would have much richer than they now are. In addition to which she informs us that widows with large families are continually joining these communities, for the sake of an abundance of all the physical necessities and comforts of existence with little labour, and she adds, "this increase of their numbers does not lead to the purchase of more land; they supply their increased wants by the improved cultivation of the land they have long possessed." MISS MARTINEAU was a Mal-

thusian before she visited Lebanon; what she is now let the preceding quotation declare. The difference between theoretical speculations and practice is sufficiently obvious and conclusive.

This principle of the incompetency of the earth to provide subsistence for its population as fast as the latter increases, lies at the root of all the schemes of the political economists. It is to them what the doctrine of original sin is to the clergy. Destroy or disprove either and the whole of the ingenious and fanciful superstructure they have raised upon a "sandy foundation," at once "vanishes into thin air." The elaborate tomes about Supply and Demand, Capital and Labour, Free Trade and Corn Laws, Population Checks, &c., &c., become of less worth than the paper on which they are printed. Their only tendency is to mystify a plain subject, to bewilder their readers, and to keep the population on a wrong scent. Every step which our merchants, manufacturers, and legislators make in accordance with this most fallacious theory, is a step away from the true remedy for national suffering and distress. While millions of cultivable acres are lying without the hand of labour to cultivate them, covered with weeds instead of wealth, while other extensive tracts are laid down in parks, forests, and shooting grounds, for the gratification of an idle fraction of the population; and while even the portion of our surface which is cultivated, is in the majority of instances, merely scratched over in a most unscientific manner, without, in a thousandth degree, developing the latent riches resident in its bosom: while these things continue, we may be stunned with the discordant Babel of scheme preachers and state quacks—Corn Laws may be repealed, manufactures increased, and competition augmented, but the evils will remain, and increase in the exact proportion of the activity which is exerted for the spread of a false system. We must begin at home, and by the influence of a wise combination of productive, distributive, and educational practical philosophy, insure to the individual, health, plenty, and leisure to enjoy it—and to the aggregation of individuals composing society, freedom from crime, stability in their institutions, and an ever-increasing prosperity.

AGITATION IN PAISLEY.

We find in the *Paisley Advertiser* a long critique upon Mr. OWEN's recent lecture in the Renfrewshire Tontine. The writer candidly admits his inability to understand our views, at the beginning of his lucubration; although this confession does not prevent him from pronouncing most dogmatically that OWEN has "been defeated;" his cherished doctrines frequently and ruthlessly demolished by lay and clerical opponents; his "experiments failures," and his "dogmas unchristian;" besides which he has several times changed "the plan or basis upon which they rest." Now all these assertions from a writer who acknowledges his ignorance must evidently be taken cum grano salis. The writer proceeds to give a very fair abstract of the three sciences which compose the New System of Society, and then most amusingly complains that Mr. OWEN did not attack religion or bring forward some "debasing and demoralising doctrines," which, in his ignorance, he imagined to be Owenism. Nay, after having, as we have said, given a clear abstract of "the leading elements of Socialism," then he says—

"If Owenism were nothing more than these few humble thoughts, so grandiloquently set forth as a system for regenerating mankind, it would not be accounted worthy of notice, for every prattler on education advocates the same truths—truths which, indeed, require no advocacy, so universally are they acknowledged. How censurable, then, is Mr. Owen's conduct, who, pretending to lay down the peculiar traits and principles of his creed, speaks only of general truths, and carries along with him the conviction of his auditor, who thus being shut out from every distinguishing feature of its creed, thinks Owenism

is less to be denounced than it is represented. *We cannot tax our memory with one unchristian sentiment that he uttered throughout the evening, or if any did escape us, they must have been but very slightly dwelt on.* Yet Owenism cannot for a moment exist, without its condemning the bible."

If, as we suspect, the writer of this article be the Rev. Mr. KENNEDY, we take leave to congratulate him on his continued progress in a knowledge of the truth since we visited Paisley; he has learned more of it, and has now fallen into the common weakness or error of such minds in assuming that, because he is convinced of these truths, therefore everybody else is so. We cannot tell, however, what to say to the parties who "universally acknowledge" the truths of Owenism, and yet take no steps for rendering them practical; or rather who, like the writer, after having given an unqualified assent to them, proceeds to fight lustily with the shadows conjured up by his admitted inability to comprehend Socialism. If Owenism be truth, it can stand independent of the Bible. If the Bible be truth, it will harmonize with all other truth; even with Owenism; and there is something dangerous to its authenticity in the admission by this writer—first, that Owenism, as propounded by its founder, is a series of "universally acknowledged" truths; and then, that it "cannot exist without condemning the Bible." We leave our readers to draw the proper inference from these united admissions.

The writer proceeds in a feeble and lachrymose style to comment upon the religion, morality, marriage, laws, &c., of Owenism, all of which he tries, not by the standard of "universally acknowledged truth," but by the Bible, which this truth condemns. We therefore need not say, that as truth and falsehood cannot cohere, the writer finds out that truth says one thing and the Bible another upon these subjects—what then? must we throw *truth* overboard? The article is concluded by a few remarks on Mr. OWEN's dogmatism and egotism; some statistics of our society; and an intimation that an antidote was administered to the boys in the shape of a pamphlet, entitled, "Socialism Exposed," by the Rev. Mr. KENNEDY, which was plentifully given away. The writer styles it as an "able tract, which will accomplish more for the destruction of the system than the best lecture of Mr. OWEN in its support." People are not always the best judges of their own performances; although we have no doubt Mr. KENNEDY is in earnest when he looks with parental pride and fondness upon his literary offspring; but it is rather singular for a person who repudiates dogmatism, egotism, &c., to be found so soon after falling into the same errors. The same tract or pamphlet was distributed at the close of our lecture in Paisley, at the beginning of the year; and from what we recollect of it, it is more calculated to assist the spread of "the system," than "to accomplish its destruction." If it be an antidote, it certainly operates very leisurely, and our friends at Paisley have many years of indulgence in the baue, before this boasted specific puts an end to its existence.

THE BRINDLEY-LADY'S AGITATION.

We observe by various papers that the late Master of Oldswinford Hospital is very busy in his new vocation. It is, however, singular and rather ominous that he should have betaken himself so much to the ladies. We can only infer that he is afraid of the more matured and unprejudiced minds of the male sex, and knowing well that the present system makes the great proportion of the softer sex the dupes of clerical importance, he hopes to find it easier work than attempting to gain the assistance and sympathy of the former. An acute female correspondent lately remarked "that the ladies attended church and chapel, the men the up-room, club-house, or hotel," and it gives a

tolerably accurate idea of the recreations of the sexes. The *Derby Mercury*, which has lately essayed to shoot a feeble bolt or two at us, contains Mr. BRINDLEY's statistics of Socialism and his ladies address, which we are informed has been numerously signed by the females of Castle Donnington, and also that others are to be forwarded from Aston, Shardlow, and other places in Derbyshire. We are pleased to learn these tidings; perhaps these good ladies will procure for us what we are unable to procure for ourselves—a parliamentary investigation of our principles and plans. If so, we shall hail them as most valuable coadjutors.

EXTRACTS FROM OUR CONTEMPORARIES.

From the Leeds Times.

"INFIDEL! INFIDEL!"

"The Leeds Discenters have attempted another 'demonstration' in favour of the INFIDEL scheme of education propounded by our previous Whig Ministry."—*Leeds Intelligencer*, 14th Sept.

"It (*the Standard*) is as false in its facts as it is malignant in its spirit; and it places the high Tory and high Church organ in honourable alliance with Chartist and INFIDELS!"—*Leeds Mercury*, 14th Sept.

We have here the instructive spectacle of the two organs of the Orthodox—the one of the Scriptural Educationists, the others of the Common Prayer Book people—denouncing each other as leagued with those very unholy and horrible subjects called "infidels." The word "infidel" has long been in use. It is generally employed in cases where there exists any lack of argument; and is intended to produce an effect on the minds of a very large proportion of readers, far more effectual than mere argument could. It is especially remarkable for its prodigiously lengthening effect on the face: mention the word "infidel" in any respectable society, and you instantly produce as many yards more of visage as there are scores of listeners about you. A yard to a score is, we believe, the usual measurement.

Newspaper writers are in some measure to be excused if they ape the manners of their betters in the use of this word. It is turning a penny in the way of trade—"honest" we cannot call it: but still they are no worse than their customers, who are always ready to pass off a damaged article provided they can get their own money for it. Editors, too, are with their readers, as cudgel-players at country fairs, who by breaking each other's heads, expect to make an impression on their mistresses' hearts. It may be vastly edifying to their readers, to bandy about at each other this word "infidel;" but for our own part, as mere spectators, we detest it, and beg to enter our protest against the employment of this weapon, as especially irrational, dogmatic, and altogether derogatory from the dignity of editorial cudgel-playing.

What does "infidel" mean? Not to believe something which some other man does believe. Every man is thus naturally an "infidel" to every other man; for it is as morally impossible for two men to believe in all things alike, as it is for two men to possess the same nose. Belief indicates a foregone conclusion. A man *thinks* first: his belief is the consequence of this, and is PERFECTLY INVOLUNTARY. For instance, if a man thinks that two and two make only four, it is impossible he can believe they make five or any other

number. He involuntarily believes as a consequence of a previous conviction. But fifty men may think upon a less palpable and evident subject than that of numbers; and no two come to the same conclusion. They are then "infidels" to each other—that is, each believes something different from what the other believes, and stands in the relation to that other of a not believer, or "infidel." Hence come the terms "orthodox" and "heterodox," so well expressed by the definition of Bishop Warburton:—"Orthodoxy is my doxy, and Heterodoxy is every other man's doxy."

Every person who thinks one thing, is thus an "infidel" to every other person who thinks a different thing. The difference in the conclusions they may have arrived at, may be in proportion to their endowment of the thinking faculty, or according to their early bias, temperament, interest, or inclination. Hence the innumerable sects of religionists, all of whom are perfectly orthodox to themselves, though utterly heterodox to all others—in other words, "infidel." Diversity of opinion, and consequently diversity of belief, is thus perfectly inevitable on points on which there is any room for doubt; and is evidently in perfect consistence with the mental constitution of humanity. And is it not, then, infinitely impertinent in any individual to denounce another for having come to a different conclusion from himself, by affixing on him this conventional opprobrium of "infidel?" To say the least, it argues a most disgusting self-sufficiency: as if the person using it, had himself arrived at the height of human knowledge, and to differ from him were to be a sin and a blasphemy! It is indeed to set one's self up as the only standard of infallibility—as the only one who can think, and by thinking can arrive at the only true conclusion—in fact, as the only true believer! From this same presumptuous vanity has it happened that the orthodox of earlier ages actually pronounced it a sin to *think*—a blasphemy to doubt that which they themselves in the littleness of their own minds believed!

It is time that this silly outcry were at an end—that this bandying about of the word "infidel" were dropped. Past ages should have taught some lessons to this effect, did men but give heed to them. The advocates of Truth have already gained many notable victories over error, even though they have been denounced as "infidels," and in league with the devil, and all manner of unbelievers. The cowed monks of a former day, had settled it that the world stood still; and Galileo had the impiety to doubt it. He was denounced as an "infidel." Yet the truth sought its own way, and at length proved the "infidel" to be in the right. The orthodox would have it that the world was limited to this "dim spot which men call earth," with its little twinkling stars set about it, only as little gewgaws and ornaments, to please the eyes of the little ant-like humanities moving on its surface. The heterodox had the audacity to conceive that this orb was but as a mere speck in the creation of God, and that the utmost verge of man's imagination was but the threshold of his works. Thanks to freedom of thought!—that sublime heterodoxy—that glorious unbelief—is now one of the accepted triumphs of human genius, the acknowledged victories of science and truth. To come down to our own day: only a few years ago, it was considered as unpardonable "infidelity" to suspect, in-imate,

or assert, that anything in the world was older than some six thousand years, neither more nor less. It was not then orthodox to believe anything else. Yet now we find Reverend Doctors—Pye Smith and Dr. Buckland among the number—publicly coming forward to prove that the "infidels" who asserted the opposite, were in the right. The truth is, the knowledge, science, and literature of England had been at a very low ebb, but for the labours of those to whom the religious world has agreed to affix the nick-name of "infidel"—such as Newton, Locke, Milton, Hobbes, Gibbon, Hume, Priestley, Bentham, &c.

It may be thought that with this subject, we have nothing to do. It may be so; but we could not let slip the opportunity of protesting against this employment of the term "infidel" against all who differ from those employing it, in matters of mere political opinion. And so far as religious opinion is concerned, we are strongly impressed with the conviction that men were not sent into the world, merely for the purpose of being responsible for their belief to either the *Leeds Mercury* or the *Leeds Intelligencer*. These may get to roost in their own way; it is enough for them that they think for themselves, and believe for themselves; leaving to others the same liberty of opinion and liberty of conscience that they claim for themselves; "To their own Master they stand or fall."

To conclude, we quote an advice from one whom we think nothing the worse of, for having been styled by a king (Charles II) "that blind old villain Milton;" and by an Episcopal Archdeacon (Wilkins) "that republican and Arian Milton." It runs thus:—"Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions: for opinion in good men is but knowledge in the making. * * A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligences to join and unite into one general and brotherly search after Truth: could we but forego this prelatial tradition of crowding free consciences and Christian liberties into canons and precepts of men." We think this advice, though that of an "infidel," not to be a bad one; and that the asperities and harshness of political confliction would be greatly diminished, could the orthodox and heterodox alike agree to act upon it.

PROGRESS OF SOCIAL REFORM.

MANCHESTER DISTRICT, Sept. 23, 1839.—Mr. J. Finch paid us a visit yesterday and lectured in the forenoon in the Salford Institution to a crowded and respectable audience. His subject was the History of the Book of Esther, and the spiritual meaning of its contents; this he has published in a second letter to the Ladies of Liverpool: it certainly is a curious subject, and he has solved the mystery of the book to the advantage of Socialism. At the close of the lecture he exhibited to the audience the lease of the Estate of Tytherly—the *Community Estate*; and gave them a full account as he had just returned from it; he then noticed the kind of persons who would be required as the first occupants—this gave the audience great pleasure and satisfaction. Mr. James Cooper lectured in the afternoon at the Hall. His subject was a speech on Education, given by the

Rev. H. Stowell, in London; his remarks on which, were listened to with great attention. In the evening we had a large audience to hear Mr. John Buxton, whose discourse was on the means of human happiness, and the present unhappy condition of all classes from royalty down to the working classes. He ably pointed out the means by the establishing of communities to change their present condition for a very superior state of comfort and happiness. After his lecture I gave the audience a brief account of what Mr. Finch had given us in the morning, and never did an audience give greater attention to any subject and receive it with greater pleasure. There was no discussion during the day; all went on well.

J. LOWE.

MR. MACAULAY'S SCIENTIFIC LECTURES TO THE WORKING CLASSES.—There is no feature of the age more gratifying to a well regulated and reflecting mind than the eagerness with which the liberal sciences are cultivated by those really useful classes of society, from whose practical application of scientific knowledge all wealth and national distinction rises. Announcements having been made that a course of six lectures on Chemistry were to be delivered in the Music Saloon, Leeds, by Mr. Macaulay, we attended the first of these lectures on Tuesday evening, and were equally delighted with the lecturer and his audience. The price had been fixed at a rate which brought the gratification within the reach of all, being only ninepence for the whole six lectures, and the consequence was the congregating of, we suppose, 500 respectable and intelligent looking working men, with a fair sprinkling of women among them, all manifesting the most intense interest in the splendid subject to which their contemplative faculties were directed by the lecturer, in clear, lucid, and eloquent terms. Mr. Macaulay is a very pleasing lecturer; his eloquence is chaste and nervous, both as to language and delivery, and his manners are perfectly unassuming, while, at the same time, they evince that proper confidence which arises from an accurate knowledge of his subject. We can scarcely form an idea of a man better calculated for a public instructor or more likely to be serviceable in the communication of scientific knowledge to the working people; we cannot conclude this notice without giving credit to the Directors of the Social Institution, by whom we understand Mr. Macaulay to have been engaged. Maugre all the prejudice that may prevail against these people on religious matters, we imagine that none pretending to liberality of feeling or sentiment can do otherwise than applaud the patriotism which induces them to run the hazard of communicating genuine science to the people on such terms, while the fact that Mr. Macaulay is not a Socialist is evidence of a liberality of principle on their part which many who declaim against them would do well to imitate. We understand that Mr. Macaulay has a splendid hydro-oxygen microscope, on which he purposes, after the conclusion of these lectures, to give illustrations of many curious and wonderful facts in Natural History.—*Northern Star*.

[We cordially concur in the commendations of Mr. Macaulay which we have extracted from our contemporary. His lectures have been attended by nightly increasing audiences, who have manifested in the most unequivocal manner their satisfaction and delight in his clear, valuable and deeply interesting expositions and experiments in the

various departments of his subject. We should recommend our friends throughout the country to secure Mr. Macaulay's services for their Institutions during the winter. Any communication desiring information as to terms, (which are very reasonable) may be addressed to our office here, and shall meet with due attention.—Ed.]

MANSFIELD.—A Branch (No. 57) has been formed here a few months, but the neighbourhood having been disturbed by the late political excitement and the attention of the people thus drawn away from a rational consideration of the means most likely to benefit them no great number have become members. Mr. Hollick's lectures, however, a few weeks ago, though not well attended, excited the attention of the hearers, and much enquiry has since been made. Mr. John Paulson who has superintended the formation of the Branch, has on several successive Sunday evenings given at the large room at the Black Swan Inn, the only place that can at present be obtained for the purpose, to an increasing audience an exposition of the fundamental principles of the new system, and the result has been that several persons have offered themselves as candidates and amongst them a Methodist local preacher who declares Socialism to be *practical christianity*. An effective Branch will without doubt be formed and in due course furnish active and efficient Socialists for infant communities of which there is fair promise; for our friend Heaton Aldam, the Superintendent elect of the agricultural department at Tytherly, and three of his brothers all good men and true are members of the Branch. Another agriculturist in our neighbourhood, a man of property and of great practical experience has declared himself a convert to the new principles, and offers himself to undertake the management of the agricultural department of another community so soon as one can be formed. S. P.

[We are sorry that this was mislaid last week, and was not observed till after we had gone to press.—Ed.]

HULL, Sept. 23rd, 1839.—It will appear something new for our brothers and sisters in the good cause, yet no less new than pleasing to our friends at Hull, to again have the opportunity of perceiving a favourable report in our interesting weekly publication from our Branch, after a long period of silence from us, which silence I am sorry to state was caused by our not having any communication in the least calculated to cheer our numerous friends, as we have for many weeks been unable to procure a room for our permanent occupation; from which cause our system had not been brought before public notice for several weeks, and our opponents flattered themselves that it had given up the ghost in this town; they, therefore, thought proper not to avail themselves of the opportunity presented them of having our old opponent, Mr. Pallister, to lecture against us again, for fear it might be the means of causing a revival. But, however, on Friday, the 5th of September, Mr. Pryer, from London, being in Hull, offered to deliver a lecture for us on the Sunday evening, if a room could be obtained, which we are glad to say we succeeded in accomplishing. We printed bills to announce the lecture, and although it was nine o'clock on Saturday evening before they were posted, the room on the Sunday evening was crowded, several females being obliged to leave it on account of the heat; the room will contain about 500 comfortably. The subject of the lecture was the evils of the present competitive system, and the benefits which would result from the

introduction of the co-operative and community system. The audience were apparently well pleased with the lecture. At the conclusion, the person who had kindly consented to allow us the use of the room, who is a Chartist, and preaches regularly in the room on a Sunday evening, came forward and delivered a short but impressive address in favour of the Community system. The meeting then separated. On the Wednesday following, we were again highly pleased by receiving our friend Mr. Stevens, from London, with whom arrangements were made, and a room secured for two nights, Thursday and Friday. The town was again placarded. The subject of the first night's lecture was the necessity of a change, and the means for accomplishing the same. There was a good audience, and the lecturer proved to their entire satisfaction the great necessity for a change, and how it could be accomplished by a system of co-operation so as to benefit the whole family of mankind. The lecture on Friday evening was on the formation of character; we had a numerous attendance, who were highly gratified with the simple facts introduced to illustrate and support our views, and several times burst out in applause. Mr. S. consented to our desire to remain with us for the Sunday, and we secured another very large room capable of containing 1,000 persons, and announced that two lectures would be delivered on Sunday—ons on the Dock Green, a large open space near the town, which the Religiousists have made much use of during the summer, in the afternoon, the other in the evening at the room obtained for the purpose. The open air lecture, notwithstanding the rather uncomfortable state of the weather, was well attended. Mr. S. chose for his text the 34th and 35th verses of the 13th chapter of John, and shewed that the Community system was the only one in which Christianity could be fully practised. The lectures have done our cause much good in Hull; the able and pleasing manner of Mr. Stevens has excited much enquiry, and we all concur in opinion that if we had Mr. S. amongst us a few months we should soon have the gratification of witnessing a flourishing Branch in Hull.

J. ROBINSON, Sec.

TO THE CENTRAL BOARD OF THE UNIVERSAL COMMUNITY SOCIETY.

GENTLEMEN,—Having received information from your Board that the lease of Tytherly Estate was engrossed and ready for signature, and that the thousand pounds for the purchase of the timber on the Crown Lands, and for security to Mr. Goldsmid, was remitted to Mr. Ashurst, I determined to proceed to London to complete this business without further delay, and to go from thence to the promised land to obtain possession as soon as possible. I left Chester at three o'clock on Sunday morning, the 15th inst., arrived in Birmingham at half-past seven; had a meeting with the Central Board, who sanctioned the proceeding, and appointed Mr. Murphy to accompany me, for the purpose of viewing the estate, analyzing the soil, and reporting to the Board. After lecturing at the Institution, we left Birmingham at twelve o'clock on Sunday night; arrived in London at six on Monday morning; saw Mr. Gren, Messrs. Ashurst and Co., Mr. Braby, and Mr. Goldsmid, and appointed to meet at St. John's Cottage, Regent Park, on Thursday morning, at half-past nine, to sign the lease. We left London on Monday evening at five, and arrived at Wallop at ten o'clock; slept there; took a gig from thence to Tytherly; went round the boundaries of both estates (Queenwood and the Crown Lands) on Tuesday with one of the farm labourers, making observations on all we saw, Mr. Rogers, the tenant of Queenwood, being from home. In the evening we called upon Mr. Moody, Mr. Goldsmid's agent, and went with him to see the clay lands, from whence we are to have our bricks. Not being quite certain of our boundary, we went round the

estate a second time with a young man appointed by Mr. Moody on Wednesday. We saw Mr. Tanner, the tenant of the Crown Lands, who will give us possession of that part of the property as soon as he has gathered in his corn. We also came to an agreement with Mr. Rogers, the other tenant, to give us possession of the estate of Queenwood on the first of October next, or as soon after as we can settle with him for the live and dead stock, agricultural implements, grain, seed, &c., now on this farm, all of which we agreed to purchase at a fair valuation, he choosing one person to value them, we choosing another, giving them power to choose an umpire in case of dispute between them; we drew up an agreement of Reference to this effect, wrote two copies, which were signed by both parties, each party having a copy. Mr. Rogers chose Mr. Reeves, a respectable farmer of King's Somborne as his referee, and we chose our excellent friend Mr. Braby, of London, who has accepted the appointment, and has agreed that they shall meet on the estate on the 30th of September and 1st of October, to proceed to their business, so that I trust all will be settled and the society in possession of both estates by the end of the first week in Oct., from which time will commence the most important era in the history of the human race. The stock upon the Queenwood Farm consists of 280 sheep, 6 agricultural horses, about 20 tons of hay, the grain and potatoes grown upon the estate this year, and the carts, waggons, ploughs, and other farming implements. We have still about money enough left in the Bank to pay for the whole, so that our friends will see that we have money enough in hand to set us up in the farming business, with plenty of food to support our members who go down to cultivate the land, till we get in our next crops, if they can be satisfied with good mutton, bread, and potatoes.

But the mere cultivation of the land is not the only object we have now in view, every part of it must be cultivated in the best manner possible, habitations must be erected for a sufficient number of our members to consume all, or nearly all that the land will produce, manufactures must be introduced for clothing our people, and for furnishing their houses, and a surplus over and above this sufficient to enable us to pay rent, interest of money, and other expenses, purchase the articles we cannot conveniently produce, and for paying off the debt we shall owe to the society, and we must immediately begin preparations for the accomplishment of all these objects. We shall want, in the first place, a sufficient number of members able and willing to carry on our agricultural operations. Secondly, we shall want some brick makers to dig and prepare clay during the winter, for making bricks in the spring. Thirdly, we must have some sawyers to saw and prepare timber. Mr. Goldsmid is going to fell a considerable quantity immediately near to our land, and we can have all we want from him. Fourthly, we must have some well sinkers to procure water for irrigating the high land and other purposes. Fifthly, we shall want some of our most intelligent scientific and mechanical members who will be willing to labour when required to direct all these operations and to instruct both the young and the old in every branch of useful knowledge. Eventually this Community will consist of about 500 members. We therefore hope that all our members, and all our friends will come forward and lodge their money in the Bank, to enable us, by means of ready money to carry on all our operations in the best, most speedy, and most economical manner, as we are determined not to proceed faster than we are furnished with the means. The soil upon the whole of the land is chalk marl, upon a substratum of chalk, and is from 6 inches to probably two feet in depth; it is fruitful land but every part of the estate is much in want both of manure and of labour. The chalk, when burnt, makes good lime, both for manure and for buildings. There are about 30 acres of Woodland, the rest is principally tillage, wheat, oats, and barley are grown upon it, and it affords good pasturage for sheep; at present it is not so suitable for cattle, but is capable of being made so. There is one farm house only upon the property, in which Mr. Rogers resides, therefore additional temporary dwellings will be immediately required. There are three barns, a granary, stables, a good farm yard, a pond, garden and orchard. About 5 acres of the wood-land are upon the Crown Lands, which five acres are purchased by us, and the purchase money is included in the £1000 paid to the Proprietor, for the timber we pay £250 the remainder of the money is paid as security to the landlord, and buys down part of the rent. This property is situated in a delightful country, diversified with hill and dale, with walks miles in length, amidst beautiful avenues of trees, and is capable of being made, by the labour of our people, a terrestrial Paradise. Bricks we can make for less than twenty shillings per thousand, we can have Sand from another part of Mr. Goldsmid's estate for the labour of fetching, Lime for the trouble of getting and burning, and Timber as cheap as any where, I believe, in the kingdom. Wood fuel is very cheap, and best Newcastle Coals, can be had at Southampton, about sixteen miles distant, at the proper season, for about twenty shillings per ton, a navigable canal is less than four miles distant, the London and Southampton Rail Road, is distant about twelve miles, and the towns of Winchester and Salisbury about eight miles. The people in the neighbourhood, as far as

we could learn, are well disposed towards us, and I have no doubt kind, conciliatory conduct on our part, will soon convert them into sincere friends.

In the present state of our funds, and this being our first experiment, I would strongly recommend that we attempt to build nothing more expensive than a Cottage Community, consisting of the necessary public buildings, for schools, Lecture Rooms, Library, Dormitories for the children, and convenient comfortable cottages for the members, in the form of a Square, Cross, or Crescent, as shall be most approved, built in a very neat substantial manner, and combining all the natural and artificial advantages of the situation, and as few disadvantages as possible. Inexperienced as we are, I do not expect this to be a perfect model, but we must try to arrive as near to perfection as we can. With respect to the persons to be first called out to go upon the land, my opinion is that we ought not, and that there is no necessity for employing a single hired labourer, but that justice to our members, requires that we should, through the medium of the New Moral World, inform all our Branch Societies, of the number and description of persons that we shall want from time to time, for each kind of labour, directing each Society to choose a certain number according to the amount of money they have already paid into the Community Fund, reckoning fifty pounds for each individual, and each succeeding draft, to be chosen upon the same principle, each Society taking care to elect such individuals only as are duly qualified, both as to knowledge, character, and disposition; if these suggestions be properly attended to, I have no fear of success. But I must finish my narrative. After having seen and done all that we conceived necessary there, we left Tytherley at nine o'clock on Wednesday evening, arrived in London by Coach, on Thursday morning at half past seven, met Mr. Ashurst and his partner, Mr. Green, Mr. Goldsmid, and his son at St. John's Cottage, Regent's Park, where we signed and completed the lease, excepting the signature of Mr. Clegg. Mr. Goldsmid expressed his best wishes and anxious desire for our success, assuring us that if we get on well, and behaved properly, we shall not want a second farm if we desire it. We spent the remainder of the day very pleasantly with Mr. Ashurst, who accompanied us to Mr. Green's, for the purpose of knowing the plan upon which we intend to proceed, and giving us advice, he is one of our warmest and sincere friends, here we were met again by our old and tried friend Mr. Beaby. We left London on Tuesday evening at half past eight. I left Mr. Murphy, my very efficient companion, at Birmingham, and arrived in Chester at half past seven on Friday morning, went to Liverpool on Friday evening, took the Lease to Manchester to Mr. Clegg for signature on Sunday morning, lectured in Salford in the morning, returned to Liverpool and lectured in Tartleton Street in the evening, having spent one whole day in Birmingham, two whole days in London, two at Tytherley, and one at Chester and Wrexham, lectured three times, (baptised shall I say?) named one child, and travelled, in this great, good, and glorious cause, at my own expense, in one week, 666 miles.

On the estate, the land tax is redeemed and the tithes are commuted, there are no rents nor ankings there, the Philistines are driven out, and the Lord hath given this goodly land to his people Israel. It is a land of hills and valleys, of wells and springs, of trees, fruits, flowers, grain, sheep, cattle, and is flowing with milk and honey. Aries, therefore, my beloved brethren, leave this Egypt, wherein your lives have been made bitter with hard bondage in brick, stone, mortar, iron, flax, wool, cotton, and in all manner of service in the field, pass over this Jordan (Thames) and go up and possess this goodly land, take with you your wives, and your children, your money and your goods, leave nothing behind, for with these will ye want to offer an acceptable sacrifice. There, ye shall not sow and another reap, rear sheep and others take the fleece, build houses and others inhabit, but ye shall build a city and dwell therein, ye shall cover yourselves with the wool of your flocks, ye shall plant fields and gardens, and partake of their fruits, and shall sit at down in peace under your own vines and under your own fig-trees, none daring to make you afraid. "Be steadfast, therefore, and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour will not be in vain in the Lord."

I am, respectfully,

Your Brother and Friend,

JOHN FINCH.

THE USE OF IMPRISONMENT, BY MR. CONNARD.

To the Editor of The New Moral World.

Leicester Castle, September 18th, 1839.

DEAR SIR,—Had the intended penny postage plan been in operation, I should have troubled you much oftener than I have done, by conveying to you information of the manner in which my time has been employed since my incarceration in prison. Nothing, Sir, I can assure you, gives me more relief in this place, or rather this modern inquisi-

tion, than a consciousness of my endeavours to steer a clear course free from any moral guilt, to the truth of which, those who know me can testify. My desire to render assistance to others, desiring them to be honest persons, but who unfortunately proved otherwise, has been a most lamentable circumstance to me, and will deter me from ever again committing myself in a similar way. The sympathising manner in which my brother Socialists have manifested themselves towards myself and family, has removed many conflicting and heart-rending thoughts from my mind, and has rendered my imprisonment more bearable than it otherwise would have been, for most assuredly it would have been dreadful but for this; to imagine a wife and six small children deprived of their natural protector, and the support which he, by his exertions alone, could supply them, at once removed, made my situation frightful; but when I received information of the handsome subscriptions contributed to relieve them from the cold and iron grasp of poverty and applied for this purpose, and free them securely from immediate want, I was delighted, and could not refrain from shuddering tears of joy and gratitude, and exclaim—What a contrast! On the one hand are thousands of persons calling themselves Christians, falling on their knees, praying to be forgiven as they forgive others, and emphatically told, "their heavenly father would not forgive them, unless they did forgive others,"—yet when they rise from their kneeling position—the moment they have an opportunity and an excuse for doing it, they punish, persecute, and ruin their fellow-creatures; acting at defiance (for their mere selfish purposes) the very law and the very gospel they profess to hold sacred, and feeling a pride in doing it, proving at least they are not consistent, and leaving it doubtful that they are sincere. Still these characters pass for, and are esteemed as pious, holy, church-going, forgiving, religious "Christians." On the other hand, are hundreds not claiming or using any of these nominal forms and ceremonies, but acting in accordance with the principles they profess, extending the hand of good fellowship to all mankind, endeavouring to remove error and establish truth in its stead, not wishing to impose any, but release all from bondage, professing, teaching, and practising, real, genuine, good and useful Christianity; and which, but for these stumbling blocks of human improvement, (the priests of all denominations) would speedily prove the redemption of the whole family of man, and succeeding generations be freed from priestcraft and superstition, individual wealth and all the other curses under which the people of this and every other country are now groaning heavily, particularly the labouring classes, the only valuable portion of society. Yet for their necessary and valuable exertions—for their desirable and unceasing endeavours—for attempting by all the means in their power to alter this miserable and wretched state of things—this warring, plundering, butchering, famishing world, in a quiet and peaceable way, without injury to any individual, party, or nation, they are branded as atheists, infidels, impostors, &c., &c., by those delicate and tender-hearted "learned gentlemen," who solemnly hope men are deranged, when they declare they cannot believe dogmas, of the truth of which no sufficient evidence has been presented to their minds, and who also pronounce it "horrible impety" to answer with truth and sincerity, such questions as they, the "learned gentlemen," think proper to ask. My time has been pretty well occupied both before and since the court was held. I have delivered lectures at different periods on various subjects connected with the welfare of mankind, and have had many discussions in the yard, in defence of our principles, which have had a beneficial effect, and I shall continue to do so as long as I remain, if health and strength permit. I have lent to some, and read to others, some of our publications which have led to many enquiries; to counteract the effect I was producing, it was thought proper by some person or party to send the Rev. — Bel, a Calvinistic minister, to preach a sermon for the special purpose of showing the "awful doctrines of atheism." Last week but one, the "Rev." arrived, commenced business with singing and prayer, and afterwards preached an abusive sermon from the 14th Psalm 1st verse—"The fool hath said in his heart there is no God." "There were persons," said he, "whose folly has called this epithet upon themselves," and exhorted the audience to "shun their society, keep out of their company, avoid reading their books and publications, for they are the very monsters of immorality, and all that is bad and despicable," and concluded with a long tirade of abuse against the New Moral World and its supporters. I much desired an opportunity to have a little discussion with this man of such extreme meanness and charity, but could not at the time, therefore I was obliged to content myself with shewing he was not on the right horse, and employed the evening in refuting his calumny and misrepresentations. Last Thursday he was announced again, when a number of delegates consisted together, and came to the conclusion that as he had so unwarrantably attacked me and those approving of my views, as being *atheists*, they would solicit me to give a lecture, in order to expose the gentleman's tricks, which accordingly they did; at first I refused, requesting they would put it off till after the gentleman had done, but they would not be denied, and put up a notice, signifying that I, "at the request of a

majority of the members of the prison, would deliver a lecture, announcing at a quarter past three o'clock." They then made arrangements for me, while others made arrangements for Mr. Bell, and to it we went; I in one part of the yard and he in another, a circumstance, the like of which never happened since this was a Castle. As the Rev. Gentleman preached from a scripture text, I adopted the same plan, and chose the 13th chapter of Hosea, 10th verse, which I applied figuratively to the various transactions of men in all ages of the world, dividing my subjects into Political, Theological, Social, and Moral parts, introducing Parson Malthus, the book of Marcus, and other methods proposed by different parties, as a means by which population might be destroyed. The hundreds of thousands that had fallen by the sword, in consequence of their non-conformity to superstitious creeds and dogmas, forms and ceremonies of sectarian parties in different ages and countries of the world, and showed that in all cases where one party differed from another in their religious opinions, they each pronounced the other "rebelling against God." I also showed the misapplication of machinery, and gave illustrations of the baneful effect it had upon society, proving by well known facts it was a curse, whereas if it had been wisely applied and regulated by a moral feeling, it would have been a blessing. The competitive principle, and its injurious tendency, had a full share of exposition. I then noticed the political animosities prevailing among the different parties. The Canada insurrection, the Birmingham riots, and the many deplorable and lamentable consequences which must necessarily arise from the present derangement of society, and finished up with explaining the only safe, permanent, and effectual remedy for all these evils, by establishing communities, for the purpose of uniting for the production and distribution of wealth. I did not forget in my discourse to notice that certain parties were determined not to educate the people. While I was lecturing, there were several ladies and gentlemen came to look over the Castle, who were no little surprised to witness Socialism versus Primatism. The audience behaved very attentively, and expressed themselves highly satisfied. The other party looked any thing but pleased. It made me very busy, occupying one hour and a half, and has done good. I consider I am very unjustly detained a prisoner, but shall avail myself of every opportunity to push forward the cause. They have deprived me of my liberty; they mangle my tongue—which I shall use on all occasions, as well as I am able, for our mutual advantage. My health is not so good of late, as my confinement, &c., does not agree with my former mode of living. There are several notable friends in the town. Mr. Wilson and Mr. Townley I must especially notice, who visit me often; they are thoroughly acquainted with the principles, and anxiously wish the cause to prosper. They would be glad to hear of a lecturer being sent, as my case has created such sensation here; and, I think, together with our friends, it would do much good. There is an excellent convalescence by water from Preston, and if it could be arranged, after lecturing at Preston, he might proceed to Lancaster, where, by giving notice, a room would most likely be procured, and every thing arranged satisfactorily. I have been told that the Commissioners words have been verified, and that I have "contaminated" the yard. I wish we could "contaminate" the whole world. With my best wishes for the ultimate success of the cause of humanity,

I remain, yours truly,

GEORGE CONNARD.

P. S. I have just seen the *New Moral World*, containing Lord Normanby's letter; he has been misinformed. I had the oath administered with the usual forms and ceremonies, and was legally sworn. According to the law touching "infidels," &c. (see Cook's preface) it expressly states no objection could be received after the oath had been administered. Yet, in the face of all this I was reminded; and I think if this circumstance was properly explained by Mr. Hume, or some other person in the proper quarter, it would have some effect in procuring my liberation. There are persons who have been convicted of felony who have not been used so harshly as I have been.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

THE PRESIDENT, TROUSTERS, AND DIRECTORS of the Society met in the Board Room, 30, Bennett's Hill, Birmingham, on Thursday, the 25th, and Friday, the 27th days of September, to consider what measures were best to be taken for establishing a Community on the Estate lately secured in Hampshire. Mr. Owen being unwilling to superintend the practical operations on the estate proposed, which he characterized as "a preliminary working community, adapted to the views and habits of the better constituted of the working classes" rather than "a community according to his ideas of a community, calculated for the general population of a country," declined acting as Governor;

but, he added, "being most desirous to see the condition of the working classes improved, and the preliminary attempt to succeed, I recommended that John Finch, of Liverpool, Charles Frederick Green, of London, and Heaton Aldam, of Whalley Hall, Derbyshire, be appointed, by the Central Board, to direct and manage the proposed preliminary working community, under the general superintendence of the Board; promising, at the same time, to give those individuals, if they should be so appointed, such aid and advice as may be in my power, when they require my assistance. But also, to prevent expense and trouble to the Society, by calling a special Congress, I will vacate the office of Governor, with this explanation, until the annual meeting of Congress." It having been resolved, "That the resignation of Mr. Owen, as tendered, be accepted," Messrs. Finch, Green, and Aldam, were appointed "a Committee to direct and manage the practical operations on the estate of Tytherton, as proposed by Mr. Owen." It was also determined that steps should be immediately taken for uniting with the out-going tenant, and taking possession of the farms in a few days; and as soon as these measures are completed, Mr. Aldam will make it known what agricultural labourers will be required to proceed on working the land. A decision will also be come to as to the number of persons who will be required to prepare clay, &c., for brickmaking, and to make other preparations for commencing the buildings in the spring. The mode of proceeding, however, will be regulated by the amount of funds possessed by the Society. The plan having first been decided upon as a whole, the progress towards its completion must be so regulated by the funds, that each step shall be taken with the means of accomplishing it in actual possession; so that, while all claims of pecuniary difficulty is carefully guarded against, the proceedings may at any time be accelerated as the available means of the Society increase. It is intended that the buildings shall be on the 'cottage' scale; and it is probable, that the plan adopted will be, first, to erect buildings for 500 persons in one line, which alone will form a community, and which will be suited to form one side of a square, when circumstances render it advisable to build accommodations for additional numbers. The mode of clothing members was discussed at considerable length. It was proposed by Mr. Green, that each Branch should have power to nominate one member for every £50 it has subscribed. To this it was objected, that this mode would be unfair to individuals in small branches, who might individually have subscribed more than members of larger branches, but under the regulation proposed might be excluded from nomination, because the amount subscribed by the whole branch was small; and that the principle laid down in law 167 would be overruled; and it was proposed, that when members were required for community in any particular department, all the branches should nominate the individuals they considered eligible, and from the numbers so nominated the election should be made by the Directors and Governor, according to the principle of law 167. The final decision of this and some other important matters was deferred; but will shortly be determined, and made known to the branches. The greatest confidence of success was felt; and from the well known talents, integrity, and zeal of the three individuals comprising the Managing Committee, who have undertaken the charge without fee or reward, only receiving their simple maintenance as members of the community, it is anticipated, that the members at large will feel highly gratified that such individuals have been found to direct the movements of this undertaking; upon the success of which so much is depending. It is hoped, there will be no supineness on the part of those who desire the emancipation of themselves, their families, and fellow-men, from the miserable effects of ignorance and competition; but that they will now come forward with activity, and, by their industry, and their exertions to induce others to subscribe—by their endeavours to extend the knowledge which alone can enable mankind to work out their salvation, and by exhibiting in themselves the good effects of the principles they have embraced—they will with worthy of the glorious banner under which they are enlisted, never unfurlled and upraised, to fight mankind, not to battle and murder, not to plunder and rapine, but to the achievement of the greatest and best work yet accomplished,—the establishment of Truth, Virtue, and Happiness; of "Peace on earth, and good-will towards all men."

COMMUNITY FUNDS.—The Central Board are particularly desirous to receive the Reports of the Community Fund for the quarter ending July 31st, from the following Branches, which have not yet sent them in:—Salford, Bristol, Glasgow, Blackburn, Worcester, Manchester, Oldham, Hyde, Rochdale, Sheffield, and Clitham.

ACCOUNTS.—The Accounts of the Society up to July 31, and a statement of the subscriptions to the Community Fund, up to the end of April, have been forwarded to the Branches with an address from the Central Board, and will be made known to them at meetings of members convened for the purpose.

CANDIDATES.—The Secretaries of the various Branches are particularly desirous to require that all persons becoming candidates for membership of the Universal Community Society of Rational Religionists,

do perhaps a copy of the *Leaves* at the time of enrolment: and to recommend them strongly to supply themselves also with the "Report of Congress," it being most desirable that the state, objects, and laws of the society should be well understood by all members.

"ASSOCIATION."—The following reports are received, *Macclesfield and Oldham*.

COMMUNITY FUND.—Paid into the Bank, £9 19s. 6d. on the 12th of September, and £15 on the 21st, from A. L. per J. Walker; the sum of £14 from the *Finchley Branch*, per Mr. Bondall, was paid in on the 13th August.

GEORGE CONNARD—£1 2s. 3d. received from Leicester, for our friend Connard.

REMITTANCES.—The following have been received:—£510s. 2d. from Leicester; £27s. 1d. from Coventry; £2 from A. L.; £2 12s. 8d. from Oldham.

NEW MORAL WORLD.

SKETCHES OF REAL LIFE, revised. We should like to see one or two more before deciding on insertion.

THE SOCIALIST'S DEVOTION has only been delayed for want of room, the excellent letter to M. Comdant, only came to hand on the 28th of September, when its length precluded it from insertion in the present Number. It shall certainly appear in our next.

AMO, received. We shall again try to open a channel of communication with Paris.

THE FIRST and second articles on the Sabbath, received and marked for early insertion.

M. KILMISTER, his letter is useless to us from not containing the name of the Branch whose progress it communicates—we cannot make it out.

B. GREGORY—our columns are closed against all communications, pro or con, on the subject referred to in his letter.

MR. CLEAVE's parcels have always been sent from Leeds in due time; we cannot account for the delay which has occurred the last three weeks. Arrangements have however been made to get him the parcels on Wednesday morning; and we trust, that this endeavour to meet his wishes, at an increased expense to us, will be followed by the increase of circulation anticipated by him.

MR. BARKER, Branch A. L. The back numbers ordered are waiting for him at Mr. Cleave's.

SEVERAL REPORTS of "Program" have been pushed out for want of space and being too late. Other correspondents next week.

HALLS FOR THE INSTRUCTION AND AMUSEMENT OF THE INDUSTRIOUS CLASSES.

THE LONDON CO-OPERATIVE BUILDING SOCIETY has been established, and enrolled under Act of Parliament, to provide large Public Lecture Rooms, (with Committee Rooms, Reading Rooms, Library, Shop for Publications, and other conveniences adjoining,) for the purpose of enabling the INDUSTRIOUS CLASSES to assemble with their families, to acquire and communicate useful knowledge, and where they may have well regulated and innocent recreation and amusement, at a trifling expense.

The Rooms are to be more especially devoted to the promulgation of the principles and promotion of the objects of the UNIVERSAL COMMUNITY SOCIETY; but will be granted on similar terms, occasionally, to any other society or persons.

The Lectures will embrace every subject strictly moral and legal. There will also be Balls, Concerts and Festivals, Public Dinners and Tea-parties, and Classes and other Meetings for Mutual Instruction.

The Shares are £1 each, subject to calls not exceeding Five Shillings per month, and a Deposit of the first instalment of Five Shillings when Certificate granted. An annual dividend of five per cent. to be paid, from and after the opening of the Institution.

The arrangement of the Society is vested in Officers, elected annually, on the most liberal basis.

Applications for Shares to be made (post-paid) to Mr. BARKER, 69, Great Queen-Street, Lincoln's Inn Fields, London. Donations from Friends to Mental and Moral Progression, will be thankfully received.

N. B. The Directors beg to call the attention of the Society generally to this notice of their operations; and they would also impress upon all those who desire to see mankind freed from the thralldom of ignorance and imposition to embrace this opportunity of lending a helping hand, for a short time, to commence the building of Halls in London, devoted to the exposition and application of truth without mystery. The most intelligent and cautious of our friends in London consider that this Society will be a prosperous investment, having got a most advantageous lease of property to begin with.

JUST PUBLISHED, by the Universal Community Society, of Rational Religionists, and may be had of all the Agents of THE NEW MORAL WORLD.

THE PORTRAIT OF MR. OWEN.

PAINTED BY BROOKS AND ENGRAVED BY STALL.

MR. OWEN has expressed his Opinion that this is the best Portrait of him ever published; and, in Testimony of his Approbation, affixed his Autograph, a Fac-simile of which is engraved under the Portrait.

Impressions of the Size of THE NEW MORAL WORLD, for binding with it, &c., Price 6d.; on larger Paper, for framing, 1s.; on India Paper, 1s. 6d.

Orders from the Branches and the Trade to be sent to the Secretary, at 80, Bennett's Hill, Birmingham; or the Publisher of the *New Moral World*.

CHEAP BOOKS,

SUITABLE FOR SOCIALISM.

SOLD BY D. GREEN, 166, BRIGGATE,

LEEDS,

One Door above Sidney's Golden Comestor Tea Warehouse.

	s.	d.
Walker's Dictionary complete, with Key, 8vo	4	6
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Leeds: Printed and Published for the "Universal Community Society of Rational Religionists," by JOSHUA HOBSON, at his Printing and Publishing Office, 15, Market-Street.

THE NEW MORAL WORLD:

OF QUALITY OF THE

UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 56, and 4 and 5 Wm. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSHUA ROSSON, PRINTER, MARKET STREET, BRIDGATE, LEEDS.

No. 51. <small>New Series.</small>	SATURDAY, OCTOBER 12, 1839.	PRICE 2d			
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OBJECTIONS, AND ANSWERS.

ARTICLE II.

THE FAILURE OF NEW HARMONY AND IMPRACTICABILITY OF THE SOCIAL SYSTEM.

Objection:—The Socialist avers that no good can result from endeavours to modify or patch-up the present system: that it is rotten throughout all its ramifications, and productive of nothing but evil continually: that to insure virtue, contentment, and universal happiness, the present competitive arrangements must be abolished, and succeeded by a system of united interests and community of goods. Now (continues the objector) Mr. Owen has made two experiments. The first at New Lanark, in Scotland, which was a modification and patching-up of the old system; it succeeded; and even now its beneficial effects are felt and acknowledged. The second experiment was at New Harmony, in America; and this was a signal and complete failure. It became a Babel of anarchy and confusion, and terminated in the disappointment of all the parties concerned in the Quixotic enterprise.

Answer:—The argument drawn from the assumed failure of New Harmony, might, with equal propriety, be applied to every new mechanical invention, which, although ultimately successful, failed on its first trial, from the want of sufficient knowledge in detail, to work out the undeniably correct principle upon which it was constructed. The self-acting mule, now so common, and upon which improvements are being made almost every day, occupied many years of attention and labour, from one of the most ingenious mechanics in Manchester, before it was brought into a working condition; machine after machine was finished, and each new trial discovered some new defect, suggested some new improvement, and caused the machine itself to be cast into the smelting furnace. But did this discourage the inventor? No; he felt certain of the principle upon which he was working; he persevered; and succeeded. The new system of society is placed in a similar position: the principles upon which it rests are incontrovertible in the abstract; and their failure, upon their first application to practice, so far from proving their impracticability, only prove that the persons attempting to do so, have not yet attained the experience, of working these principles out in detail; nor can they do so, without the aid of repeated experiments and practical knowledge thence acquired.

The objection, however, puts a case which tends to place the Social system and its founder in a most favourable point of view when fully

explained. Mr. Owen had at New Lanark the entire charge of the proceedings; he had the population to work upon, and the measures he employed for their reform were spread over several years; for we must ever remember that the habits formed by years of indulgence, require also time to eradicate; he also possessed full power to carry his plans into execution, and skilful individuals in the various departments to superintend them. In addition to this, the individuals operated upon were all of one class in life, nearly equal in mind and character. It was the same with Rapp, from whom Mr. Owen purchased New Harmony; and whose signal success had fully demonstrated the value and beneficial effects of the principle of co-operation. Rapp had a population under his control, united by a common bond of interest and strong sympathy; and it is easy to perceive that thus unity of sentiment and similarity of character, together with the patriarchal or despotic power of Rapp, were most favourable elements for the combination afterwards produced. Mr. Owen was induced to purchase New Harmony on the understanding, that the population then resident on the establishment would remain until he had gradually introduced other persons to acquire from them, the systematic and orderly habits, as well as practical knowledge, which they had gained by many years of practice. There is no doubt that had this been done, a flourishing and complete establishment would have been formed at New Harmony. So far from this been the case, however, the bargain was no sooner closed and the money paid, than the whole of Mr. Rapp's population removed to the new settlement they had purchased, leaving Mr. Owen with the buildings, crops, &c., on his hands, and forcing upon him the immediate necessity of getting persons into the establishment to preserve these from ruin; no matter how unfit they might be for the ultimate object in view. The consequences were disastrous, as might be anticipated; an ill assorted, motley, crew assembled at New Harmony, with the most crude, exaggerated, and confined ideas. They were the worst class of persons that could have been congregated for the purpose:—amateur artists, musicians, poets, professional men, people with carriages, and servants to attend them, &c. &c.; such were the parties who assembled at this establishment, possessing every desire to enjoy an aradia—but very few of the requisite acquirements for creating one. In the midst of these confused and unhappy proceedings, Mr. Owen was called away from them by urgent business to this country; they were thus left without a head or director, and, consequently, the incongruous mass, held together by no common sentiment, possessing few of the requisites for the purpose for which they had congregated together, without experience in producing and distributing wealth, and of directing wisely the affairs of such an as-

speciation, soon fell to pieces and broke up. Mr. Owen was not, however, in any degree chargeable with this result; he was in the first place deceived by the desertion of Rapp's people immediately after the purchase; he was compelled to receive the incongruous band who flocked to the place, and the terms on which he granted them the land, sufficiently attest the earnestness and sincerity with which he endeavoured to prevent the catastrophe; they were these—the perpetual lease of the lands, unfettered by any conditions, so long as the principles of the new system were carried into practice: they failed to do this—and the estate reverted to Mr. Owen.

We have been thus circumstantial in our reply, because the objection is frequently urged, and requires a fair and full answer; so far from being in any measure daunted by the result of the experiment at New Harmony, we see in it a fund of useful instruction for guidance in our future establishments. We have long had these failures before us as beacons to warn from the rocks upon which shipwreck has formerly taken place; and in this view they have become valuable mementos; necessary links in the chain of progressive improvement, which is certain to result in ultimate success.

We have never endeavoured to conceal either from friends or opponents, the melancholy facts detailed above. On the contrary, we have always been most full and explicit in our analysis and explanation, both of the facts themselves, and the causes which produced them, because we felt that this course alone was calculated to meet fairly those who oppose the system, especially those who base their opposition upon the ground of its impracticability, and refer to New Harmony as a proof. We have also felt it necessary to be plain in this matter for the benefit of our friends also, that they may be enabled to draw the proper moral from the lesson, and avoid, in the interesting and important movements now commencing, any approach to the errors which ended in such fatal and mournful results on the occasion referred to.

LETTER TO M. CONSIDERANT RESPECTING HIS PLAN FOR THE CONCILIATION OF SOCIETY, VIZ. "ORGANIZATION OF LABOUR."

SIR,—If a person perceive that he will suffer much injury from the course of conduct recommended by a friend, he scruples not to acquaint that friend of the same, and endeavour to dissuade him from the advocacy of the injurious system. Although Sir, I heartily believe you to be a friend to mankind, I am as heartily convinced that the sentiments you aver, and the policy you advocate, in an article on Property, which first appeared in *La Phalange*, and then in the *New Moral World*, would, if generally adopted, produce effects most inimical to the welfare of all those persons who do not inherit created capital. These persons form the majority of every population; and as any one may chance to become one of them, I think I am justified in addressing you, and that this trespass on your notice cannot be considered an intrusion.

That we may not appear to dispute about a trifle, let us state the conclusion at which you arrive, from premises put forth in the article in question. "That all persons who do not inherit created capital, have only one right from society, viz. a right to labour."

This is rather an indefinite statement, and at first sight carries with it an appearance of truth; for it is not only the right, but the duty, of every man to labour for his living. But you proceed to define what the right to labour is, and I find that you mean thereby, "as comfortable a subsistence for a given amount of labour, as could have been procured by the same amount of labour in a savage state." When I

consider that in the savage state a great amount of labour has frequently been insufficient to procure for the savage any subsistence whatever; when I consider that it was no unusual thing for savages to perish of hunger; that, take it at the best, their subsistence was about as comfortable as acorns, chance-game, and mud-huts could render it; and that this is the best state of life which the non-inheritors of created capital have a right to expect, I am most certainly justified in demurring to the truth of a proposition, the acknowledgement of which would compel a majority of my brethren to be content with possible starvation and certain poverty. How do you arrive at this conclusion; one for which every bone-grinding manufacturer will devoutly thank you, and the enforcement of which, singular to say, employed a long article about a week ago in one of our Tory journals, *The Morning Herald*? It will be advisable to examine the whole argument.

You, first of all, with inimitable skill, lay down this principle; "The earth is common property; that the usufruct thereof is the undoubted right of the whole human species."

You, secondly, affirm that "as the creator of a thing, has an inalienable right to possess that thing as private property, those persons who have fertilized the earth have a right to the possession of that created fertility." But you discover that they cannot possess this created fertility unless they appropriate the soil in which the fertility is wrought. Now if they usurp the soil, they rob the public of its natural right to the whole land; if the public retain its right of the whole land, the cultivators are robbed of the fertility which they have created.

Here then we find two parties having conflicting interests; they are at variance with each other, and you propose an amicable settlement. Your plan is to satisfy these apparently contradictory rights. What is the plan? That those who have created fertility in the soil, shall abstract the fertilized soil from the possession of the public, and appropriate it to themselves as private property. They will then be able to enjoy the produce of that which they created—fertility: they will then possess their right. The public which has thus lost its property, is to receive an equivalent for the same, to be paid by the persons who have usurped the public territory; it will then be as wealthy as it was prior to the exchange, and may be said (if it receive a just return for what it surrenders) to retain all its rights. Thus you would do justice to both parties, the public, and the individual. The equivalent you offer the public is "as comfortable a subsistence for a given amount of labour as could have been procured by the same labour in the primal savage state!!!"

I entirely deny that any individual, because he may have cultivated the earth, is entitled to the exclusive benefits resulting from his cultivation. I say this by way of caution, that you may not suppose, that in the following argument, I admit the right of private property.

I return, to consider the fairness of the equivalent good proposed, momentarily allowing, for argument's sake, the justness of the claim set up by these supposed cultivators. And I confess, that while I read, I can scarcely believe the evidence of my senses. Wonder, ye philosophers, who have devoted your lives to the discovery and computation of the riches of our earth, and who have attempted to describe the same in immortal poetry—wonder, while ye hear that the worth of the inheritance of our glorious planet is "as comfortable a subsistence for a given amount of labour, as could have been procured by the same amount of labour in the primal savage state!!!" This is indeed a bartering of Christ for thirty pieces of silver,—a surrender of a birth-right for a mess of pottage. What is it we are called upon to concede, and what do we receive in exchange? We give up our title to the

usufruct of a world, whose capabilities of improvement are unlimited ; who contains within herself the seeds of generation ; whose productions may be multiplied a thousand fold ; we are to surrender all claim to the bounty of this cornucopia, ourselves and our children for ever : we are to receive in return a paltry pittance, an unincreasing salary ; you positively proffer us, as payment for our share of a capital which doubles itself every year, and which therefore is literally invaluable, a uniform sum, the amount of which is to be the same in value, as our portion of the increasing capital was before it began to increase itself. You take away the soil, whose value cannot be told, because it is infinitely improvable ; and you recompense us with a periodical payment of the fruit which it produced in its unimproved state. No, no, let us retain the soil ; we will cultivate it, and inherit both plenty and luxury. You would take away our ten live sheep, which would double themselves every season, and you give us ten dead carcasses annually. And this you term an equivalent !!!

Inheriting the earth, we should enjoy a progressive existence ; our happiness would increase, as cultivation developed new and enlarged benefits therefrom. But, as labourers, organized by government, or by a portion of society, we should remain ever fixed in the same condition. And in what condition ? *A state of savagism.* I must willingly exculpate you, sir, from desiring or intending such a catastrophe ; it is evident, from the very paper before me, that you design no such thing. But it is also as evident, that the justification of the consignment of working men to this degradation, is logically deducible from the principle you lay down, and no doubt would be deduced by interested parties.

It is here, sir, that the injustice of your proposed equivalent appears most glaring. Give us our right to the soil, and we progress ; give us only a right to savage existence, and we become savages for ever, (physically speaking.)

It is in proffering this improgressive existence, that you (I believe unintentionally) most insult that majesty which inheres in the productive classes ; who are, without exception, non-inheritors of created capital ; a majesty which renders the hard hand of a peasant often more glorious than an outstretched sceptre ; which crowns the forehead of the mechanic with a lustre, before which coronets darken.

I think I have sufficiently shewn that, supposing individuals had a right to private possession of land, on payment to the public of an equivalent for the same, the return you propose is not a thousandth part of an equivalent ; and that ere your individuals usurp the land, they must be ready with a very different kind of recompense, than a guarantee for savage existence.

I shall now endeavour to prove, that no individual can ever acquire any right to private property ; and that, therefore, the people ought not to be expected to surrender aught of the common territory, even though an equivalent be offered.

I will here acknowledge the correctness of the principle of the right of property which you also admit :

"Every individual possesses, legitimately, the thing which his labour, his intelligence, or which his activity, has created."

At the same time, I would call to mind, that (as you yourself state it) "the earth is the common property of the species." It follows, that every atom of matter in our globe is public property.

Show me a man who has created one atom of matter, who has brought to our earth one particle of substance, that did not reside in it, previous to his creation of it, (it may have been unengendered, and he may have been one of the causes of generation) and I will surrender that atom to him, for his private property, for it is his creation.

The fact is, no man hath ever yet created any thing, and therefore

while I admit the self-evident proposition, that what a man creates must be his own, I, at the same affirm, that as no one hath ever created any thing, no one hath any right to possess, as private property, any one thing.

To create a thing, and to inhere any attribute, or develop a quality, or make a compound, are vastly different acts. The former deed would confer title to property, but the latter deeds would do nothing of the kind.

The matter of our earth is (as you say) the property of mankind ; how, then, those persons, who meddle with what does not belong to them, as individuals, can fancy that their meddling gives them a right to appropriate, I cannot in the least perceive. You may reply, they don't wish to appropriate matter ; they merely wish to appropriate the fertility they have (as you term it) created. But fertility is a mode of matter ; and to talk of possessing a mode, without, at the same time, some substance of which it is the mode, is to talk of possessing nothing. Your fertilizers might possibly be entitled to their fertility, only let them take no matter, no substance away.

When a savage separates from his tribe, and cultivates a portion of their common country, he must be fully aware that he commits a trespass ; no matter whether it be beneficial or not, it is still a trespass, for he encloses the ground, and excludes free passage. He must be aware that he has no right thus to make it private property, and exclude others from its usufruct.

Let us suppose an extreme case :—We will take the island, Guernsey, and it shall be peopled by a hundred savages ; one of them shall enclose a portion thereof with fences ; he shall change the swamp into a rich field of grass or wheat. The ninety-nine savages remaining shall come to him and say—"Down with your fences, we want the usufruct of this land ;" and he shall reply—"Oh, but I have cultivated it ; here are cornfields, olives, &c., &c. ; I have produced them all ; this is my property." The ninety-nine savages would reply—"We don't want what you have created, this increased fertility, &c., &c., &c. ; if you choose, reduce the land of your farm to its original state ; ungenerate the fruits and grasses ; but have it we must ; you are an usurper ; you want to establish private property." According to your theory, the former should say, "I will give you as much for my farm as you would have obtained from the land in its savage state, and I will pay this value regularly."

The savages would answer—"In the first place, you never can give us any equivalent ; and, in the second place, we do not choose to give up our property, because we do not choose, and that is enough for you. Return us the land as you found it, if you like ; but be quick about it ; you have no right to keep us waiting one minute."

The cultivation of the soil can never afford an individual right to its appropriation, nor even to the appropriation of the increased produce which such cultivation produces ; for the public would say, "in cultivating, you only prevented us from doing that, which we should doubtless have done." So there can be no kind of right to any private property. You mention tools, as a legitimate article of private appropriation, and affirm that the creation of tools make them the creator's property.

The discussion, as to the right, or wrong of an individual's possession of a tool or two, may appear at first sight, trifling. The abstraction of a single implement is, in itself, not worth speaking about ; but the conclusions deducible from its permission, would be dangerous in the extreme.

If the fashioning of one tool be sufficient to make it mine, the fashioning of a thousand would be ; and suppose I could manage to make all the iron of a country into tools, then all the iron would be mine, and I might, if it pleased me, fling it into the sea.

I repeat what I have stated before, that with respect to all substance, tools, soil, or what not, it never can become private property; for as no person ever created one atom of substance, no person can ever claim one atom exclusively for himself. This is the logical inference from the very principle of the right of property, which you admit. To alter the appearance of a thing, by analysis, or composition, is not to create a thing. They who thus alter the modes of things, know that they act upon the property of the community, and are impertinent, if they expect them to be given up—unjust if they usurp them.

As this is a subject of not very general debate, I will venture to enlarge, even though I may appear guilty of tautology. I understand you to say distinctly, that cultivation gives no title to the cultivated soil, but to the extra value which such cultivation gives the soil; you merely advise the possession of land for private property, as expedient. Now, sir, I admit, that if an individual inhere a quality into our matter, entirely by himself, he may have a right to claim that quality as his own; to take it away, if it be possible, or to cancel it. But to say, that when a man finds, that the quality he has produced in our matter is indestructible, and cannot be cancelled; that it is inseparable and cannot be abstracted; to say, that under these circumstances, he has a right to demand from us the value of the quality he may have produced in our property is entirely absurd.

If a company of men possess horses, and one of the company, dissatisfied with their paces, train them to better action, do you think it just, that he should demand from the company, payment for the increased value thus given to their horses? Certainly not. If a man improve my horse, and find that he cannot engross to himself the value of such improvement, he can have no right to demand of me a recompense. He was never asked, or hired to do it. 'Twas the act of his free choice.

You affirm the contrary, but attempt not the proof. You consider that the improvers of our earth have a right to demand of us some value, equal to the value of the improvement they have effected in our property. You think they cannot be recompensed better than by a conditional inheritance of our property. This belief has led you to suggest a plan for the organisation of labour, in order that society may be enabled, by the additional wealth it will thus acquire, to afford the loss of its general land, without starving, or compelling to theft, the majority of its members.

But I repeat again, the claims to recompense, put forth by the improvers of our earth, are quite unfounded; they gave their improvement gratuitously—they only anticipate us, and have no more right to demand payment than a dair-dresser would have, who should, of his own accord, dress a person's hair. This appears to me so evident, as not to admit of the least debate.

The last conclusion, then, at which we arrive, is, that as no individual can have any legitimate claim upon a public, for any private wealth, for any unequal share of the common property, not only the plan which you propose, but any other plan which might be suggested for the satisfaction of these unreasonable claimants, would be both unjust and unnecessary.

I have all along taken for granted, that the improvement effected or the attributes developed, are capable of being produced by an individual, i. e. that the individual is the sole, and entire, and unassisted cultivator. This, sir, I now take the liberty of denying in toto. If this be true—the consequence is, that even supposing cultivators of our earth were entitled to the private possession of the increased value thus given to our property (which as I have shown is by no means the case) yet, that as no cultivation can ever have been effected by an in-

dividual, the increased value can never be fairly awarded to an individual. And if I can show yet further, that the improvement which short-sighted persons refer to an individual actor, is in fact, the very act of the general community, of whom the individual is but the agent; I here again overthrow all title, which an individual may usurp to the value of the improvement of what he has been merely a producing means.

No individual can ever so isolate himself; so escape the influence of his fellow-man, (unless, indeed, he became a wild man, like the boy, Peter, found in the Bohemian forests,) as to be considered the sole cause of any one action that he may perform. Society forms the man's character; society causes the man's actions; society, and not the man, ought to inherit the consequences resulting from his character, whether they be hurtful or good. Sir Humphrey Davy created not the safety lamp; society created it through him as a medium. She furnished him with the requisite knowledge; her applause was to him the requisite inspiration; he was but the agent; she was the creator; and to her should appertain the benefit. Had Sir Humphrey been born on the island of Juan Fernandez, where would have been the safety lamp?

The same with literary productions: men may transcribe, but society dictates. Nay, not only does she dictate what is to be written, but she furnishes the means for writing. Who wrote the Revolt of Islam? Not Shelley! 'Tis the mighty utterance of a society, whose eyes have just opened to the glory of truth, and she made him her priest. He was but the lute; she the power of music; he was but the prophet; she was the God. We find men ready enough to refer all their bad deeds to the parentage of society. They call themselves victims; and they say it is but just, (speaking of their own hurtful deeds,) that society should reap what she has sown. And they judge justly. But, in the name of common honesty, let them also refer their good deeds, their discoveries, their cultivations, to the parentage of society; let her enjoy the benefit in this case, as she suffers the injury in the other. If in the former instance you are victims, in the latter are you not children?

I shall say no more: the idea of any action being entirely the action of a single individual is a mere phantasm, an unfounded notion, a falsity; consequently, no individual can claim entirely for himself the effect of any action, whether it be applause or disgrace, wealth or deprivation. He can neither be the subject of private punishment, nor the inheritor of private property.

In conclusion, sir, I recapitulate. Your plan is unjust, because it would take public property, to satisfy unfounded claims of private property. The claims are unfounded, because—

First; no person ever has created one particle of matter; and, therefore, cannot claim to possess one particle, all matter being originally the property of mankind.

Secondly; no person ever has created, by himself, the least improvement in the earth, or increased the value thereof; every individual being in character the creation of society, the deeds which spring from his character, are, in truth, the deeds of society.

Thirdly; even suppose it were possible for an individual to be the sole author of all his actions, and therefore, of some particular act, which should aduce increased production from the earth; yet, such act could give him no right to the appropriation of the increased production, because the substance of that increased production is not his own.

Allow me, sir, just to say that I believe your professions of regard for the welfare of mankind to be as sincere as they are noble; and to remind you, that when I show the direct effects to be produced by the practice of your plan, I entirely exculpate you from an interested

sacrifice of the rights of man to the popular clamour of property-holders. I believe that you must have some unexpressed reason for supposing that it would produce effects different from those dire ones which experience declares to be likely. You propose it to produce harmony; at the very outset it would cause contention. Who is to decide the nature of a savage existence, and who is to determine which of the many degrees of savagism is to be assigned the non-inheritors of created capital? The property-men, who would be the employers of labour, might shut their ears to the cry of starvation, and say "savages starve;" to petitions for the comforts of life, and say "savages have none." There would be endless strife between the organizers of labour, and the organized labourers; and there can be little doubt that all the advantage derived from organization would be usurped by the organizer, as it is now. After a little while, labourers would begin to perceive that "a right to labour" is no equivalent for the loss of inheritance of the land. Society would be just where it is now; not advanced one jot. You make a great mistake if you suppose that all which the working classes demand is labour and animal existence. They cry out for general progression, and you must proffer some other plan than one which bends them down for ever to a "savage" state of life, ere you will calm their rage. Stifle their cry you may, for a time; destroy their appetite you cannot. Humanity may baptize herself with blood, the heir of progression; and, upon the altar of war, swear that she will march onward; and, though it be sad to see her sweet face covered with gore and darkened with rage, yet, if her peaceful progression be resisted, so it must be.

Your plan would perpetuate the existence of *casts*; employer and employed, workman and gentleman. The employer's interest is diametrically opposite to that of the employed, and here is a fund of strife. Gentleman (I use the word in its vulgar meaning) never sympathises with labourer. Here is a preventive of benevolence. I know of no plan that will enable a whole population to progress, save that of co-operation.

Your plan would totally fail. It is founded on injustice, and an unjust domestic policy is always inexpedient. It may be soothing music to kings, whose thrones are tottering; to public plunderers who tremble for the end; but it is not music to the ear of humanity, sick with the sound of war, and pining for the melody of truth.

You conclude your paper by saying that any attempt at the abolition of private property would produce the most terrible strife.

I need not remind you that Socialists employ only the weapons of persuasion; that they would not forcibly deprive individuals of their petty properties, but win them to exchange for a noble community; that so far from propelling society to an inclined plane, bottomed by a faithless abyss, they welcome them to an inheritance of lands flowing with milk and honey. Convinced, that as you are a well-wisher to man, you can take no offence at an intrusion dictated by a benevolent love for the same magnificent being,

I remain,

Your most obedient servant,

EREN JONES.

London, September 10th, 1839.

THE SABBATH.

"Stop all the daily abuses of 'Gin Palaces;' well and good—but for every one of the public-houses that you close on Sundays, you should, in social justice, open gratis to the public, two places of RATIONAL ENTERTAINMENT, or INTELLECTUAL RECREATION."

See New Metropolitan Police Bill.*

INTERPRETATION OF THE WORD SABBATH.

The interpretation of the word Sabbath, is rest; a day of rest from the cares and labour of common life; a day of relaxation and refreshment for mind and body.

As a pattern for men to follow; the God of nature is represented as himself labouring for six days in succession, to bring this world to a state of perfection, and then refreshing himself with a cessation from his work on the SEVENTH day, in which he contemplated the plan which he had accomplished.

This is a mere figure of speech, not designed to convey the idea that on the seventh day nature ceased to act, but rather to intimate that for a certain time she roused herself from her usual state of apparent unchangeableness and rest; fashioned the world after a certain mode, and then returned to her silent action and everlasting slow modification once more.

The idea is beautiful and philosophical, and perhaps it is the only rational notion that the mind can entertain of the beginning of a system. This choice of the SEVENTH day for a day of rest, is not a mere accidental or arbitrary selection of one day in preference to another. It is a choice which is founded in universal nature. No other division could have been so philosophical and scientifically so true.

THE SEVEN-FOLD ORDINANCE IS ALMOST UNIVERSAL.

The sanctity ascribed to the number SEVEN is one of the most remarkable peculiarities of the Jewish scriptures. That people were not only commanded to keep the SEVENTH day sacred, as a day of rest and religious observances, but the SEVENTH year also. "Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof, but in the SEVENTH year shall be a sabbath of rest to the land; thou shalt neither sow thy field, nor prune thy vineyard."

But the seven-fold ordinance does not end here; it ascends still higher, even unto seven times seven. "And thou shalt number SEVEN sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years; then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the SEVENTH month, in the day of atonement, and ye shall hallow the fiftieth year and proclaim liberty throughout all the land, unto all the inhabitants thereof; and ye shall return every man unto his possession; and every man unto his family."

The number SEVEN thus became an emblem of perfect liberty. "If thou buy an Hebrew servant," says Moses, "six years shall he serve, and in the SEVENTH year he shall go out free." In this seventh year all debts were to be forgiven, of whatever amount they were. "At the end of every seven years thou shalt make a release; every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, nor of his brother, because it is called the Lord's release."—Deut. xv.

JEWS, CHRISTIANS, AND MAHOMETANS, KEEP HOLY A SEVENTH DAY.

We have now found three different species of Sab-

batius in the Jewish economy—the SEVENTH day, the SEVENTH year, and the *seven* times SEVENTH year; reducing this number, as we find it elsewhere throughout all nature, into a trinity.

This trinity is also to be found in the three great religions of Jewism, Christianity, and Mahometanism, the only three religions which rest upon the Jewish scriptures as a foundation. The Mahometan Church keeps FRIDAY, the Jewish Church the SATURDAY, and the Christian Church the SUNDAY.

On the *tenth* day of the SEVENTH month, the Jews kept the great day of atonement, which was the most solemn day of convocation which their religion ordained. *Seven* weeks after the passover, they kept the feast of Pentecost, and *seven* weeks after the time when the sickle was first put into the field they kept the feast of weeks, or in gathering for *seven* days.

NATURE ITSELF MAY ALMOST BE ACCUSED OF SUPERSTITION WITH REGARD TO THE NUMBER SEVEN.

It is a common saying, that all barbarous and uncivilized nations have a superstitious regard for certain numbers. This is true: but where did they learn that regard?—in what school were they taught? They were taught in the school of Nature, who is almost as superstitious and fanatical as the worst of us. Nature seems to have a most religious respect for SEVENS throughout all her most splendid works. She has given SEVEN COLOURS to the sunbeam and the rainbow; SEVEN NOTES to the musical monochord; and SEVEN PLANETS to the sun. The animal and vegetable world is full of sevenfold divisions; and they have crept in unawares into the various forms and ordinances of society, without any possibility of design or art on the part of man.

By the natural process of adaptation and assimilation of air, water, and food, into the human animal substance, we are totally changed and renovated, as it were, every SEVEN years; each seventh year being the end of a *climacteric*.

We have also SEVEN different orders of nobility, SEVEN different species of clergy, and SEVEN different orders of laymen;* and even our very bodies are of a SEVEN-fold character, being generally divided by anatomists into SEVEN parts, the head, trunk, belly, and four extremities.

Numerous other examples might be adduced of this *superstitious* predilection which nature has manifested for her favourite number. And, therefore, it is not to be regarded as a matter of wonder that men, her intellectual imitators and disciples, should have, from the earliest ages of human society, exhibited the same partiality.

They have a glorious example to follow, and one which is more likely to stand the test of time, and survive the ruins of empires, than the ephemeral conceits of men who, pretending to follow nature as their guide, depart in the very outset of their career, from the first element of the science of the universe; the science of analogy and perfect harmony. No perfect is this science of analogy in nature that we may venture to

* Laymen are divided into the five orders of lay-nobility, *barons*, and the people—the “noble vulgus.”

assert with confidence that all the primary planets which move round the sun are already discovered; we may say the same of the Satellites. Comets there may be innumerable, but it is just as vain to seek for another planet as for another musical note, or an eighth colour to the sunbeam.

Before, however, the discovery of the true seven planets, when men were not aware of the existence of URANUS, the seventh and last, and had no conception that the earth itself was one of the seven, nature, according to her usual custom of bringing forth the FALSE before the TRUE, had already prepared for these ages of astronomical ignorance, a seven-fold substitute for the true seven; five planets were known to the ancients, and the sun and moon were by them accounted planets, making SEVEN in all. This was supposed by the ancient Jews to be the SEVEN represented by the golden candlesticks of their temple. Josephus calls this candlestick “an emblem of the seven planets,” and St. Paul says the vessels of the temple were emblems of things in the heavens.

But John, in the book of “revelation,” makes a much more scientific allegory than either, when he represents “Christ” shining as the sun in its strength, standing in the midst of the seven golden candlesticks, and holding the seven stars in his right hand. This is quite astronomical; it is the true Copernican system.

We see from the above curious analogies, that the Sabbath, like every other religious institution, had its origin in nature; but, like them, has also been abused and corrupted by those interested in maintaining the folly and ignorance of gross superstition.

NATURE HAS ALWAYS BEEN DISTORTED AND MISREPRESENTED BY IGNORANCE AND PRIESTCRAFT.

These two have agreed, as it were, to convert the simple elements of SCIENCE and PHILOSOPHICAL TRUTH, into *charms* and *spells*, *amulets*, *pentacles*, and *magical charges for spirits and fallen angels*. Instead of searching for knowledge by observation, experience, and logical deductions and reasonings, it cuts a royal road through superstitious rites and unmeaning church ceremonies.

TRUTH, however, is one thing, and the *pernicious* use of truth is another; and we ought to be careful in our attempts to cure the ignorance, the fanaticism, and superstition of the age, lest we run into the very opposite extreme of folly, by rejecting even the premises upon which that fanaticism and superstition is built.

LET US ALWAYS DISTINGUISH NATURAL FACTS FROM THE ERRORS TO WHICH THEY GAVE BIRTH.

Some men, perhaps, in their zeal to get rid of the fooleries of Sabbaths, and the hypocritical attendants which follow in their rear, might be disposed to huff, and scoff, and sneer; to turn up their nose with ridicule and contempt at all the beautiful and sublime SEVEN-FOLD ANALOGIES of nature, by which such an institution is originally sanctioned; but as long as men thus handle the mysteries of nature, she will scoff at them, and hold them in thralldom till they come to their senses; and the Sabbath will be abused as an instrument of priestly tyranny, and mental depression, and drooping melancholy, till men resolve the mystery of its institution, by a sound mind, and a patient philosophical investigation.

It is not merely by closing "Gin Palaces," that a people can be civilized—this is good as a *HALF-measure* only; the other half *remains to be promulgated by an order in Council*—and that is, to open gratis on Sundays, to the working people, all our repositories of Arts and Sciences, Museums, Zoological Gardens, Picture Galleries, with Sunday Lectures on the properties of matter, and free admission to Experimental Philosophy; for it is now well known that all things which can amuse, entertain, and instruct, are, in reality, that which only can improve and civilize a whole people.

J. R. S.

(To be continued.)

THE CLIMAX OF CHRISTIAN IMPOSTURE.

To the Editor of the New Moral World.

Sir,—I beg to tender you an abstract from a work, entitled "Universal Description of the Theatre of Heaven and Earth," written by Joseph Risaccio, Cosmographer and Doctor in Philosophy and Physic, commonly known as "Risaccio the Divine." The copy from which this extract is taken was printed at Venice, 1620. In chap. 2 will be found the following infamous fraud, namely, the *exact dimensions* of HELL! PURGATORY! LIMBUS PATRUM! and ABRAHAM'S BOSOM! But, here it is.—

"The sphere of Hell, or, to speak more properly, the circumference of Hell, is the lowest part of the earth, and the bigness of it is 7,975 miles; the breadth of it, that is to say the diameter, is the third part of the circumference; its distance from us is 3,750 miles and a quarter!!!"

"Above the sphere of Hell is that of Purgatory, 15,750 miles in circuit, and distant from us 2,505 miles and a half!!!"

"Above the sphere of Purgatory is that of Limbus Patrum, which is 23,625 miles, and distant from us 1,252 miles."

"Above this is Abraham's Bosom, much about the same length and distance as the other!!!"

In the short, emphatic, and truly favourite sentence of our redoubtable Manchester Chronicle,—"**WHAT NEXT!**"

Yours truly,

J. HALL.

Cheetham, Manchester, Sept. 23, 1839.

"PROGRESS."

LAMBETH SOCIAL INSTITUTION.—Mr. Southwell delivered the second and third lectures of his course, comprising an analysis of human nature, and a consideration of the present social state, on Thursday, the 19th. instant, and on the evening of Thursday last, to very crowded and respectable audiences. In the former lecture he described the formation and characteristics of the human brain—its connection with mind—and established, by a variety of evidence, that the general capacity of the brain is an index to the amount or quantity of mind. He dwelt especially on the fact, first propounded by Gall, that idiocy is invariably associated with heads not exceeding thirteen or fourteen inches in circumference. "No one," said the

lecturer, "blames the idiot for want of capacity, for Nature has created him a defective being." He then argued that we ought to extend this principle to other varieties of organization, seeing that each is given by the Creator—not made by the individual. The lecturer then eloquently and impressively insisted upon the obvious inferences, viz., that the character as well as organization of each person is formed for him, and not by him; because, he said, physiologists have proved that the brain, in common with the rest of the body, changes under the influence of external circumstances, and hence the irresistible effect of habit and education in forming the character by acting upon the brain, the organ of the mind. Hence, he argued, we must study and apply the laws of organization to education; and all our views, habits, and institutions must be framed in harmony with them, in order to insure the welfare and happiness of society at large. Again the lecturer earnestly and eloquently impressed the necessity of these truths, by depicting many of the social evils arising from the prevailing ignorance concerning them. The entire lecture was an elegant and eloquent version of the views propounded in "Combe's Constitution of Man," but more fully, fairly, and practically applied to the present state of Society. The lecture on Thursday last comprised the consideration of man in relation to external nature—the influence of climate on organization and character, and the natural responsibility of man to his Creator and himself for the use of reason, whereby he may study and obey the laws of his own constitution and external nature—to an ignorance of which the lecturer imputed the vast amount of physical wretchedness and moral evil in the world. He insisted on the universal diffusion of knowledge, as the only remedy for crime, which, he said, could only diminish in proportion as men, by studying their own nature, shall comprehend and feel that intelligence and virtue, national and individual, are the only sources of true happiness. This, he said, must be the foundation of reform in all our institutions. The lecturer delivered some excellent observations on marriage, and the present condition of the female mind. From the powerful influence of females in society, and more especially from their physical and moral influence upon offspring, he argued the necessity of elevating the mind of woman, by a liberal education of all its faculties, to that dignity and excellence which nature has rendered it worthy to achieve. The style of the lecturer is admirably suited to fascinate, as well as instruct his audience, and he has the power of developing the interest, and imparting eloquence to subjects which in the opinion of superficial thinkers, are cold and repulsive.—*Morning Advertiser.*

LEEDS.—MR. MACAULAY'S LECTURES.—The success which has attended the experiment of giving scientific lectures, and admitting the public at a small charge, has induced the managers of the Leeds Branch, to form another engagement with Mr. Macaulay, for the delivery of a lecture upon Optics, and the exhibition of that magnificent scientific instrument, the Oxy Hydrogen Microscope. These lectures commence on Tuesday evening next, and will be continued during the whole week. The terms of admission are so low, as to put the opportunity of enjoying the treat within the reach of all parties, being only twopenny each person.

THE RELIGION OF CUSTOM.

From the Kent Herald.

PRAY! They would pray as the priest or the nurse
 Puts the word on the lips or the thought in the mind!
 KNEEL! They would kneel to a Phantom, or worse,
 Were the demon by custom or fashion enshrined!
 Is there one 'mid a thousand of all the dull throng,
 That follows like sheep where the bell-wether stays,
 Who belongs to your church, and would not belong
 To his or to mine—if brought up in its ways?
 They are bound to one creed, yet they never have felt
 That the band is a mere geographical bar;—
 Else where the same men in a mosque would have knelt,
 Or clung to the wheel of a Juggernaut's car.
 Of that grander Religion, whose pillars are set
 On the heart and the intellect, circling sublime
 The whole sphere of humanity—wherein are met
 All the wisest and best of each age and each clime:—
 Of that faith Philosophic, which, spurning all forms,
 Made by bigots in caverns chill, narrow, and dark,
 Takes a course like the sun that enlightens and warms,
 And would know and love all things—they have not a spark!
 Yet haughty and grave to their worship they sweep,
 Self-complacency wrapping them up, like a cloud;
 While the fierce threaten flames, and the gentle could weep
 O'er the sage who refrains from the priest-written crowd.
 Small hope for the nations! whose reason is brought
 Every hour to be laid on credulity's shrine,
 Till the truth-seeking spirit, submission is taught,
 And the dreams of a dotard seem doctrines divine!
 Thus the mind's independence, insensibly sinks,
 The taint of one portion enfleebing the whole,
 Till oppression preparing the double-twined links,
 King and Priest draw their victim down—body and soul.

ARTHUR BROOKS, *Canterbury.*

THE NEW MORAL WORLD.

Saturday, October 12, 1839.

DUTY OF MEMBERS AT THE PRESENT CRISIS.

Our last paper contained two highly important and interesting documents:—the report of the proceedings at the meeting of the Directors and Trustees, at Birmingham, in reference to Community operations, and the graphic narrative and report of Mr. Finch's visit to our Estate, and of the measures already taken, as well of those which must follow them.

It will be evident to our friends throughout the country that the time for vigorous and united action has now fairly arrived. The point to which all our hopes have tended has been at length attained: and whether we shall be ultimately successful, or not, now depends entirely upon the manner in which the Members come forward to the support of their Officers in the great undertaking upon which they have fairly entered.

Everything that has hitherto been done, or projected, by these Officers, in reference to the Tytherly Estate, bears upon it the stamp of prudence and attention to the wants and interests of their fellow Members; with a judicious regard to the funds and capabilities of the Society. The principle they have laid down for their guidance, of proceeding no faster than the funds subscribed will permit,—is one which will be certain to prevent any failure or disappointment: while, at the same time, it imposes upon the Members themselves the duty of actively aiding, in the contribution and collection of funds, in order that the Community Buildings may be speedily completed.

From the reports alluded to, it appears that the Society has purchased the last year's crops upon the Queenwood Farm, together with

the Farm Stock of every description; and that the capital now in hand will be quite sufficient for all agricultural purposes. The operations in this department are to be under the superintendence of Mr. Aldam, who, we know, intends, immediately, to commence very great improvements upon the land, which will require both capital and labour. This department, however, secures, for the present, amply provided for.

We are now in possession of Grain, Potatoes, Sheep, &c. sufficient for supplying with food a large population; and that population must in the first place, be composed of the trades employed in Building and Agriculture. But money will be required for materials for these Buildings; for Timber, Slates, Stone, Glass, &c.: and in this respect we are deficient. When we recollect, however, the zeal which was manifested by our friends on the occasion of securing the Wretton Estate; the sums which were subscribed as donations, and the increase of members and subscriptions, we cannot doubt the equal readiness of the same parties to come forward again to make up this deficiency.

The gentlemen who have been selected to manage the great social experiment, are already well known, tried, and esteemed. They have set a noble example to our friends, by their acceptance of the onerous duties, now committed to them, which they have undertaken "WITHOUT FEE OR REWARD;" although each of them, by so doing, relinquishes a business worth many hundreds per annum. Mr. GAMEN, in addition to this, subscribes liberally to the funds. Mr. FINCH does the same. We ask the Socialists of Great Britain if they are prepared to copy these examples of disinterestedness and zeal, by aiding the movement to the utmost of their respective means? the response must be in the affirmative.

We would especially direct the attention of the Members to the fact, that the object of the Central Board and Managers is evidently to provide an asylum for the producers of wealth. The express object of the Establishment is "a preliminary Community adapted to the views and habits of the better conditioned of the working classes:" at least, such we infer from the virtual resignation of Mr. OWEN as Governor, (for the reasons he assigns;) and the acceptance of the same by the Directors, and also from the plan of proceedings sketched out by them. The Buildings are to be on the "Cottage plan," and the whole labour operations to be performed by Members of the Society elected by their respective branches. The fears and suspicions of "aristocracy in Community" which have been entertained by a few of our friends, are thus shown to have had no foundation in fact:—and the friends belonging to the superior classes, who join the Establishment, will do so upon terms mutually advantageous to both parties: just as we stated from the beginning—and as was fully explained at Congress.

The great object of the Directors and Managers must be to avoid debts and mortgages. This can only be effected by the regularity of the members in their weekly instalments towards their shares. We have frequently asserted that the weekly income of the society, for Community purposes, should not be less than £150; a sum amply sufficient to carry on the building and other industrial operations, with spirit and rapidity. Surely the sixty Branches of the Society are, each, able to raise the average sum of £2 10s. per week? London, Manchester, Leeds, Sheffield, and other large Branches, are able to contribute, at least, from £10 to £15 per week, on a moderate calculation; and the smaller Branches should, at least, collect from £1 to £5; by which means, without any inconvenience to the members, the above sum might easily be raised: we say, easily; for we have not calculated any addition to the present subscriptions of the members; but merely the regular payment of the weekly contributions by those among us who are able to do so. If these members, who are in the

receipt of good wages, would again exhibit their former zeal, and contribute from 8s. to 10s. per week, the weekly income might be mightily increased, and the completion of the establishment proportionably accelerated.

We think it our duty to be thus plain at the present important crisis, that every man may know his duty, and, knowing, perform it. There have been many outcries for the Directors to do this, and to do the other. "Land, land; get us land," has been reiterated from every quarter: and an impatient and ill-informed zeal has worked, occasionally, in a manner adverse to the true interests of the society. Well—here now is **LAND secured**; here is a farm, well stocked; an ample supply of the necessaries of life upon it, for a large working population: here are managers of approved worth, skill, and integrity, waiting to take the lead, with a Directory ready to second your, and their, efforts, for practicalising Socialism: everything which can be done for you is done. You, yourselves, must do the rest. You must give the means of employing your fellow members upon your own property; for making other property for you and their enjoyment. There is no doubt, or uncertainty, about your legal right to it. All the wealth you can create upon it is yours by law; it will be yours by ACTUAL POSSESSION. You have the skill and industry; you have the capital; come forward, then, and, by their union, prove at once your own emancipation, and the deliverance of your fellow men from Bondage!

THE HERALD OF THE FUTURE.

Mr. HAYWOOD has issued a new monthly periodical, under the above title, which promises to be a valuable auxiliary to the cause of sound philosophy and true charity. The field for such publications is as yet very imperfectly occupied, and we hail with pleasure every accession to the number of honest and talented labourers in it. It would be premature to pronounce upon the success of this adventure, but we can perceive the publisher and editor have taken for their motto, "Tis not in mortals to command success—but we'll do more—deserve it."

PROGRESS OF SOCIAL REFORM.

LEEDS DISTRICT.—The District Meeting was held on Sunday last at Hartshead Moor, when delegates were present from the Leeds, Halifax, Huddersfield, and Bradford Branches. Mr. Dickinson of Huddersfield was in the chair, the usual business was transacted, arrangements made for the ensuing month respecting the labours of the district missionary, and the next meeting appointed to be held on the first Sunday in November at Huddersfield. (the day on which the New Institution there will be opened.) It was recommended that each Delegate should then come prepared with resolutions from their respective Branches, as to the Quarterly Collections for the District Missionary Expenses. The audiences at the Music Saloon continue to increase, and weekly accessions are made to the number of members, varying from five to seven. On Sunday last Mr. Fleming lectured in the afternoon on the allotment system as recommended by London, Sharman Crawford, and Feargus O'Connor, and contrasted this plan with the Social System. In the evening he lectured on "Original Sin." Next Sunday afternoon he will lecture at Gildersome, and at the Saloon, Leeds, in the evening. Mr. Staton lectured at Gildersome last Sunday, and will lecture in the Saloon next Sunday afternoon.

STALEY-BRIDGE.—The first Social Festival in this town was held on Saturday, the 28th of Sept., in the splendid and capacious Hall belonging to the Foresters, and engaged by us as a Social Institution. It is admirably adapted for that purpose, being furnished with the requisite culinary apparatus upon the most scientific principle, and beautified in the most chaste, elegant, and tasteful manner. The door was opened at five o'clock, and notwithstanding the spaciousness of the Hall, it was soon found incapable of containing one half of the number clamorous for admission. At six o'clock 500 persons sat down to the "cup that cheers, but not inebriates." The orchestra contained some of the best musicians in the neighbourhood. The amusements consisted of Quadrilles, Waltzes, and Country Dances. Mr. Buchanan embraced the opportunity of addressing the assembly, showing the importance of such rational amusements, how they tend to purify the morals, cultivate the social sympathies, and elevate the character. The strict attention paid to the address, and the profound silence maintained throughout its delivery, reflected great credit upon the audience; the amusements were again resumed, and the remainder of the evening was spent in singing and dancing, with a few exhibitions of the effects of inhaling Nitrous Oxide Gas. During the whole of the evening the most convivial harmony, gracefulness of behaviour, and urbanity of manners, characterised the proceedings. Mr. Buchanan remained with us, and lectured in the afternoon on the following Sunday. His subject was the formation of character, which he handled in his usual manner. In the evening he again lectured on the rise and progress of literature and the development of intellect from the remotest ages of antiquity down to the present day. The lecture was well received by all present, and no opposition could be elicited.

J. COOK.

NEWCASTLE DISTRICT, Sept. 28, 1839.—The agitation on the subject of Socialism continues unabated. The Socialists continue their weekly lectures and discussions, considerable numbers attending them; and the Rev. Jos. Barker, "strong in the Lord," perseveres in his weekly misrepresentations of the principles of Socialism. On Friday week, his second lecture came off; and truly might the Rev. Gentleman say, that "he would take his own way" to attack Infidel Socialism. Reason and argument there was none, while his audience, consisting chiefly of persons of diseased imaginations, brought on by the insane teachings of the priesthood, was prepared patiently to listen and applaud his misrepresentations and nonsense. But be it remembered, the Rev. Gentleman is wise in his generation, and it is a question whether, knowing as he did, the intellectual standard of his audience, anything else than his ravings would have taken with them. He harped upon death-bed scenes, the French philosophers, deplored the want of practising Christians, and anathematised the friends of Mr. Owen. After lecturing (!) for upwards of one hour, a discussion commenced, each party occupying ten minutes, alternately. During this part of the evening, Mr. Barker lost a little of his temper, and sneeringly alluded to the mental acquirements of his opponent, Mr. Campbell. This ungentlemanly behaviour did not pass unnoticed, and even the blind-faith-men cheered but faintly their champion. The

newspaper press in general have given the Rev. Gentleman great credit for standing in the breach, which infidelity had already made: one of them in particular, *The Tyne Mercury*, is especially bright in his remarks on this second lecture. Altogether much good is likely to result from the Rev. Gentleman's doings. On Wednesday, we had an excellent attendance at our weekly discussion, which was upon the weight of evidence which the Christian Scriptures possessed, relative to "inspiration," compared with the Book of the New Moral World. This challenge startled the blind-faith men, and they mustered in strong force. On Friday Evening, Mr. Barker again came before the public with his third Lecture. He dwelt principally upon the Marriage System of Mr. Owen. It is needless to repeat the misrepresentations of this Reverend libeller; he repeated what he has over and over told audiences in Lancashire and Yorkshire. This was the most painful task he has as yet inflicted on his friends; to suit his purpose, he hesitated not to cover with the most disgusting associations—with slime and with filth—this most holy of social institutions, by telling them such was the state which Mr. Owen wished to introduce. Indeed, it was rather a subject of regret that any one replied to him on this subject, for in the eyes of every one who has taken the least pains to make himself acquainted with the views of Mr. Owen, on the matter, he has proved himself the most unprincipled of discussionists. Would that his Lord would give him grace to know a little of that charity which "doth not behave itself unseemly, and thinketh no evil;" but we must hope for better things of him. By the bye, these proceedings of Mr. Barker smell a little of the shop. He has large quantities of a tract which he designates the "Overthrow of Infidel Socialism," which he is very anxious to dispose of. It is a dull, prosy, wordy, production, and requires a little external puffing to get off the shelves of the Bookseller, as there is a good orthodox price affixed on the title page, and I have no doubt this adds a little to the zeal for the Lord. I had almost forgot to state, that a member did not fail to remind Mr. Barker of the part he took in ruining poor Connard, of Oldham, by denouncing him, in the company of five or six hundred persons. He admitted having done so, and further added that he would take the present opportunity of cautioning the present audience, from any acquaintance with Mr. Owen's followers. There was an immense number of persons present. In a future letter I shall notice some of the arguments of Mr. Barker.

C. BARKER.

DARLINGTON, Sept. 27th.—A Rev. Mr. Thornton has been lecturing against the principles of Socialism; a considerable number of persons were present. He described the five facts as not facts but theorems, and he, for one, would not admit of their demonstration. Notes were taken of the Rev. Gentleman's remarks, and we have written to Newcastle for a visit from the District Missionary, Mr. Campbell, who will be among us in a few days. A good room has been secured.

B.

EDINBURGH.—We stated some time since that a society had been formed in this city, under the title of the "Philalethean Society, for peaceably repressing Infidelity," which had issued challenges, offering to prove that Socialism was Atheism, and that Atheism

was absurd. The Secretary of this society has had some communications with Mr. Owen, with the hope of provoking him to a discussion with them, upon this absurd proposition, which terminated in Mr. Owen publishing an address and challenge to them, which has appeared in several papers, and is a clear and powerfully-written exposition of the leading principles of the old and new systems of society. Among other papers which have taken up this subject, we find the following leading article in the *Edinburgh Chronicle*:—

MR. OWEN AND THE PHILALETHEAN SOCIETY OF EDINBURGH.—There is, it seems, a society in Edinburgh under the above name, the object of which is stated to be "for peaceably repressing Infidelity." We think this society an absurd enough concern, but of the character of its members we know nothing. The body sent a challenge to Mr. Owen and the supporters of the "Rational System of Society" generally, to a public discussion. This challenge was refused by Mr. Owen, on the ground that the persons from whom it emanated were "young men without any experience of the great principles of human life and the affairs of society, except such as the very limited circle of Edinburgh and its neighbourhood affords." But he stated his willingness to meet "competent" persons either in public or private, and to discuss with them the subject referred to. With this view, he has published what he calls "an Address and Challenge." This paper we have been requested by a very respectable party to publish; a request with which we would willingly comply, if our pages admitted, particularly as we ourselves last week stated, in decided terms, our total and unqualified hostility to the system, (if it can be so called) of which Mr. Owen is the founder. This gentleman states "that the Rational System of Society is founded on three Sciences, which are new to the world as Sciences; but the three are necessary to be known, before a superior or rational condition of society can be understood or made to exist in any part of the world."

"The first is *The Science of Human Nature*; or an accurate knowledge of the general qualities of the material at birth, from which the human character is afterwards matured.

"2d. *The Science of the overwhelming influence of humanly-formed external circumstances over human nature*; or a knowledge of those circumstances favourable and unfavourable to the formation of a superior character for every individual, and to the promotion of the well-being and prosperity of each from birth;—in other words, a knowledge of the causes which produce good and evil in human society, and of the means to withdraw all vicious and inferior, and to recombine all virtuous and superior circumstances, so as to ensure the permanent happiness of every one from birth.

"And 3d. *The Science of Society*; or the knowledge of the means by which to unite man to man over the whole earth, most beneficially for each individual, and to render the union permanent through all succeeding generations."

"These three Sciences," continues Mr. Owen, "have been discovered by the steady application of the evidence of our senses, to human nature, to the influence of external circumstances over human nature from birth, and to the various vicissitudes which the misguided faculties of man have hitherto unsuccessfully devised for his good government and happiness; unsuccessfully, because man is now over the earth a mere localised animal, filled from his birth with errors which create the most injurious local prejudices, divide him in mind and feelings from his fellows, and compel him to become the most vicious, inconsistent, and therefore most irrational of all terrestrial living creatures; inflicting upon his own species, and upon all other species, far more misery than is produced by any other known tribe of animals."

We cannot afford room for further extracts. But we cannot resist saying that Mr. Owen's language is sufficiently vague; nor does his paper contain any account of the means or system of means which he would adopt to renovate and improve society. The whole is as general as it is possible to be, and consists solely of a series of assumptions which have truth and error so intimately combined as to make it next to impossible to make any thing of it. It is easy to make sweeping assertions, to asperse human society, and to say that all is "innate," "chaotic," "irrational," &c., but to prove all this, and to point out a competent remedy is a very different and a more difficult matter. If we had Mr. Owen's system fully before us, we would perhaps give our candid opinion on its merits—approve what we thought deserving in it, and express what we reckon absurd, nugatory, or vicious. But we may at present state that, as far as our present knowledge of it goes, we regard it as the most complete tissue of raving and absurdity that ever was imagined by the wildest enthusiast. We look on it also as totally and entirely unpracticable.

It will be seen from the above, that the Editor of the *Edinburgh Chronicle* is a very candid person: he first

acknowledges his imperfect knowledge of Mr. Owen's system, and then proceeds to demonstrate it by passing sentence upon it, "as a most complete tissue of raving and absurdity," and "as totally and entirely impracticable." To this we may reply in his own language, respecting Mr. Owen's paper—this "is as general as it is possible to be, and consists solely of a 'couple' of assumptions." "It is easy to make sweeping assertions; but to *prove* all this is a very different and a more difficult matter." The language here quoted is peculiarly applicable to a critic who passes sentence so dogmatically upon a system, which he understands so imperfectly, by his own admission, and who finds fault with a paper, containing a series of general propositions, because it was not swelled into a volume containing also the proofs and demonstrations of these propositions. Such is the candour even of the candid portion of the newspaper press! We shall endeavour to find room next week for an abstract of Mr. Owen's paper, and also of two impudent and self-sufficient rejoinders by these "ill-informed young men."

THE BRINDLEY COUNTER-AGITATION.—CHELTENHAM AND STOURBRIDGE.—The *Cheltenham Free Press* contains nearly three columns of a report of lectures by Mr. Brindley in that town against what he denominates "the blasphemous and atheistical system falsely called Socialism." The "lectures" (!) were delivered in the Assembly Rooms in the morning to the gentry, and in the evening to the working classes at the Infant School Room; the former paying one shilling to see the exhibition, the latter twopence. The vulgarity and rascality of Brindley seems to have disgusted the respectable and thinking portion of the community: for we learn that the first morning lecture was attended by 500, the second 200, and the third 50 PERSONS! a pretty sure indication of the falling estimation in which they held this frothy and violent declaimer and unscrupulous personal defamer. The Rev. F. Close, a parson of the school of the Stowell's, Mc Neile's and O'Sullivan's, of the true anti-popey-fire-and-faggot breed, occupied the chair, and the conduct of himself and *protégé* were admirable samples of orthodox *devilism* run mad. No wonder the cultivated and intelligent audiences to look such rabid maniacs. It is impossible with our limits to give the report to which we allude, and were we to do so, it would only be repeating the same personal slander, misrepresentation, and violence, which forms the stock in trade of this travelling tool of priestcraft. It seems, however, that he is now "running a muck and tilts at all he meets;" for we find mixed up with Socialism, the following attacks upon other new doctrines:—

"Mr. Brindley commenced this lecture by making some remarks on the new systems which he said have sprung up in this 'march of intellect day,' and which tend rather to deify philosophy than to hold up the bible as the only standard of truth. He abused Geology on account of that which Dr. Buckland and other Geologists had said relative to a race of creatures which existed and died before the creation of man, as proved by the fossil remains of these animals; he denied that God would have peopled this beautiful world with a race of beings who could neither return thanks for their blessings, nor who even knew the hand that made them. A discovery had been made in chemistry that two gasses having an affinity for one another, will join together and form a solid; how then can they tell that similar discoveries will not be made in Geology with reference to these formations? It is at once denying the omnipotence of God, to say that when he knew the hills and vales were necessary to the happiness of man, he could not make them at once. He likewise bestowed a large share of abuse on Phrenology, between which and Socialism he said there is a great similarity. If he had time, and it was his object,

he would prove the falsity of the system of Phrenology, the discoverers of which as well as of every other new system suppose that the world was in error up to this discovery. This error was not discovered by Christ coming into the world, nor by reason, but by Dr. Gall, who was a lazy boy and did not choose to learn his lessons so well as other boys, remarking, that the boys who learned their lessons best had the largest eyes. He read several extracts from George Combe's "Constitution of Man," made running comments upon them, and said that the refinement of Phrenology was more likely to do harm than the brutality of Socialism. He referred to Lord Brougham's speech at the Glasgow University, and said, if there was not so gross a system of infidelity in the world at large as Socialism there is quite sufficient to justify them in bringing forward revelation."

When the Rev. F. Close introduced him to the meeting he said "he hoped soon to introduce him as the Rev. Mr. Brindley, as he was soon to be made a minister of the Church of England." A most suitable profession for him! and one in which he will be quite *au fait*; his dislike of every thing which tends to shew the fallacious and fabulous nature of the foolish books termed Divine Revelations is not the least prominent of his claims to the office. At the close of this lecture,

"Mr. Close said, that as a summary of the powerful lecture which they had heard this morning, he concluded that Phrenology and Socialism both sprung from a combination of the two words Metaphysical Materialism."

"A gentleman named Palmer, who said he was not an accredited agent of Robert Owen, rose and accepted the challenge made by Mr. Brindley, to defend the system of Socialism on the principles of Robert Owen. It was then arranged that Mr. Brindley should speak as short a time as possible, and Mr. Palmer should be allowed half an hour to reply, and after that they should each take ten minutes. The same rules to be attended to in the discussions both in the morning and evening."

This agreement was adhered to by Mr. Brindley in the manner he usually does, whenever he has things his own way, namely, violated. Mr. Palmer was prevented from speaking by the loud groaning and hissing of Brindley's infuriated partisans, he himself setting the example and excelling them in the performance; and the Rev. Chairman took every opportunity to interfere, confuse, and brow-beat him. The report states that "he was interrupted several times by Mr. Brindley, and by the hisses of the assembly, but more particularly by one lad who kept continually hissing the whole of the time, and appeared to have been placed there for the purpose." To call such a proceeding as this a "discussion" would be a farce. The report concludes thus:—

"Mr. Brindley upon the occasion alluded to, went through a long *reynardine* of the dangers he had fled, of the wounds and injuries he had received, and of the victories he had won, in the neighbourhood of Birmingham, Worcester, and Stourbridge, in his tour, and if we were to believe all he said, Socialism at the present time must be extinct in those quarters. We would give Mr. Brindley credit for his expositions of the doctrines of Socialism, but we cannot agree with him, or any other person, who stands forward in a public assembly, to assail and vilify the private characters of individuals who are not present to speak for themselves. Mr. Brindley is an *eloquent* declaimer; a man who deals more in abuse than argument, and one who does not stick at trifles to carry out his object, of pleasing his adherents, and putting down his antagonist. Great confusion ensued upon the occasion on account of this mode of proceeding. It was not becoming in Mr. Brindley, in speaking of the Socialist communities, to compare them to piggeries, and the inhabitants to pigs, and similar language. A portion of the audience were in raptures at the abusive eloquence of the orator, but a great many present whom he called Socialists, but who were Englishmen of the old school and not Owenites, who, though not perhaps sufficiently courteous in their manners, would not put up with the illiberal and domineering conduct of the speaker, therefore great confusion ensued. Cries of "tell the truth Brindley"—"Sit down Brindley"—"Give us our twopences back, you have made a good purse Brindley," and many other similar expressions. On the other side of the house, no sooner did the Socialist advocates enter into a defence of a personal knowledge of the persons who had been libelled by Mr. Brindley, than he was met with every species of abuse and disapprobation. It is

strange in the present era of refinement, that persons cannot agree to differ in opinion, discuss their opinions with good temper, and embrace each other with christian-like benevolence. We were sorry for the young man who attempted to defend Socialism; he was just the man suited for the lowbrowest purpose of the lecturer, and bore all the indignities without a ruffle on his countenance, and which obliged his opponent to say at the close, that he gave him credit for his stoupacity and for his candour throughout the discussion."

It is thus that violence and falsehood recoil upon themselves. We have no doubt that Socialism has been mightily aided in Cheltenham by these proceedings. The Editor of the *Free Press*, although evidently opposed to our views, makes the following comments, in which the disgust created by such unmanly and illiberal conduct is clearly shewn.

"The scene at the Infant School last night was truly disgusting to a Christian audience. We are no Owenites ourselves, far from it, but we are so much opposed to intolerance, bigotry, and persecution as any one can be. "Fair play is good sport;" but we do not call it fair play to invite discussion, and when any one comes forward in a fair and candid manner, to put him down by clamour. The defender of Socialism, last night, was a Mr. Rowbottom, the other, as the chairman said, had been vanquished. We cannot but admire the conduct of these young men who appear to have Socialism in their composition; for, in the midst of the most virulent abuse, hissing, and clamour, they appear unmoved by any feeling of resentment. The chairman gave his opinion, that the audience had a right to evince their approbation or disapprobation; and so they may, in a proper manner, but the most intolerant, we should think, ought to acknowledge that it is not manly, christian-like, or fair, to attempt knocking an opponent down before he has opened his mouth, and that it is not very becoming in the opponent of Socialism to be so unmanly as to make so much noise as some of his enthusiastic and passion-wrought adherents. Mr. Brindley, after introducing every species of abuse, by saying "there was not a respectable or a responsible man among the whole body of Socialists, that they were robbers, atheists, &c.," selected what he acknowledged to be the most atrocious portions of Mr. Owen's writings, and called upon his opponent to disprove his assertions. Was he allowed to do so? Most certainly not; for merely the reading of the same passage which his opponent had read over and over again, he was best down by clamour, and the chairman put it to the meeting whether he should proceed or not. He was put down by a show of hands. There were a number present, not Socialists, but friends to fair play and free discussion, took part with the defender of Socialism and his half-drawn friends, in shielding them from injury, or it is impossible to say what might have been the consequence. We say this is not the way to expose the absurdity of the Owenites, but the way to make converts to Socialism."

We find long notices of these proceedings in the *Cheltenham Journal and Chronicle*, and also in the *London Times*. The Cheltenham papers contain leading articles in which Mr. Brindley's abuse and misrepresentation is re-echoed in perhaps a more cool and systematic manner: the best reply to all this sort of calumny, is an unblemished life; and the practical superiority of our principles thence evinced.

We find in the *Ten Towns' Messenger* an account of some "gratuitous" lectures by the same redoubtable champion of the stand-still system, and the information that a testimonial is to be presented to him at a public dinner, to mark the esteem of the donors for Mr. Brindley's unrecanted exertions in the cause of religion and morality!!! and his effective refutation and defeat of Socialism and Popery!!! WHAT NEXT?

BRADFORD, Sep. 30.—We continue here to glide on in the noiseless tenor of our way, with comparatively little bustle or excitement. We are gradually increasing in members. The Sunday audiences, as the dark nights are setting in, become more numerous, and the proportion of female visitors greater. On Sunday week we had a very powerful and instructive lecture from our young friend C. Fell, on the causes of moral action; and last night Mr. C. Wilkinson lectured on the respective merits,

tendencies, and importance of secular and religious knowledge.

H. THORNTON, Sec.

N.B.—We have laying in our Treasurer's hands, for the maintenance of the *Soldier Socialists*, the sum of £1 1s. 1½d.

BURSLAM, POTTERIES, Sep. 21st, 1839.—The Potteries have this week received an impetus in the onward movement of humanity, by a visit from Mr. A. Campbell, who lectured here on Wednesday, Thursday, and Friday last, to crowded and attentive audiences. The notice of his visit was but short, nevertheless our friends strenuously put their shoulders to the "wheel," and after many fruitless attempts to get their bills printed in the Potteries, succeeded in Newcastle-under-line. Our bills advertised a course of two lectures, and contained a modest invitation to the Clergy, which, however, like the seed in the parable, fell on stony ground. The room both evenings was crowded to excess, and the money voluntarily subscribed, amounted to fifteen shillings. Mr. C. gave the greatest satisfaction, and after each lecture fervently courted discussion, but without success. At the close of the second he intimated that he should be disengaged on the following evening; this was eagerly caught, and a motion proposed and seconded, that he deliver another lecture on the following evening, that a penny each be paid for admittance, which was carried unanimously. The evening came, and with it another crowded meeting; but, it would seem, that the pent-up feelings of our opponents could brook confinement no longer, for before the lecturer had concluded, these manifested themselves in all parts of the room, and no sooner was the lecture closed, and the first question put, than question followed question, and answer answer, until I found that it was near eleven o'clock, and the disputants had scarcely entered upon their subjects; I, therefore, without hesitation, closed the meeting with every prospect of a future program with the most violent opposition. Mr. Campbell will be here again in three week's time, with another broadside for the already shattered vessel of prejudice and superstition.

W. EVANS.

WOLVERHAMPTON.—Mr. Macintosh has been delivering lectures in the Mechanics' Institution here, in explanation of his "Theory of the Universe." The *Staffordshire Examiner* having taken notice of these lectures, without abusing the lecturer, although by no means expressing any approbation of the principles upon which it is based, has been taken to task by the *Ten Towns' Messenger*, in a long, violent, and abusive article, in which Lord Melbourne, Owen, Macintosh, Socialism, the *New Moral World*, the *Worcester Chronicle*, &c., &c., are all vilified and bespattered with true religious zeal. These things all tend to the advancement of our cause; for the only effect they can have upon sane people, is to repel them more and more from the foul-mouthed fanatics who make such exhibitions of themselves, and in self-defence to take shelter in our ranks.

DURHAM.—DISCUSSION BETWEEN THE SOCIALISTS AND PHILALETHEANS.—On Tuesday and Wednesday evenings, a discussion took place in the Watt Institution Hall, Dundas, between Mr. Trapp, Editor of the *Monstrous Revue*, and member of the Philalethean Society, and Mr. Lloyd Jones, of Glasgow, a Socialist. Mr. Trapp undertook to prove—first, that Socialism

was Atheism—and, second, that Atheism was incredible and absurd. Mr. Jones undertook to defend Socialism against the charge of Atheism. The audience on both occasions was very numerous, consisting principally of the working classes. As both Mr. Troup and Mr. Jones are able and experienced debaters, there was a sharp encounter of wit; but we are rather inclined to think that this, like most public discussions, has wedded each party more closely to his own views of the question.—*Dundee Chronicle*, quoted by *Edinburgh Chronicle*.

HUDDERSFIELD NEW HALL OF SCIENCE.—The Managing Committee have arranged that the opening of the Hall of Science will take place on Sunday the 3rd of November next. Particulars will be communicated on a future occasion. We would particularly request all our friends from a distance, who can make it convenient, to attend on the occasion. E. LUNN.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUM- STANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY XII.

MIRACLES, SIGNS, WONDERS, DREAMS, VISIONS, ETC.

In a *rational* point of view, every thing in nature ought to be deemed *miraculous*; for every thing is inscrutable to the human understanding! Digestion, assimilation, sensation, thought, and consciousness, and even the elements of which our own bodies are composed, are no more placed within the power of our comprehension, than the omniscience of God, or the creation of the universe! By careful observation, or by long experience, we are, however, enabled to discover certain affinities, connections, and relations which seem to subsist among different parts of nature, and either co-exist, or follow one another, with such order and regularity, that the sequence seems to be determined by fixed and invariable laws; any interruption of which excites astonishment and wonder, and if attended with disaster or calamity, is commonly esteemed a miracle.

In a *religious* point of view, however, such extraordinary occurrences are not considered miraculous, unless long foretold by *super-human* sagacity, or have suddenly come to pass, in obedience to the invocation of a saint or a prophet! Tempests, earthquakes, deluges, volcanic eruptions, &c. seem, to the *ignorance* of man, to be *deviations* from the established course of nature. Wars, pestilence, and famine, which are usually the results of human wickedness and folly, occur so often, that they hardly excite surprise. None of these are deemed miraculous, unless they have been *invited*, to punish the sins of a people, or to establish some religious ordinances, which, without such confirmation, would be deemed too revolting for practice. There are, in fact, two sorts of miracles,—the *real* and the *pretended*. The first depending on the general ignorance of mankind; the second, on the credulity of those for whose instruction they are exhibited. With respect to convulsions, gesticulations, speaking in unknown tongues, restoring the sick, revivifying the dead, transforming one substance into another, and a thousand other juggling tricks, by which silly people are defrauded of their money and their senses; these are so common, and so easily practised by confederacy or collusion, that they

do not merit to be classed among wonders, much less among miracles. I will cite a few examples of each sort, by way of illustration.

First.—About the middle of the sixth century the prophet Mahomet began his military and divine career, to convert the Christian Infidels! To give his followers proof of the authority of his divine commission, he, in the presence of the whole army, drew his sabre, and cut the moon in two at a single slash! The fact was attested on oath by the great officers and many of the privates, and was confirmed by that astonishing succession of massacres, which, more than any other thing, is a proof of divine co-operation.

Second.—Previous to the tenth century the inhabitants of Peru were naked ignorant savages; they wandered about in small independent tribes, subsisting as chance decreed, either upon one another, or on such game as they were able to catch. About this time Manco Capac and his wife, Mama Ocello, two children of the sun, descended from that luminary, for the beneficent purpose of civilizing these rude people. This great purpose they effected by their wisdom and humane policy; inasmuch, that when Pizarro also descended among them, about 400 years after, to propagate the Christian faith, he found there a very high degree of moral and social cultivation. Unhappily, he found also plenty of gold; for which, these interesting unoffending people were remorselessly butchered by the Christians. This, in my opinion, is the best attested miracle upon record. I do not mean the cruelty of the Christians, for there is no miracle in that; but the exploit of these children of the sun. Separated, as they were, from the civilized world by a trackless and boundless ocean, and almost surrounded by ferocious and hostile tribes, whence could they have derived the wisdom which enabled them to accomplish such wonderful ameliorations?

Third.—Christopher Columbus and his crew being wrecked on the island of Jamaica, *devoured* with so much rapacity, as to threaten exhaustion to the scanty stores of the natives. When no more supplies could be obtained, Columbus, who knew that a total eclipse of the moon was about to happen, assembled the Chiefs a short time before its commencement, and having reproached them with inhospitality, told them the Spaniards were the servants of the Great Spirit, who dwells in heaven, and who made and governs the world; that offended at the injuries offered to his favorites, he was preparing to punish them with severity, and that as a sign of his approaching vengeance, the moon should that night withdraw her light, and be changed into blood! Many listened with indifference, some with incredulity; but when the moon began to be darkened, they ran away with terror, and returning loaded with provisions, threw them down at the feet of Columbus, beseeching him to intercede with the Great Spirit, and avert the threatened destruction. Columbus feigned consent; the eclipse ceased; the moon recovered her splendour; and the Spaniards were thenceforth treated with kindness and veneration. This is a fair sample of the triumph which science maintains over ignorance, in the afflictions of *real* miracles.

Fourth.—The Czar, Peter the Great, in passing through the city of Poland, was informed of a miraculous image of the virgin, which shed tears during the celebration of mass. He determined to examine this vaunted miracle himself. He called for a ladder, and having ascended to the head of the image, perceived two small

holes at the corners of the eyes. He put his hand on the cap, and, by means of the hair, lifted up a part of the skull. Some monks, who stood at the foot of the ladder, looked on at first with tranquillity, not supposing he could discover the fraud, but they trembled when they saw the head of their miraculous virgin dishonoured. Peter discovered within the head a basin of water, whose surface was upon a level with the two little holes: it contained some small fish, whose motions agitated the water, and made it escape slowly and in small quantities through the eyes of the virgin. The Czar descended; and, *without attempting to undress any one*, addressing the monks, said *calmly*, "That is a very curious image." Here is a fair sample of the use which persons in authority make of pretended miracles!

Fifth.—I pass over the wonders recorded of the prophet Brothers, Johanna Southcote, Mr. Irving, Prince Hohenlohe, and many of our Christian Missionaries, which have either happened under our own observation, or are so well and so respectably attested, that none but a confirmed sceptic could hesitate to believe them: but there is another class of wonders which demand some attention; for though performed almost every day, nobody seems to be made wiser by such exhibitions. For example:—we have merchants who vend more Madeira, in this country, than is produced in the island for the use of the whole world! We have Commissioners who, without the assistance of food, support all our paupers in ease and luxury! We have Doctors who, without education, cure diseases gratis (!) and even spend large sums in making their benevolence known to the public! We have Financiers, who daily diminish the national debt, by subtracting *hundreds* from one end of it, and adding *thousands* to the other! We have Journalists, who terrify us with conflagrations, and in a day or two restore all the property unscathed, as if no such event had happened! We have others who alarm us with murders and assassinations, committed in places which are to be found neither in the map nor the Gazetteer, or if you can find the place and the parties, you will learn from their own lips that they never so much as heard of the atrocity! Multitudes of deaf and dumb, blind and lame, which infest our public streets, are restored to the proper use of their members by the distant approach of a single policeman! Now, if these are *real* miracles, I should be glad to know what they *really* are!

Dreams and visions may, like miracles, be classed into the *real* and the *pretended*. It is very difficult to distinguish the true from the false, because they admit of no evidence but the testimony of the narrator; the *real* are, indeed, from their very nature, more or less *inherent*; whereas the *pretended* resemble the Irishman's echo, which, when any one asked it, "How d'ye do," answered "prety we'll thank ye." The following theory of the whimsical phenomena is proposed in the hope of discouraging their superstitious application.

The apparatus by which the mind performs its wonderful functions appears to consist of the brain and the nervous system. The nerves may in some respects be compared to the strings of a musical instrument, inasmuch, as in both cases, a certain degree of tension and excitement are necessary to produce the required activity. This depends, in some measure, on our own determination, and during its continuance, the mind receives, through the agency of the senses, those feelings and impressions called

ideas; which, being afterwards submitted to the operations of thought, are modified and associated in a great variety of ways, forming, as it were, a collection of impressions, images, and pictures, which are carefully deposited in the cabinet of memory, to be used as occasion may require. The nature and quality of these *mental stores*, must, of course, depend on the sources from whence they are derived; as, for instance, on the objects we have seen, the company we have kept, the books we have read, and the feelings we have experienced. These may be altogether of a cheerful, agreeable, character; or, on the contrary, of the most dismal and melancholy kind it is possible to collect. Whatever their nature may be, the consciousness of possessing these stores, of recognizing them as our own, and of being able to use them whenever we please, gives us the *perception* of our own identity, the *knowledge* of our own proper selves. In our waking hours, in perfect health and sanity, we find no difficulty in making selections from these stores, and of arranging them in methodical order, for the various purposes of life; judgment, or imagination, presiding over such choice, according to the state of our feelings, or the urgency of the occasion. On the contrary, in disturbed sleep, arising from some uneasiness: that is to say, while those filaments of the nervous tissue only, on whose activity the power of *reflection* depends, are in a torpid state; also in some disorders, when similar parts are in a state of languor or relaxation: and in other affections, when those nerves on which *imagination* depends are too much excited, whether by pain, anxiety, intemperance, or any other cause: in all such cases imagination prevails over judgment; runs, as it were, wild, and riots amongst the stores of memory, tossing them about in the most disorderly confusion, and grouping them into fantastic, incongruous combinations. Such are the elements of dreams and visions.

The pictures thus formed are, however, frequently more vivid than those of our sober and waking thoughts; for it is the nature of animal organization, that while some faculties are suspended by languor or repose, others, which remain alert, have their powers augmented in a proportionate degree. Shakspeare expresses this thought like a sound philosopher, as well as a true poet, where he says:

"Dark night, that from each eye its function takes,
The ear more quick of apprehension makes;
Whereas it doth impair the seeing sense,
It pays the hearing double recompence."

It is, therefore, not surprising if individuals, when under these delusive impressions, seem to themselves in a state of more intense feeling, or to possess a more vivid consciousness than on ordinary occasions. Hence, to some persons their dreams appear to be realities.

In other disorders, and also in that torpor of some of the faculties incident to old age, this confusion of ideas is sometimes so great, that the individual, though still conscious of existence, loses the knowledge of his own identity: believes himself transformed into a different person—an animal—a plant, or even a utensil; holds imaginary intercourse with spirits; visits the celestial and infernal regions; and is, in short, in a state either of insanity or imbecility.

Thus oft are dreaming wretches seen,
Torned with vapours and the moon;
Transformed (at least, in their own eyes)
To glass, or china, or gross pie.

SWIFT.

Men prove with ch. 11, as powerful fancy works,
And marks turned bottles, call aloud for corks.

POPE.

Nevertheless, these vagaries are not always of a ludicrous character: on the contrary, they are often of the most appalling kind in the long list of human calamity.

Yet, strange as it may to reasonable persons appear, the ravings of such unhappy invalids are, by the ignorant, deemed more worthy of respect than the calm and deliberate conclusions of sober sense and experience! But the thing most lamentable of all is, that many educated persons are to be found, who employ all sorts of means to propagate these vulgar superstitions, endeavouring to make them not merely popular, but *fashionable*.

Not long ago a gentleman, who, I believe, was a Wesleyan Minister of the Gospel, as a proof of the reality of spiritual existences, narrated, that one morning, in broad day-light, the figure of an old acquaintance appeared by his bed-side, having a very wan and sickly aspect. On being asked the cause of this appearance, the spirit shook his head, and vanished away. About six weeks after news arrived that the person to whom the spirit appertained had died at Sierra Leone, on the coast of Africa, at the very moment that his spirit appeared in England; due allowance in point of time being made for the difference of latitude! Some person present remarked, that it must have been a dream, or perhaps the effect of a slight delirium. The narrator maintained that he was wide awake, in sound health, and in his perfect senses. Another enquired, whether the spirit appeared quite naked, or decently clothed in a suitable way? The gentleman replied, that it appeared in the same costume that its proprietor formerly used to wear in England. To this it was remarked, "that such being the case, each article of apparel must have had a spirit as well as the person; and consequently, had an equal chance of immortal existence." The reply was, that "Almighty God could cause these vestments to appear without giving them a spiritual existence." It was answered, "That the same remark would apply to the appearance of the person; and, consequently, the whole might have been nothing but an illusion." It was then gravely remarked that "with God all things are possible!" and as no one opposed this maxim, the conversation ended. Now, this propensity in superstitious persons to misrepresent, distort, and exaggerate the power of OMNIPOTENCE, is one of their greatest fallacies. Believing themselves to be, on account of their "exceeding sinfulness," the chosen favorites of a Being who is able to do every thing, they would fain make others believe that he really does perform the most extravagant and incredible things, merely to excuse their folly, confirm their stories, or promote their sinister designs!

Upon the whole, we may conclude, that dreams and visions are indicative of either a disordered body or a perverse mind. They are often symptomatic of approaching insanity. An habitual dreamer is sure to become either a madman or a prophet: timely remedies ought, therefore, to be administered, consisting generally of temperate diet, strong exercise, cheerful company, and a careful abstinence from all dismal cogitations.

If the reflections, which the expositions contained in this essay ought to suggest, are steadily kept in mind, they will preserve the young student of ancient history from many false impressions. It would be an endless and disgusting task, to attempt to explore the means by which any of the numberless wonders have been got up, which

serve as so many pillars or props to the hollow, but stupendous, fabric of superstition: it is also unnecessary; for since they have been used by all religions, by all sects and parties, for truth and falsehood, good and evil, with equal success, they prove nothing; and, therefore, stand for nothing. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, 'let us go after other Gods,' thou shalt not hearken unto the words of that prophet, or that dreamer of dreams."—MOSES. X.

NOTICE TO ALL THE BRANCHES.

Huddersfield, October, 1839.

The Bazaar Committee of this Branch beg to intimate to their friends at a distance, that they must now "be up and doing," to get their contributions in a state of completion, as the time is near when the Bazaar must be opened to the public; and to suggest that the subject be brought publicly before each Branch, by reading this Notice at their Sunday meetings; and that a person be appointed at each to receive the articles furnished by the friends there, that all may be forwarded at once to Mr. John Dickinson, tailor, Commercial-street, Huddersfield, so as to reach us on or before Friday, November 1st.

New are you afforded an opportunity of evincing your desire for practical co-operation; bestir yourselves to embrace it by enabling us to provide your friends here with emblems of your sympathy in the glorious cause, either in the shape of articles of the peculiar production of your different localities, or any other articles you may deem us worthy of. In hope of obtaining your prompt attention,

I am,
On behalf of the Bazaar Committee,
Your very sincere Brother Socialist,
GEORGE WOOD, Secretary.

N. B. We take this means of acknowledging the favours already received, including the Pastile scent bearer of a female friend; and the rich silk handkerchiefs, bearing a fine view of community, forwarded by Mr. Barker, of London. To those Branches where it is practicable, we would suggest that they forward by the agents of the *New Moral World*, to Mr. Joshua Hobson, of Leeds; or Mr. Abel Heywood, of Manchester, who would forward to us. G. W.

TO READERS AND CORRESPONDENTS.

NEW MORAL WORLD.

S. W., SHEFFIELD.—The *corrus* are *unsuitable*.
MR. LINWOOD, declined for want of room.
P. S.—The price of Mr. Bailey's "Monthly Messenger" is Three pence. The third number is just issued, containing much interesting and valuable information. If it continues to be conducted with the same talent and learning as hitherto evinced, it will be a great accession to every Socialist's library, and one which none of them should be without.

STUDENT IN REALITY.—We have forwarded a letter to him, which is at our Publishers, in London.

ORIGINES RELIGIONNEM.—We cannot promise room for some time for these Essays.

MR. RAMONSON is thanked for his kind letter.

A CORRESPONDENT from Warrington is declined.

OUR FRIENDS of the Star in the East are informed, that the non-insertion of the Advertisement, "Educational Institution," has not arisen from any want of interest in the success of that Institution, but solely from the want of space for the many other communications that flow in upon us. There have been many other advertisements and articles omitted from this cause lately. We shall, however, endeavour to make up for this omission in future; and, meantime, take the opportunity of recommending this admirable and valuable Institution, together with the Industrial School now forming, to the notice of all who desire to obtain a good education for their children. The advertisement has appeared five times, including this week.

MR. KNIGHT, District Assistant Missionary will lecture on Sunday next at Halifax, and at Hull on the Sunday following.

We stop the pen to say that we have received a parcel from Manchester communicating gratifying tidings of their progress, and a cheering letter from Mr. Joseph Smith, written from Typhur. The land is now in possession, and active measures commenced. We shall give particulars next week.

EDUCATION.

WHILST the differences between Protestants and Catholics—Churchmen and Dissenters—and even the schemes in the Church itself—are forming a barrier against the spread of knowledge, and the right training of the juvenile population; and each sect, in envying about the particular creed to be taught, is actually preventing anything effective being accomplished in National Education—whilst the pains and prelates of the trunks are marching to the foot of the throne to prevent the education of the people, unless accompanied with the inculcation of doctrines about the truth of which the wisest of mankind have differed in opinion—whilst those calling themselves par excellence the educated classes, are thus manifesting the imperfection of their own education, it is important for the public to be informed that there exists one institution where all sects and all parties may have an education of the best kind for their children without any influence in the modes of faith or doctrinal points.

In the EDUCATIONAL INSTITUTION, WIMBORNE, children are received at a very early age, and their physical, moral, and intellectual faculties are so elicited and cultivated by efficient teachers and trainers, as to lay a solid foundation for the higher branches of education, which are carried on for older pupils of both sexes in other departments of the Institution.

The course pursued with the children between two and six years of age is that which is in accordance with the best ascertained facts of the organization and nature of the human being, so as to ensure a happy, and therefore healthy state of existence.

The intellectual training is on a new and constantly improving plan; it embraces Reading, Writing, and Arithmetic, Geometry, Drawing, Music, Vocal, and Instrumental, and such lessons as are best adapted thoroughly and agreeably to develop the highest powers of the mind, such as Observation, Comparison, Reflection, &c.; but these objects are pursued in a manner suited to the ages of the children, who are never confined to fatigue themselves, but the studies alternate with Gymnastics, Calisthenics, games and recreation, which are carried on whenever the weather permits in the open air.

The older pupils receive instruction in the German Language from a resident German Professor; and are also taught the French and Italian Languages, and the Classics. A resident Professor teaches Algebra, Mathematics, and the Natural Sciences; and instruction is given in Practical Mechanics.

Rewards and punishments are alike unknown; but the constant endeavour is to train the pupils to act from the noblest motives and love of what is good.

The variety of talent employed in tuition, and the varied ages of the pupils, render the Institution worthy of notice as a Normal School.

In conjunction with the above, and in order to render the benefits of a national Education as extensive as possible, an Agricultural and Mechanical School is now forming, so that the Directors are enabled to meet the views and circumstances of persons of all classes.

In the Manual Labor School the Boys will be trained to habits of industry and industry, and taught Gardening and various Mechanical Arts, such as Carpentry, Bricklaying, Printing, &c.; the Natural Sciences; Singing, Music, Drawing, History and Geography; Reading, Writing, Arithmetic, &c. &c.

The Girls will be instructed in such of the foregoing branches of Education as may be adapted to their physical and mental capabilities, and they will be trained to the practice of the domestic employments of the dairy, laundry, kitchen, sewing, knitting, &c. &c.

Arrangements have been made for such a classification of the Pupils as to admit of all ages being received.

Pupils from London and from the North of England may be conveyed to the Establishment for a very trifling expense, under an arrangement made by the Directors.

Applications for admission to be addressed, (postage free), "To the Directors of the Educational Institution, Wimborne."

HALLS FOR THE INSTRUCTION AND AMUSEMENT OF THE INDUSTRIOUS CLASSES.

THE LONDON CO-OPERATIVE BUILDING SOCIETY has been established, and enrolled under Act of Parliament, to provide large Public Lecture Rooms, (with Committee Rooms, Reading Rooms, Library, Shop for Publications, and other conveniences adjoining,) for the purpose of enabling the INDUSTRIOUS CLASSES to assemble with their families, to acquire and communicate useful knowledge, and where they may have well regulated and innocent recreation and amusement, at a trifling expense.

The Rooms are to be more especially devoted to the promulgation

of the principles and promotion of the objects of the UNIVERSAL COMMUNITY SOCIETY; but will be granted on similar terms, occasionally, to any other society or persons.

The Lectures will embrace every subject strictly moral and legal. There will also be Balls, Concerts and Festivals, Public Dinners and Tea-parties, and Classes and other Meetings for Mutual Instruction.

The Shares are £1 each, subject to calls not exceeding Five Shillings per month, and a Deposit of the first instalment of Five Shillings when Certificates granted. An annual dividend of five per cent. to be paid, from and after the opening of the Institution.

The management of the Society is vested in Officers, elected annually, on the most liberal basis.

Applications for Shares to be made (post-paid) to Mr. BARKER, 69, Great Queen-Street, Lincoln's Inn Fields, London. Donations from Friends to Mental and Moral Progression, will be thankfully received as above.

N. B. The Directors beg to call the attention of the Society generally to this notice of their operations; and they would also impress upon all those who desire to see mankind freed from the thralldom of ignorance and imposition to embrace this opportunity of lending a helping hand, for a short time, to commence the building of Halls in London, devoted to the exposition and application of truth without mystery. The most intelligent and cautious of our friends in London consider that this Society will be a prosperous investment, having got a most advantageous lease of property to begin with.

WILLIAM WESTWICK informs the Socialists, and Public generally, that he has Opened a Community Temperance Hall and Coffee House, in the Premises, No. 15, Lord Nelson Street, Liverpool, where those who favour him with their support, may depend on superior accommodation, at reasonable prices.

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THE NEW MORAL WORLD:

ON GUARANTEES OF THE

UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 56, and 4 and 5 Will. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSUA MORSON, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 52. New Series.

SATURDAY, OCTOBER 19, 1839.

PRICE 2d.

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THE SOCIAL AND MORAL CONDITION OF SWITZERLAND.

We lately extracted from Mr. Laing's excellent book on Norway and Sweden, two most important and valuable lessons on the causes which produce national morality and prosperity, and *vice versa*. These lessons were preceded by one not less important and satisfactory on the moral and social condition of Guernsey. In all of them our object was to exhibit the facts brought to light by the working of correct principles, even where these were but imperfectly developed and partially acted upon. We have frequently insisted on the superiority of example to precept in all kinds of instruction, and we consider it peculiarly so in reference to national polity. It is, therefore, with pleasure that we find ourselves enabled to present another lesson of the same practical nature, from the pages of a much-lauded book, "Symons's Arts and Artisans at Home and Abroad." The author was one of the Assistant Commissioners appointed to investigate the condition of the hand-loom weavers of this country, and was subsequently sent on a mission of enquiry into the relative circumstances of the artisans of France, Belgium, Austria, and Switzerland. The volume contains a vast number of facts and figures collected in pursuance of this mission, many of them valuable to the statist and economist; but the book would have been much enhanced had the author been less of a partisan, and written less evidently for the support of a theory than he has done throughout. Mr. Symons is a Malthusian Political Economist, who, blind to the means of profitably developing our resources of wealth and greatness at home by a wise system of internal production and distribution of wealth, sees ruin threaten us if we do not make our population dependent on a foreign demand for our manufactured goods. The starting points of his theory are that the land of Great Britain is insufficient for the subsistence of its population; that we are naturally destined to be entirely a manufacturing people, and that, therefore, we should eat foreign bread and food of all descriptions, in return for which they should oblige us by wearing British manufactures; these assumptions pervade the whole of this book. Of course he is a great enemy to the Corn Laws; his hostility to them is developed in every page. Whatever tends to support the Anti Corn Law theory is carefully put forward, and it is not uncharitable to suppose, when the excessive zeal of the writer on this subject is looked at, that whatever might have militated against the wished-for conclusion, was, although perhaps unconsciously, pushed into a subordinate situation or entirely overlooked.

Notwithstanding this strong bias on the part of Mr. Symons, he has made several revelations respecting the condition of the Swiss artisans, which go to form another clear link of the chain of reasoning already presented to our readers in the case of Guernsey, Norway, and the district of Angermanland in Sweden; and which, so far from supporting the theory that a nation ought to depend upon others for the simple necessary of life—food, prove that the diffusion of landed property among the masses of a population, and the making agriculture their principal, and manufactures their secondary occupation; in other words, that the application of labour to the development of the internal resources of a country, is the true method of ensuring success and prosperity.

Of the countries visited by Mr. Symons, Switzerland is evidently his favourite; he recurs to it again and again, and draws some charming pictures of the comfort possessed by its labouring population. He strenuously endeavours to connect this comfort with his peculiar notions about Free Trade and Corn Laws; but he reveals sufficient of the operation of other more powerful and better substantiated causes of such effects, to give a clear enough notion of the truth to those accustomed to the investigations of these subjects.

Mr. Symons himself seems aware of this on several occasions; and also that the deductions drawn from their condition are totally inapplicable to the condition of the operatives in this country. He says, page 59—"The pecuniary amount of wages is at all times a fallacious index to the real condition of the labourer. In Switzerland it is peculiarly so, owing to the very great sub-division of the land, and the intermixture of agricultural and artisan operations, a vast number of the working classes producing a portion of their own subsistence." This sentence, which forms the opening one of the chapter on wages in Switzerland, gives us at once a perfect idea of the causes of "the eminently happy and prosperous condition" of the Swiss, which no mere money-wages could ever produce, and prepares us for the recital which follows.

Our readers will recollect, that we traced the abundance of physical comfort in Norway, to the general diffusion of landed property among the community, and the mixture of manufactures and agriculture in the farm holdings, over the face of the whole country, by which means the three staple items of human wants—food, clothing, and shelter—were secured to the labourers who produced them, and a small surplus of these only exported for the purpose of supplying those things which their home labour and natural capabilities were inadequate to produce.

Mr. Symonds describes the condition of the great body of the Swiss artisans as placed in precisely the same position. He says—

"It must be here remarked, that hand-loom weavers, such as we are accustomed to in the north of England and Scotland, who work at their looms from morning till night, and from January to January,—there exist scarcely any in Switzerland. The hand-loom weaver of Switzerland is almost universally either an agricultural servant, or himself the proprietor of land. Even the very journeymen work at the loom only where their labours could be less advantageously employed out of doors. The almost infinitesimal division of land and the inferior number of small proprietors, added to the frugality of the Swiss peasant, and his general desire to possess land, renders weaving, for the most part, a secondary occupation, resorted to, at least, by two-thirds of the whole number of the families in the country districts. Thus, in speaking of weavers, I speak, in fact, of the great body of artisans."

Here is a delightful picture of the results of a sound system of political economy—

"The cantons of Appenzel presents the maximum of prosperity and contentment among the peasantry of Switzerland. I had a favourable opportunity of examining them, whilst visiting my venerable friend Mr. Zellweger, to whose eminent philanthropy the canton chiefly owes its superior welfare, and to whom Switzerland is indebted for many of those well-considered principles of political economy and social government, which have created the prosperity which signifies her among the nations of Europe. I visited many of the cottages of the artisans of Appenzel with Mr. Zellweger, and was invariably struck by the high degree of ease and peacefulness they exhibited."

"The cottages of both the cantons are scattered separately over the valleys and hills, each standing in the midst of its little estate, with the goats or sheep, with their melodious bells to their necks, grazing on the land, which is generally pasture. The interior of the cottages which are built of wood, are equally beyond description, and are well furnished with every article of cottage comfort."

Mr. Symonds continues,—

"Low indeed would be the income of the Swiss artisan peasant, were his payment his sole means of subsistence. But there are other means, whereby the careful observer may readily supply the absence of pecuniary criteria. The evidences of a well furnished and roomy house, ample meals, excellent clothing, and superior education, are sufficient to testify the exceeding difference between the means and money earnings of the Swiss artisan peasant; but, still surer indices of a high physical prosperity, are legibly written on the rosy cheeks of each cottage child, and in the happy countenances and robust frames of the adult artisan."

He then proceeds to shew that "it would require 30s. per week in the neighbourhood of any country town in England to put a man, his wife, and three children (two of whom shall be above 15 years of age) in the same condition, and in all physical respects on a footing with the average of Swiss peasants having the same family," and furnishes a detailed statement of the outlay of this 30s. The only exception we have to the estimate is that there is too much allowed for beer, and too little for tea, coffee, and sugar. The sum total will not, however, be much affected, and it certainly places the family in a position, as respects food, lodging, and clothing, far superior to that of five-sixths of the working classes in this country; for even if we admit that a greater number than one-sixth receive the nominal wages here mentioned, there has to be deducted broken time from sickness and want of employment, together with many calls upon the purse, which arise out of a residence in a manufacturing town, where prices are generally higher than those mentioned by Mr. Symonds. The result is that Mr. Symonds places the working classes of Switzerland "far above the standard of comparison either as respects their physical or moral eminence with any other people of Europe." "The father of almost every family is a proprietor of land." Agriculture forms the basis of labour operations. Manufactures and artistical occupations constitute a secondary and subordinate class of employments; and both are performed by the same individuals who unite the rural and artisan character and skill.

As usual we find that an abundance of physical comfort produces

superior morality. It is very singular that this great and important fact, which is continually thrust upon our attention, should be so systematically disregarded by those who have the ordering of affairs, and who profess themselves extremely anxious about the morals of the nation. Why do not the clergy, for instance, commence the formation of a system which would give the famishing sinners of society, plenty of loaves, beef, potatoes, home-brewed beer, good coats, gowns, &c. &c. in conjunction with well-furnished houses and beds? This appears an unfulfilling recipe for the destruction of his Satanic Majesty's empire, and if it does not kill him outright, at least keeps him confined within decent bounds. We recommend the plan to the Right Rev. Fathers in God—the Bench of Bishops—for the subject of discussion at their next Convocation, and as they are duly aware of the impediments which riches offer to an entrance into Paradise, they will no doubt be glad to be rid of them, and most readily give up the broad lands and other enormous wealth of the church for the purpose of carrying the plan into effect. As an inducement to this course of conduct we extract the following account of the morals, and the friendly feeling—the Christian feeling—of the people of Switzerland towards each other.

"I observed that, in most of the schools, the children of rich and poor were indiscriminately mixed; nevertheless, in no country can a more pleasing difference be observed on the part of the working classes towards those placed in more fortunate circumstances. This is most observable in the country districts, where a kindly feeling is reciprocal between employer and employed which I have never witnessed elsewhere. A person, to whom I was referred for information on the borders of the lake of Zug, accompanied me to some of the houses of the artisan-peasants he told me he employed. In every house, without one exception, the man or his wife which ever happened to receive us, held out their hands, first to him and then to me, and again shook hands on parting. Their manner was quite in accordance with this; and the shaking hands was evidently not a mere form, but the pre-empting of real feeling. My conductor proved to be the employer of a thousand silk looms! I could not help contrasting this with the state of feeling between those placed in a similar relation in Scotland or Lancashire!

"In Zürich, a botanical garden has recently been planted, containing many valuable plants, on ground which originally formed some of the outworks of the fortifications of the town. I found it, to my surprise, not only open to the public, but not even surrounded by any fence or railing. Nevertheless, the plants were wholly uninjured, and were left there in perfect confidence that the public would respect them. The railings were in preparation, but when they are erected the garden will be left open. I am afraid that a botanical collection equally exposed in England, would scarcely meet with the same respect; and that the botanists of England would not be hazardous enough to entrust equally valuable plants without fence or guardian."

Again, we read "the Swiss are in all points regarding general morality, superior to any other community." Such are the effects of plenty of food, clothing, shelter, and good education, which we again repeat are attributable to the general possession of real property by the people, the intermixture of agricultural and manufacturing operations, and "every body being producers, there being no idle class" in Switzerland. These constitute the secret of Swiss prosperity and morality. We must return to this book and subject again.

THE SABBATH

(Continued from Page 806.)

The most effectual and beneficial way to close "Gin Palaces" on Sundays, is, to open *gratis*, on that day, to the people, all other places of rational entertainment for intellectual recreation,—the only true *salutem* on which to raise NATIONAL MORALITY, and secure the progress of civilization!

The Sabbath ought to be a day of rest from toil and labour, but priests and sectarianism have made it a day of trouble and vexation.

We cannot accuse them of breaking the fourth com-

ment, by commanding the people to labour bodily for their support on the day of rest, but a day of mental trouble it has been to all the religious world, from time immemorial.

THE PROPHETS REPROACHED THE JEWS FOR THEIR SUPERSTITIOUS OBSERVANCE OF THE SABBATH.

The Hebrew prophets reproach their nation for their superstitious observance of this day, in language which shows that fanatics and priests are the same in all ages of the world.

"Is this a fast which I have chosen, a day for a man to afflict his soul?"

"Is it to bow down his head as a bulrush, and spread sackcloth and ashes under him?"

"Do you call this a fast and an acceptable day to the Lord?"

Yet, Jesus Christ was frequently rebuked by the self-righteous Jews, for what they foolishly considered a most sacrilegious breach of the Sabbath—once, because he cured* a poor man of a withered arm on the Sabbath day. This was accounted impious and blasphemous. Another time, because he ordered a poor fellow to take up his bed and walk off with it on the Sabbath day—this was worse still—and the Jews immediately reasoned thus: and our modern Methodists, however well pleasing in the sight of God, would do the same: "This man," argued the Jews, "must be a profane wretch, otherwise he would not have given sanction to such a breach of the Sabbath."

These superstitious bigots also reprehended him for suffering his disciples to pluck the ears of corn on a Sunday, as if this simple act, which was probably done to satisfy the cravings of nature, were an act of sacrilege.†

The disciples of Jesus Christ, and their master himself, were poor men, and picked up a meal where they could find one.

They were neither bishops nor archbishops; they had no carriages to roll them in affluence! no cooks to dress their food, or butlers and cup-bearers, to hand the cup of nectar to their pampered lips; they picked up their food by the road side, like a parcel of strolling players, despised, no doubt, by all the gentry of the day, and would in this age have been apprehended by the constables as a "public nuisance," and sent to the house of correction for breaking the Sabbath!

ENGLISH SABBATH KEEPING IS THEN A MERE POLICE REGULATION—NOT A CHRISTIAN INSTITUTION!

All this, which we have extracted from the New Testament, is but a faithful picture of what is now going on before our eyes, by those brazen-nosed hypocrites who dare call themselves the followers of Jesus Christ; yet are nothing else than a swarm of maggots, feeding upon the dead carcass of his doctrine, which they have put to death and corrupted by their own ill-flavoured breath.

* This cure were only temporary—and may be effected at any time by the natural result of a strong nervous excitement—such as passion, or religious enthusiasm.

† There was nothing illegal in this act of the disciples; the law of Moses (Deut. xxi. 25.) gives full sanction.—"When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thy hand; but thou shalt not move a sickle into thy neighbour's standing corn."

Our praying saints have always been strict observers of the Sabbath in their own way—that is, they have kept within doors, except when going to and from church; but they have generally a good house to keep, and abundance of the necessaries and comforts of life to season their solitude or retirement, and make the Lord's Day a day of rest and rational enjoyment. Such people may keep the Sabbath in what is called the right way, and they may have good reason to call the Sabbath a delight,—the holy of the Lord and honorable; but bigots are not content with keeping the Sabbath themselves in their own way, they must have others do the same: they would have the streets cleared on a Sunday, all the people locked up till Monday morning, and suffer the poor to take their chance of starvation from hunger and cold.

It is accounted an impious thing to buy and sell on the first day of the week. The poor, who are reduced by hard necessity to expose for sale their oranges, apples, or cakes, to the passengers on a Sunday, are apprehended by order of our ecclesiastical inquisition, who pretend to be the followers of Jesus Christ, who himself was persecuted for similar conduct.

THE REAL "NUISANCE" IS THE LAW THAT PREVENTS POOR PEOPLE FROM SELLING FRUIT IN THE STREETS AND PUBLIC WALKS.

It is called a "nuisance,"—but to whom is it a nuisance? Not to the Saints, for they are at home keeping the Sabbath, or singing psalms in churches to a red hot divinity. And who else would consider it as a "nuisance," but the sanctimonious? The only nuisance which I can perceive in it is, the galling reflection which it everlastingly creates in my mind, that my fellow-creatures should be reduced to such miserable shifts for a bit of bread, whilst nature produces sufficient for all, and the dogs of our aristocracy have more than they can eat.

But it is a "nuisance," it is said, to the saints as they go and come from church. Very fine feelings these saints have, indeed; very delicate creatures they are; of what exquisite fibres their nerves are composed; how easily shocked at the sight of a poor creature striving to gain an honest living!

RELIGIOUS TYRANTS PRESUME TO SAY, AND DUPES BELIEVE, THAT GOD'S FEELINGS CAN BE HURT BY THE SALE OF FRUIT!!

And then, it is not so much their own feelings that they consider, as the "*feelings of God Almighty!*" What must he feel, poor fellow, when he sees his Sabbath so profanely treated?

"Oh! the impious wretches," he must say, "to sell oranges on my holy day; why don't you go to church, or go home and starve till Monday morning?"

The stultified Christian, no doubt, fancies he hears God soliloquizing in this manner; and afterwards giving a most reluctant order to the furnace-man to heat hell seven times hotter for the orange-women.

A most reluctant order it must be; for he is a God of love, you know; and hence it is that the stupidified Christian's nerves are so powerfully touched with these Sabbath breaches, for he considers that they are hurting God's feelings, and compelling him, against his will, to pour out his wrath with seven times greater heat than

Is the religious world a whit better than it was in the days of Jesus Christ?

Have we not still the same breed of Pharisees and Hypocrites to controul the movements of public life?

Of what does the religion of the age consist, but a few formal, magical, stupid incantations and childish formalities, which prove a mine of gold to the ecclesiastical corporations, and deprive the poor of the innocent means of procuring a bare subsistence. "Ye hypocrites," says Jesus Christ, "who devour widow's houses, and, for a pretence, make long prayers, ye shall receive the greater damnation; ye tithe, mint, annise, and cummin, (mere trifles) but neglect the weightier matters of the law, judgment, mercy, and truth."

And what means the absurdity that God Almighty's feelings should be preferred to the real feelings of his helpless creatures?

What *can* we know of the feelings of God? and what do we *not* know of our fellow-creatures wants?

But the religion of the world is the basest of sycophancy; it consults most devoutly the pleasure and the satisfaction of the great and the priests, whilst it snaps the fibres of the poor man's nerves.

Would any of those civic and ecclesiastical rulers of ours, who attempt to enforce what they call the "keeping of the Sabbath" by military law, and overturn the baskets of the orange-women upon the street, be willing to receive any of these poor creatures into their houses, and make up the profits of a Sabbath day's sale, upon condition that they spent the Lord's day within the walls of a church, or within the heaven-protected vaults of a gentleman's kitchen?

Do they keep an open house and a covered table for the hungry?

Do they, out of their abundance, distribute as much as their wants can spare, or is it only so much as their selfishness can part with?

Is there no waste and vain profusion at their own tables, whilst the poor widow's table and her purse are empty, and her orphan children crying for bread, without understanding why that bread is withheld from them on the Sabbath?

Yet amid all this complication of misery,—symbolical religion, like a grim and surly tigress bereft of her whelps, lies lurking behind the bush, and pounces with hideous fangs upon every helpless victim of poverty that searches for food upon a Sunday!!

When your anti-christian religion dies, and leaves her property to the poor, she may then be said to have done some good, although it would merely be a restoration of rights and privileges to their native owners, who have been deprived of them by force, or swindled out of them by the knavish tricks, and hypocritical quackery; of a long and uninterrupted succession of withering superstition.*

J. E. S.

(To be continued.)

* See *Christianity Reformed*, by the Rev. J. E. Smith; sold by Cousins, Duke Street, Lincoln's Inn Field,

LIFE SKETCH.

ORIGINAL ANECDOTE OF THE LATE MADAME MALIBRAN.

"I believe you crossed over with Mademoiselle Garcia and her father in the same ship to America?" said I, to Mr. Robert Owen, so justly called 'The Philanthropist,' however wide his schemes for the public good were planned from probability, and were indeed but visionary. He is a great and good man for his intentions, and is deserving of a stake in the Temple of Fame for his benevolent exertions and unwearied perseverance. "She must have been then very young," I continued; "what was your opinion of her character and talents?"

"Mademoiselle Garcia was but just turned sixteen at that period," answered Mr. Owen; "and the only account I can give of her is this, that I thought her altogether a most glorious creature; one of the finest specimens of our species that I had ever seen: she and I were great friends then, and she expressed a strong desire to join my little community, just established in New Harmony."

"Have you seen much of her since?" I inquired. "If you are going to visit her soon, I wish you would take me, and introduce me to her; I should like to see her at home."

"I will go with you to-morrow, if you wish it," said Mr. Owen; "I have long intended to pay my respects to Madame Malibran." We went the next day accordingly.

We were instantly admitted on Mr. Owen's sending in his card, and I was formally introduced. She was trimming a white satin bonnet with flowers at a table when we entered, and had a young girl with her, something between a companion and a servant, assisting her. She was simply dressed, in a muslin wrapper, and apparently without corsets; her hair was curled like a little girl's, in very short ringlets round her neck.

Much delight did she express at seeing again a man she so much venerated. She spoke with great animation of her voyage, and the delight she received in his company. They spoke of many of the passengers, and the incidents that had occurred whilst traversing the Atlantic; and at length she asked "what was become of his former protégé and friend?" a young man who had accompanied him to America at that time as a settler in New Harmony.

"Oh, you mean Mr. B——," said Robert Owen; "he was the son of a very rich banker, but was resolved to go out to my little community in America, and have all things in common with them."

"He was a very interesting and intelligent young man," said Madame Malibran, thoughtfully. Mr. Owen smiled, and so did I. She shook her head playfully at us, and exclaimed, "I should like to have seen more of him, however, think whatever you may, gentlemen: he was an excellent companion!"

Just at that moment M. de Beriot entered the room, and reminded the lady, "that she had to dress that morning for a concert at the Hanover Square rooms, and she would not have time."

"I know that myself, very well," observed Malibran, with a little impatience of manner; "I shall not be two minutes dressing; pray go on, Mr. Owen: what were we talking of?" and De Beriot departed.

"Of my young friend B——," answered the philanthropist; "he was indeed a most delightful companion. How he was charmed when hearing you sing!"

"I believe he was," said Malibran, with much animation: and she sighed.

M. de Beriot entered again, and taking out his watch, laid it before the *Prima Donna*, and merely observed, "I am sure you are not aware of the lateness of the hour."

"My God!" exclaimed Malibran, with extreme impatience and vivacity, "cannot I be allowed to converse a few minutes with an old friend? Go on, Mr. Owen! go on! Would I were now in New Harmony!" M. de Beriot left the room in no very pleasant tone of mind; his countenance raised daggers on the lady.

"What slaves are we to this money-making traffic!" said poor Malibran. "How different from the dreams of youth, when we three,—yourself, Mr. B——, and I,—stood on the deck, and planned schemes of simplicity and active benevolence together! when I more than half resolved to escape my father's thralldom, (and he was a very severe father!) to dwell in virtue, ease, and calmness, in your new settlement."

Mr. B—— was strongly interested in the result of your then determination," observed Mr. Owen, in his quiet way; "he spoke to me about it."

"Can it be possible?" cried the vivacious lady; "are you serious in what you say?"

"Mr. B— became deeply and honourably attached to Mademoiselle Garcia during that voyage," continued Mr. Owen. "He consulted me, and wished most ardently to make you an offer of his hand; but I prevented him. I advised him, as you were still so very young, to wait awhile, and watch the unfolding of your character. I owed this to his father, who had placed him under my care, to advise him as I did; but you soon afterwards married Malibran, and my young friend—"

"Why was I not informed of all this?" vehemently exclaimed the impetuous *Prima Donna*, starting to her feet, and agony imprinted on her impassioned features. "My God! my God!" she added, wringing her hands, and quite forgetful that a stranger was in the room, her bosom heaving, her eyes full of tragic expression and extreme anguish. "What misery, what degradation, should I then have been saved, had I but known, or even imagined, the virtuous attachment of your friend! It is too late now! my fate is sealed! Too late, too late! Pardon me, I must attend now to my wretched money-making ~~men~~ *men*. Let me see you again soon. God bless you! Mr. Owen. Sir, adieu." And she broke away.

In five minutes after this tearing scene, we saw her in her carriage, her eyes red with weeping, driving off from her brother's house in Dover-street, at a rapid pace, for the concert-room, Hanover Square. She kissed her hand in passing. We never saw her more!

[We extract the preceding anecdote from "The Psyche," and do not pledge ourselves as to its correctness. "The Psyche" is a beautiful got up journal, issued in weekly numbers and monthly parts, by Everett, Finch-lane, Cornhill; and may be looked upon as the weekly organ of the school of philosophy of which the "Monthly Magazine," under the superintendence of J. A. Heraud, is the monthly exponent. We do not pretend to be sufficiently adepts either in the mystical doctrines or singular pharmacology of the school, to be able to give our readers a clear idea of their tenets; but we can assure our readers, that in the writings of J. W. Marston and Mr. Wright, the excellent conductor of the educational institution at Ham Common, they will find outpourings of the universal fraternal spirit, with which they will cordially sympathise. Whatever may be the defects in the philosophy of this school, neccarianism is not among them; and though eminently spiritual, it is equally free from adherence to all slavish superstitions, observances, and formal ceremonies. To all who desire to know the subjects and style of thinking of the Anglo-German school of Metaphysicians, and who, amid much that is disputable and imaginative, expressed in a language not always intelligible to the matter-of-fact reader, can yet discern the expansive benevolence and all-embracing love of an unsectarian spirit, we can cordially recommend the publication named.—Ed.]

[*The above has been in type for some time, waiting for insertion. At the date of our present writing we learn with regret that "The Psyche" is discontinued.—Ed.]

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUM- STANCES, WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY XIII.

It was proposed in Essay 10, Page 759, to examine, at some future time, whether the notions entertained by the Hebrews, with respect to their *own* Deity, were of a character more elevated, or more consonant with divine perfections, than distinguished the notions of their Pagan neighbours. It has already been shewn that the Deities adored by civilised nations, in former ages, though mere phantoms of imagination, had Tem-

ples and Altars dedicated to their service, in which costly offerings were made to obtain their favours; and also that their active interference in the affairs of men, was evidenced by signs, wonders, and miraculous demonstrations. From this, it is evident, that in all times when ignorance, superstition and cupidity prevail, unhappy beings may be found, who are ready to confirm the most gross delusions that cunning is able to devise. It is well known, that all who did not conform to those customs, and especially such as questioned their utility, were treated as scorners, blasphemers, atheists, and incorrigible sinners. Still the piety of the misguided devotees, was not always as we are now taught to believe, mere impostures, prompted by selfish and sinister motives; on the contrary, it sometimes flowed from a generous philanthropy, or was dictated by the purest patriotism, and so far from being addressed to mere stocks and stones, had generally for its object, some abstract idea of a RESISTLESS POWER. Hector's invocation on behalf of his country, as well as of his son, will exemplify my reasoning:

"He kins'd the child, and lifting high in air,
Thus to the Gods prefer'd a father's prayer;
'O thou whose glory fills th' ethereal throne,
And all ye deathless powers! protect my son!
Grant him, like me, to purchase just renown,
To guard the Trojans; to defend the Crown
Against his country's foes; the war to wage,
And rise the Hector of the future age!
So, when triumphant from successful toils,
Of heroes slain, he bears the reeking spoils,
Whole hosts may hail him with deserved acclaim
And say, 'This chief transcends his father's fame;
While pleased amidst the general shouts of Troy
His mother's conscious heart o'erflows with joy.'"

ILIAD.

The mighty agents, however, to whom such fine sentiments were directed, have now for many centuries, lost even their imaginary existence: few persons, at the present day, are so credulous as to believe, they ever existed at all.

Yet, the God adored by the Hebrews, as "the Creator of the Universe," is represented as being so jealous of these phantoms, as to "burn with fury against his chosen people," for preferring their protection to his own, and as having inflicted on them all kinds of misery for carrying their gifts to the altars of such non-entities!

It would certainly be the highest presumption in a fugitive atom, like man, to pretend to determine what conduct is suitable to the Creator of the Universe; but having once conceived the idea of such a boundless power, the mind recoils involuntarily from the ascription, to it, of any attributes, which are not in unison with that perfect wisdom so conspicuous in every part of nature! We are accustomed to venerate the SOURCE of sensation, of life, and of thought, as an all-pervading intelligence, to whom "all hearts are open, all desires known, and from whom, no secrets are hid;" by whose resistless agency the dissolution and reproduction of every form in nature is unceasingly operated, and the whole system preserved in an endless course of order and harmony.

Who, in their sober senses, can believe that such a being employs either signs or wonders, wiles, stratagems or equivocations to accomplish his eternal purposes, or to urge the creatures he has made to fulfil his designs? To attain the latter object, they are endowed with instincts and appetites; these impulses, they are com-

pelled to obey by the happiness which attends their proper gratification, or the misery which ensues from their abuse or neglect.

There are persons, nevertheless, who pretend to think, because such phenomena as dreams, visions, prodigies, oracles, &c. are used by rulers, and guides to effect their own purposes, and are often productive of important results; they are therefore essential parts of that universal mechanism by which the whole is regulated; properly speaking, however, they are only contingent parts. They are no more essential to the grand operations of nature than the smoke and ashes, generated in the furnace of a steam engine, are essential to the movements of the machine, which performs its colossal task, not by the aid, but in spite of the impediment occasioned by these contingencies. The other phenomena as well as these, arise from improper alignment, or for want of skill, and have the same reference to the operations of mind that decaying teeth has to the office of mastication. They indicate defect—not in the organization—but in the habits—which the sooner remedied the better. Be assured, that every system erected on such hollow, rotten, or frothy foundations, however it may flourish for a while, is, in reality, nothing but quackery and imposture, and, sooner or later, must end in frustration.

It was the fashion of antiquity to exaggerate every thing relating to the Hebrews. I have seen the copy of an old map of the Holy Land, in which its limits were made to extend not only over part of Arabia and Persia, but also over part of that space, now occupied by the Mediterranean Sea! To properly appreciate the religious history of this petty nation, we must first obtain a more correct idea of their ancient settlement.

The Holy Land, the Land of Canaan, or Palestine, is a territory about equal in extent to the Peninsula of Wales, containing an area of rather more than 14,000 square miles. Within these limits, however, are included the Dead Sea, the Sea of Galilee, the Lake Merom, the Forest of Ephraim, the Wilderness of Beth-palet, Ziph, Jernel, Gibeon, Tekoa, Rekam, Kedemoth, and Bethsaida, besides two or three mountain chains which intersect the country; so that, though strong in a military point of view, its fertility was confined within narrow limits, and though some of its fruits, such as the fig and the vine, may have deserved their reputation of bearing three crops in the year, it is still difficult to understand how the enormous population could have been supported, under which it is said to have groined. Taking it, however, in the zenith of its prosperity, under Solomon, when the Kingdom of Edom was added to its boundary, it had no pretension to the character of a "great nation," no, not even as compared with the insignificant tribes by which it was surrounded.

On one side, this country was nearly separated from the Mediterranean, by Phœnicia and Philistia; on the other, from the Desert, by Celestria, the kingdoms of Ammon, Midian, Moab and Edom. On the North-east, it was divided by part of Arabia from the powerful empire of Assyria, and on the South-west, from the no less powerful kingdom of Egypt, by the land of Goshen and the wildernesses of Shur and of Paran.

Thus circumstanced, the political position of its in-

habitants resembled that of the Swiss or Belgians of modern times. They were placed in a situation which, by its natural defences, enabled them to disturb the commerce and interrupt the military movements of neighbouring states, and being naturally brave, and naturally covetous, the Jews were involved in almost continual wars. They were frequently subdued, and all the robust part of the population sold into slavery; but many recovered their freedom through the embarrassments of their conquerors, and they sometimes enjoyed independence, not so much as the fruit of their own valour, as because the neighbouring powers could not agree as to whose property they should be.

It was during these periods of captivity that their previous history was carefully revised, and made subservient not only to their present deliverance, but to their future subordination and piety; and it was also during these struggles, especially during those which so often happened between the Babylonians and Egyptians,* that the Hebrew prophets acquired both wealth and renown: for as some of these prophets undertook to promote, by means of their craft, the cause of every belligerent, some of their predictions were infallibly fulfilled. These were, of course, recorded to the honour of the prophet. The other, together with their authors, were committed to the flames, unless, which was usually the case, they had the merit of being expressed in such equivocal terms as rendered them fit for some future occasion.

By these and similar means the oracle at Jerusalem acquired almost as much celebrity as that of Delphos; it also became the depository of nearly as much wealth, and consequently the source of as many disasters to the people. It is a curious fact that in the long catalogue of sins imputed to the Jews by their spiritual guides, very slight mention is made of the insatiable avarice of their priests and rulers, though this was so evidently the *real*, and generally speaking the *sole* cause of all their misfortunes! X.

* See Jeremiah, chap. 23, v. 9 to end; chap. 28; chap. 29, v. 21 to the end.

† It would occupy too much space to attempt to unravel the ambiguous equivocations of the Hebrew prophecies. The following is offered as a specimen of the *underwork* of which such compositions are made, as well as of the *mode* of their composition, especially as to what we may call 'their loop-hole stick.'

From the *Fanatic's Magazine* for November, 1839.

"We have much pleasure in laying before our intelligent readers the following remarkable prophecy, which seems to be just on the eve of fulfilment. It was found among the posthumous papers of the late learned and pious * * * who, as all our friends know, has been gathered unto his fathers for more than ten years; indeed, the manner in which it came into our possession precludes all doubt of its authenticity.

"Thus saith the spirit of the power of delusion, 'Behold the day cometh, and is even now at hand, when hindrances shall be used instead of reasons, and prisons in lieu of logic. Then shall my Champion *Brusley* go forth with a bold front and a mighty voice to silence all adversaries by the force of these arguments, or of his own undaunted mendacious effrontery.

"Now, therefore, 'saith the spirit,' subscribe ye *liberally*, and with willing minds, to assist our friend in his righteous undertaking; for if ye do these things, then shall the mouth of every gainer be stopped—every Hall of Science shall be overthrown—the tea-pot shall be broken at the festival, and the laughing-gas be changed into a flood of tears! But if ye do them not, then shall neither ye nor your posterity enjoy benefits and plundries for ever and ever. Thus saith the spirit of the power of delusion. Amen."

WORKINGS OF THE OLD SYSTEM.

A FUNERAL SCENE.

A short time since as I was passing through a village, I observed a funeral approaching. I have seen many, very many funerals in my time, but never did I witness one which evinced so much poverty and destitution, as the one I am about to describe. As the coffin and its attendants passed, I paused to view the scene:—the coffin was of common deal; it was not even coloured; in fact, it was exactly that kind of article known by the name of a packing case, differing only in shape; it was borne on two staves by four ill-clad, meagre-looking females, attired in dirty coloured cotton frocks. The mourners were five in number, being the children of the deceased. The eldest, a girl of about 16, the youngest, a boy about 3. Starvation was written on every one of their meagre forms;—that destitution and poverty was their lot was apparent from their ragged and squalid clothing. I felt interested in the melancholy scene before me;—when the mournful cavalcade had passed, I turned round and followed the dozen or score villagers who had left their homes to see the last of their poor neighbour. The procession on entering the church-yard was met by the vicar of the parish, he was a stout, well-fed, good looking man with powdered hair; he read the burial service over the corpse at the grave. The priest after finishing the service walked away without exchanging a greeting with one soul.

The children one and all sobbed over the grave of their departed parent, as the sexton heaped the mother earth on the humble coffin; a poor, old, humble, matronly looking female with much apparent feeling and tenderness, led away the eldest child; the young ones following sobbing and in tears. I felt anxious to know something of the history of the deceased; therefore, after the mourners had left the grave, I enquired of a person who stood beside me, who they had just been burying; she said it was a poor woman, the mother of the five children who followed the coffin; the woman's late husband she said was a day labourer; he died about three months before; the deceased, she said had been in a bad state of health for some time previous—she (the deceased) had maintained herself by going out washing and churning; they wanted her to go into the Union Workhouse, but she said she might as well starve out of the house as in it, and no entreaties could persuade her to leave her wretched home; she had been confined to her bed a fortnight, during which time she had lived on the charity of her neighbours.

I asked the good woman to conduct me to the house the deceased occupied when living. She did so: it was a small mud hut, containing two rooms. Never before did such a picture of misery present itself to my eyes; three broken chairs and one table was all the furniture the apartment contained; a heap of straw lay in the corner of the room, on which the miserable children stretched themselves to forget for a while their state of hopelessness. The mother died in a bed on the floor of the chamber above; when I entered the children were all sobbing with and around their eldest sister. My appearance moderated these violent signs of grief. I conversed with them. I found they had no food, no clothes, no means of providing either. I endeavoured to comfort them—I felt such an attempt was a mere mockery. What consolation could I offer to motherless, starving children? Mere pity, in a case like this, would indeed be but poor relief. Overcome with the heart-rending scene before me, I quitted the house; leaving with the elder child a trifle to furnish the famishing family with temporary aid. As I pursued my journey, the scene which had just presented itself to my notice occupied the whole of my thoughts; my imagination wandered from this wretched abode to every scene of luxury, splendour, and extravagance of which I was

acquainted; when in the most vivid colours was presented to my view, the present irrational state of society, resulting from bad government and evil laws.—*Sheffield Iris*

MR. CONNARD'S CASE.

We take the following from the *Times* of Thursday, the 10th inst. It will be seen that the Learned Chief Commissioner is any thing but easy under the remarks that have been made upon his conduct in dismissing the order for hearing Mr. CONNARD'S case, because he would not belie his conscientious convictions.

INSOLVENT DEBTORS' COURT.

IN RE GEORGE CONNARD.

This was an application for an adjourned order for further hearing the case of the insolvent at Lancaster, on the circuit.

The insolvent, shortly before the rising of Parliament, had petitioned both houses, complaining of the manner in which his case had been treated. He had avowed his disbelief in a future state of rewards and punishments, and in consequence the order for the hearing of his petition had been dismissed by the learned Chief Commissioner, as it was held he could not be sworn.

Mr. COOK, in support of the application, put in certain affidavits of service of notice on the detaining creditor, Mr. Ainworth, and an affidavit sworn by the insolvent himself, in which he stated that he had been committed to Lancaster Castle on the 28th of June, and remained there ever since. He filed his petition and schedule, and appeared to be heard on the 1st of August last, at Lancaster, before the Chief Commissioner, and then and there took the oath tendered to him, and was then asked questions as to his religious opinions. His case was adjourned till the 5th of August, when he was questioned as to his religious notions of a state of rewards and punishments before he was sworn, and, upon his answers, his order for hearing was dismissed, the Court recommending a settlement out of Court, but no settlement took place. The insolvent contended that his case came within the 1st and 2d of the act of Victoria, chapter 105, and further set forth that he had a wife and six children, in a state of destitution, dependent upon him.

Mr. COOK, in support of the application, cited the case of the Rev. Mr. Taylor, who had been discharged under the act. He submitted that the cases concurred in the essential points.

The learned COMMISSIONER asked whether that person was questioned as to his belief in a future state of rewards and punishments!

Mr. COOK was not prepared to say whether he had been questioned or not as to that point; the notes of the examination could be referred to.

The learned CHIEF COMMISSIONER had no objection to a new order for hearing being granted. He was glad the application had been made, because he (the Chief Commissioner) had been made the object of no inconsiderable remark and attack elsewhere. He had been exposed to public remark in a place in which he had no opportunity of answering. He was, therefore, exceedingly glad the insolvent had applied for a fresh order for hearing. He could then appear before one of his learned brother Commissioners. He understood the law to be, that a person taking an oath was required to believe in a future state of rewards and punishments, no matter whether Christian, Jew, Hindoo, or Mahomedan. The insolvent had disavowed that belief. He had put extreme cases to him, but he had replied he believed God to be a God of benevolence and mercy, and that he would inflict pain on no man, not even on a murderer. He had therefore refused to take his oath. He was aware it was laid down by the legal authorities that the questions as to belief were to be tendered before the oath was administered, but in this case there were two oaths to be administered—one when the party was examined, and the other when he was to be sworn to his schedule, and the adjudication to be pronounced. The objection had been taken before the second oath was administered, and he had felt bound by it. He should rejoice to find the insolvent had altered his opinions. If he (the learned Chief Commissioner) had acted contrary to the decisions of the legal authorities, he should be glad to be set right, but he believed he had acted according to law. He would appeal to his learned friend.

Mr. Commissioner BOWEN expressed his concurrence with the learned Chief Commissioner.

The learned CHIEF COMMISSIONER then again said he thought it hard that it had been said in a place in which he could not give an answer that he had acted injuriously and illegally, and, with the concurrence of Mr. Commissioner Bowen, granted the application.

THE NEW MORAL WORLD.

Saturday, October 19, 1839.

NEWS FROM QUEENWOOD* COMMUNITY.

We have received two interesting letters from the Hampshire Establishment: one from Mr. JOSEPH SMITH, of Salford; and the other from Mr. ALDAM. Knowing the deep interest and anxiety of our friends, we give an abstract of their contents. The letters are dated—"4th day, 1st month, year 1, New Era. Old State, 4th October, 1839"—although Mr. ALDAM's does not appear to have been sent off before the 8th, and therefore brings us news of a later date.

A preliminary meeting was held in Birmingham, at which the Managers were present, and Messrs. OWEN, FINCH, ALDAM, and SMITH, started immediately afterwards for the Estate. The valuers commenced their labours on Monday, the 30th ultimo, and finished them late on Tuesday evening. The whole of the farm, stock, and crops, have been purchased for £1,694, including 280 sheep, and a large quantity of poultry. It was found that the crops were not secured, and a portion of them uncut; there being to cut—ten acres of oats, ten of barley, and seven cut, but not carried. The corn that was standing had suffered from the weather; and the state of the farm generally, its insufficiency of men and means, its ungathered crops, complete mismanagement, and uniform display of neglect, offered the strongest contrast to what is intended to be its future destiny. Possession was taken on Tuesday evening, 1st October, and on Wednesday morning our friends commenced labour to get in the outstanding crops, which was expected to be got through on Monday the 7th instant. Some ploughing had also been done. Several visitors made pilgrimages from various parts of the kingdom to see the promised land. Among others, was a party from Salisbury, with whom was one of the most influential gentlemen of that city, who remained with them two days, and gave much valuable instruction. One friend from Brighton walked seventy-eight miles in a day and a half; he is possessed of a competence and means to settle near the Estate, and give the benefit of his services. A farmer has offered six cows, and fifty-two acres of land; with his services. He is besides a good blacksmith and wheelwright; his offer is under consideration.

The Governor has issued his precept for the first draught of members, and it is intended as speedily as possible to have at least fifty operatives at work in the various departments, which number will be increased as the means of the Society will permit.

Mr. SMITH announces his intention to visit the Branches in Lancashire, London, Birmingham, &c., to create a "Revival" for community purposes. Can he not manage to include the Yorkshire district also?

We perceive that the Tory and Church party are already fearfully alarmed lest we prove successful, and are instigating their deluded followers to exertions for our destruction. Strange mendacity and religion(?) which incites its votaries to the commission of outrages upon the persons and property of peaceable fellow citizens! We find the following in the *Sheffield Iris*, and cordially echo the Editor's wish to be one of the pigs:—

AN EPICUREAN STYE.—We see it announced that the Socialists are about to establish an Epicurean stye, on a large scale, in Hampshire. We trust that popular indignation will protect that fair corner of this Christian isle from so hideous a pollution.—*Tory Paper*. A gentleman who has just visited the stye, as it is elegantly termed by the Tory writer, states that "the estate is most beautifully picturesque

and delightfully situate,—good soils, and will soon be made most fruitful; there is also a splendid avenue of trees, two miles long, cool and refreshing in the heat of the day,—and a fine place for a country dance." We feel almost disposed to envy the pigs.—*Sheffield Iris*.

OBJECTIONS, AND ANSWERS.

ARTICLE III.

HOW CAN IRRATIONALITY PRODUCE RATIONALITY?

Objection.—The Socialists say that the system of Society advocated by them, is the only rational one; but there was a time when all the world was irrational; now nothing can give what it does not possess. How then could irrationality furnish Mr. Owen with a rational system?

Answer.—The system of Astronomy was irrational and fallacious, previous to the discoveries of Copernicus and Galileo; the reason why it was so, was, that the true principles upon which the science is based, had not being previously investigated and demonstrated. If the assumption of the objector, that nothing can give what it does not possess, were literally true, there would be an end of all new inventions. The discovery of steam—and its practical application to the business of manufactures, and locomotion; of Gas; of the new Chemical Compounds, would never have taken place." It is not a law in physics that no new property can arise among substances in combination, and that nothing can form any combination but what has previously existed. If this were the case, Chemical Science would be at an end, or rather it could never have had a beginning; for its chief object is to discover new properties and powers in matter, and to render these subservient to useful purposes. Let us, to use Lord Bacon's expressive language, "put the question to nature." Is combustion, for instance, never produced in any case, but by substances previously in a state of combustion? The very common, but interesting phenomena of fire, arising from the collision of cold bodies, is a sufficient reply. Another is that Oxygen and Hydrogen, on being subjected to the agency of a sufficiently powerful heat, explode, and resolve into water; a substance so hostile in its nature to the elements from which, in this case, it sprung, that it is often employed to put down its fearful ravages. A multitude of instances of a similar nature might be adduced, such as the ignition of Iodine, upon its contact with water; the exhibition of phosphoric light, by agitating the brine of the ocean; the production of colour by the mixture of liquids possessing none themselves, as well as the phenomenon of solidity resulting from a compound of fluid substances,* all of which militate against the assumption of the objector, when put in the sense it is in the objection.

But to come more directly to the point, let us ask the question, is rationality never the result of irrationality? We shall see. A battle between two armies is an irrational proceeding; its immediate consequences are death, desolation, and destruction; ruined homes, broken hearts, widows, and orphans. So far the irrationality of the cause is seen in its first effects; but these effects become, in their turn, causes of other effects; and if we suppose an impartial individual walking over the field of battle on the following day, contemplating with sorrow the mangled and bleeding carcasses of his fellow-men, and the lamentations of those relatives of the fallen who happen to be near them, looking with an eye of condemnation and also of compassion upon the ruins of once happy homes, and the blackened remains of fruitful corn-fields and vineyards; what would be the result of such a survey upon an impartial mind? Why, that War was an irrational and ruin-

* The name of the Hampshire Establishment.

* See Refutation of the argument *a priori* for the being and attributes of God, pp. 71, 72.

ous game; that it was destructive of all the best interests of humanity; and that he who prevented this scourge from desolating a country was acting a *rational*, a philanthropic, and a truly glorious part. This is a direct instance of rational ideas generated by irrational events. Similar to this must have been the formation of the "Rational System of Society" in the mind of its founder. Gifted with a great amount of penetration, of calm research, and benevolent feeling; his original possession of these faculties stimulated him to enquire into the causes of the circumstances by which he was surrounded, and the means by which their unhappy effects could be removed. The great battle of competitive life was, and is now, continually torturing and destroying its myriads of victims; and the remedy thence clearly indicated was Co-operation. All the principles upon which the "Rational System of Society" is founded, were simply the results of a like elaboration from observed facts, and the peculiar circumstances acting upon the sense, and brain of the individual who discovered it; just as all other sciences have been elicited from the great store-house of truth. Newton's previous studies must have fitted him to deduce the conclusions he did from the falling of the apple; else it might have fallen in vain. But all the particular circumstances of this event—time, place, the object seen, and the previous state of mind of the philosopher, were requisite to produce the effect,—the discovery of the theory of attraction. Without such a union of circumstances, it might have remained unknown to this day; and formed another of the discoveries still to be won from the womb of time. We leave the objector and our readers to follow out the parallel.

THE BIBLE BURNING LIE.

Some time since, we noticed the story of a Reverend Gentleman (?) at a meeting of the Church Pastoral Aid Society in Hastings, respecting the burning of Bibles by the Socialists of Bilston. The tale has been repeated elsewhere, with additions and improvements, by other Gentlemen of the cloth, and has no doubt sufficed to make many a pious saint green in the spirit at the flagitious wickedness and horrible impiety of those awful animals, called Infidels. By the letter of Mr. EVANS, from Bilston, it will be seen that the Clergymen who were mentioned as authorities, deny and entirely repudiate the tale, and farther state their own disbelief of any occurrence of the sort. So much for *Christian* truth! We have, however, another instance of the same description recorded in the *Staffordshire Examiner*, and sorry are we to see this reckless disregard of common honesty becoming so frequent among these parties. The accused of Bible-burning are, in this instance, not Socialists, but Catholics; and as the story is an amusing instance of clerical truth and honesty, we abridge it:—

"At a Bible Society meeting, held in the Wesleyan School-room, Bilston, (the Rev. J. B. Owen, incumbent of St. Mary's, in the chair), the Rev. Mr. Bythoway, Methodist preacher; Mr. Mather, Independent minister; and the Rev. Mr. Phillips, agent to the Parent Society—thus forming a compound of contradiction—were speakers upon the occasion. Mr. Phillips said:—'The priesthood in Ireland, Belgium, France, and many other parts, display the greatest opposition to the free circulation of the Word of God;' and adduced what he called a collection of facts to prove this assertion. In Ireland, he said, this opposition is extended so far as to cause them to burn the Scriptures; in Belgium and in France they are continually guilty of it!

"This gentleman dealt in assertion wholesale; but, when called upon for a proof of one priest, out of the many stated by him as burning the Bible, he could not adduce it. A person asked, as a favour, if Mr. Phillips would give him the name of one priest who had burnt the Bible, and the place in which it was burnt? The answer was, 'I can do neither the one nor the other;' thus leaving his hearers to draw the conclusion that his statements were fabricated—that his intention was to injure the character of the priesthood; to bring odium upon their religion; and to excite the passions of the audience, so as to get a liberal contribution. This conclusion the

reverend chairman (Mr. Owen) seemed to anticipate from that portion of the audience who were not to be gulled by the airy phantoms of assertion, but who required a proof of the truth of the statements made by his colleague; he, therefore, endeavoured to extricate his friend from the dilemma in which he was placed, by saying:—'If you call at my house in the morning, I will give you the names of nine or ten priests who have burnt the Bible.' The person waited on this gentleman in the morning, but found that he could not fulfil in private that which he had promised in public, nor even give the names of one out of the nine or ten so promised, although it has been stated he did. He went again the following week, when he was told to call on that day week; which he did; but the bird was flown, no doubt to charm some other audience with the melodious song of 'No Popery.'"

When they lie thus of one another, what can we expect who have come out entirely from them? If a mutual belief in the divinity of Jesus Christ, and all the wonderful things thereto attached, does not prevent one party of *believers* from thus libelling another, who can expect mercy or justice to those who reject every thing but what is supported by reason and substantial evidence? From the belligerent attitudes of the *faithful* just now, it would almost seem that, like the Kilkenny cats, they are ready to eat each other. This is surely a queer mode of getting to heaven—making a hell here by their insane squabbles. By the way, we see among the *agents* who performed on this occasion, the Rev. JOSEPH MATHER, who has published so many lies respecting the Socialists, and cannot help thinking him most appropriately placed beside his convicted fellow slanderer. No doubt all is for "the glory of God," how far it is for the good of man is another question.

EXTRACTS FROM OUR CONTEMPORARIES.

From the Leeds Times.

NECESSITY FOR A SOCIO-POLITICAL REFORM.

WHY ARE THERE SO MANY POOR?

POVERTY is synonymous with hardship, suffering, and want. It means social defeat, social abortion, social disease. It is the reverse of good, since it signifies a negation of this earth's blessings—a deficiency of that which gives health and happiness, both physical, moral, and mental. None desire it; it is fled from as a pestilence. All alike fear it, hate it, denounce it. And yet, how happens it that there are so many poor?

We speak now of that large proportion of our population whose poverty is the result of circumstances over which they have no control. Many there are, whose poverty arises from their own doings or undoings; but the great mass of the poor are born in poverty, and kept so, in spite of their utmost efforts to overcome it. They are as chained slaves to the galley oar, and must pull for life, neck and neck with poverty, or be content to be overtaken and destroyed by it. And with even their utmost efforts, but a small proportion of them can manage, even for a single week, to keep ahead of destitution and want.

It is the curse of the labouring classes of our country, both agricultural and manufacturing, that with all the life-consuming toil in which they are occupied, they can scarcely manage to supply themselves even with the bare means of subsistence. Intervals of rest, for purposes of health, pleasure, or relaxation, are out of the question. Their existence is thus a tedious struggle with want—a painful living—a long dying—a warfare with physical destitution. Let any one take an

estimate of the wages of the bulk of our labouring population, and compare them with the present high prices of provisions of all kinds, and he will be forced to the conclusion that our industrious classes have not *even the means of being properly fed*, far less of being properly lodged or clothed. From the Statistical Reports read before the British Association at Liverpool and Newcastle, it appeared that the great mass of the operative population in the Lancashire manufacturing towns, lived in cellars or hovels, where there wanted almost every comfort which could entitle them to the name of a home. The same appears to be the condition of the agricultural labourers in almost all the southern counties of England. A sufficient index of the poverty of the labouring population, was the enormous amount of poor's taxes raised previous to the passing of the New Poor Law—above seven millions sterling! The new act has saved about two millions a year to the rate payers; but while it has done this, it has proportionally increased the pressure of poverty, and added to the causes of suffering and discontent among the labouring population.

Now there can be no reason to suppose that that is altogether an inevitable condition of society, which condemns so large a portion of the people to hopeless toil and suffering. It may be impossible altogether to eradicate poverty: for "the poor," it is said, "you have always with you." But it is *not* impossible to alter and amend those social conditions and arrangements, which as they are, in so many cases render existence a mere hopeless struggle with poverty, toil, and hardship. No one will affirm that the welfare of society requires that a large portion of its inhabitants should be condemned to slavery for behoof of the other portion of it. Nor can that country assume to itself the character of either soundness in its social arrangements or political institutions, where the proper share of the elements of physical happiness are absolutely denied to their very creators and producers. * * * *

It is, to say the least of it, an unnatural state of society, where those who have tied up so much of the property of the country in the hands of a class, should make that very property a means of oppression and injustice to their fellow-men. It is surely enough that they have monopolised in their own families the greater part of what is, in truth, *the common property of the human race*, without exercising the influence which such "hereditary" wealth gives them; still further to tax and extort from the hard-earned wages of the industrious poor. It is surely enough that they are allowed to feast on the spoils hoarded up through dint of entail-laws, corn-laws, primogeniture-laws, and the pensioning of their off-spring on the people, without still further insisting on having their fingers in every poor man's locker and bread basket.

We should err, however, did we assert that the social derangement to which we allude, is to be referred merely to the present possessors of property. It is less their fault than the fault of a system. We do not prefer any charge against them further than as they may adopt the crime by opposing justice. It is always difficult to separate the consideration of individuals from those institutions of which they are the creatures; more especially when we find such individuals leagued

together for purpose of extortion, and for the perpetuation of injustice. * * * *

The necessity for a change in the political and social arrangements of society becomes every day more and more imminent. The timely adoption of real reforms, which shall diminish the pressure of taxation, at the same time that new channels of industry are opened up, can alone avert a perilous crisis in the affairs of this country, which may otherwise lead to anarchy or revolution. There is something fearfully rotten in a state, when its aged labourers, whose best days have been spent in adding to the wealth of society, have to be pent up at last to die in workhouses—when workmen have to steal for food, and artisans and their families are oft-times compelled to beg from door to door for bread—where the mouldy morsel is wrung from the famished peasant, and his own son is drilled against him if he should demand it back—where the instruction of youth is neglected, and the moral and religious training of the population is left to "hireling wolves, whose gospel is their maw;" but where, on the other hand, the resources of the country are lavished upon courts and the parasites that frequent them—upon titled knaves and surpliced hirelings, while the poor themselves, with their own wants but half supplied, are compelled to support the very fraud that oppresses them.

PROGRESS OF SOCIAL REFORM.

LIVERPOOL.—The progress here is highly satisfactory. From all those inconveniences necessarily attendant upon the commencement of a new society, in whatever locality, and which inconveniences had been increased by extraneous causes, not necessary now further to allude to, the Branch at this place is quickly advancing. The affairs are getting into a comparatively flourishing state; the organization is becoming more perfect; the attendance at the lectures more numerous; and, in short, all things inspire hope and confidence for the advancement of our good cause in this neighbourhood. On Sunday last (Sept. 29th) Mr. Rigby, the Missionary, lectured in the morning in his usual pleasing manner; and in the evening a very numerous and respectable audience listened with great pleasure to a very interesting lecture delivered in the large room, Tarleton-street, by the President of the Manchester Hall of Science; who, being in Liverpool, was prevailed upon to address the audience meeting at this place on the Rational System of Society, as propounded by Robert Owen. The lecture was a brief exposition of the system in detail, with running comments explanatory of the same, and incidental illustrations, by comparisons with the ill-ordered proceedings of the competitive world. Throughout the address, which occupied more than an hour and a half in its delivery, although the speaker gave utterance to his ideas in an easy and rapid flow of language, he was listened to with the most marked attention; and we have reason to know, that his remarks were highly appreciated by his auditory. On Monday we held a Social Festival, which was respectably, although not quite so numerous, attended as upon some former occasions. The proceedings of the evening were of the most pleasing and enlivening character; and all who were present were much pleased with the festive treat provided for them. Our Hall of Science is now quickly advancing;

the difficulties which impeded our progress with the foundation have been got over, and the superstructure will proceed without further obstructions; and we trust that ere long we shall be enabled to open its rooms and Lecture Theatre, for the excellent uses they are designed.

MANCHESTER.—On Tuesday, the 1st of October, a GRAND SOCIAL FESTIVAL, was held in the Carpenters' Hall. Notwithstanding that many excellent and pleasing Festivals have been held here and elsewhere in Manchester by our friends, we believe it is generally admitted that no previous one has been so well managed as the last. For order, comfort, and every thing capable of ministering to the pleasures of the party, nothing remained to be wished for. The Orchestra, which consisted of some thirty musicians, was of a very superior order; and the overtures, &c. were performed in a manner highly gratifying to all, but especially to those skilled in the art. We can assert with confidence, that no assembly in this neighbourhood could exceed in skilful and harmonious execution the musical performances of the evening. We are under a debt of obligation, for the handsome and truly social co-operation afforded to us in this department by the musical sections of the Branches of Stockport, Oldham, and Bolton, who respectively contributed the aid of their esteemed services gratuitously upon this occasion. The singing, dancing, &c. were all upon the same excellent scale; and we believe the most unqualified pleasure was experienced by the whole of the large assemblage, who met for the purpose of sharing in the rational hilarity of the evening's entertainments.

BILSTON, OCTOBER 7, 1839.—A considerable time having elapsed since a communication has been made from this Branch, as regards progress, it becomes almost imperative that some account should be given, or our distant friends may possibly think that we are sinking into oblivion. This is far from being the case; we are slowly yet surely progressing, but have not had any very important matter to communicate. We do not experience those outbursts of fanaticism we formerly did. A great improvement is evident in our audience; and though we have not added many to our numbers, yet that is more than counterbalanced by the great degree of knowledge attained by the members and candidates generally. We are much in want of lecturers in this most important district. Truly here is a wide field for exertion; but the labourers, alas! are too few. Mr. Mackintosh has lectured in our institution twice within the last month, to very good audiences; and appeared to give general satisfaction. A short discussion ensued, after his last lecture, which turned in favour of the new views. On Sunday evening week, I read E. Latta's lecture on prayer. Mr. M.'s opponent was present, and got up to oppose us; and, in so doing, admitted that he had read but very little of the principles, but was quite certain that they were destructive of all morality, and would open the flood-gates of vice, if not put down. A great deal more, he said, interspersed with the usual orthodox misrepresentation, a-la-Brindley. He was replied to, his premises shewn to be incorrect, and his inferences consequently false. Yesterday evening, I lectured, for the first time, in our Institution, on "The Evils of the present State of Society," and shewed that the only remedy to remove them was the community system, as proposed by our venerable social Father. It was well received by a very atten-

tive audience. Since the exhibition of the notorious Brindley at Wolverhampton, the social system (I have this information from a very authentic source) has been, and indeed is now, the subject of conversation in most of the well-informed and liberal circles; its truth is making great progress, and many intelligent and respectable individuals are converts to it, but from peculiar circumstances, cannot publicly declare themselves at present. I am told that this silent progression only requires the presence of our venerated founder, to deliver a course of lectures; to fan the latent spark into a brilliant flame. If this could be done, I am confident that Wolverhampton would become a stronghold. Brindley, I learn, has completely disgusted the rational portion of his friends here, and only numbers as his supporters the more bigoted part of the Tory interest. We have a good room here capable of containing about 300. If Mr. Owen could make it convenient to deliver a course of lectures, our friends would procure the Theatre or Assembly Room for the purpose. I trust when he can spare so much of his invaluable time, he will do so. It would give such an impulse to the cause in this town and surrounding neighbourhood.

The letter with the request have given members exertions. We are co-acting and friend procuring locality, and commit the Branch will permit Aldam, as cause, by principles Directors which make man

one great family, intelligent, virtuous, and happy. It is scarcely worth while, but may be as well to mention, that after the Bible burning story was noticed in the *New Moral World*, I wrote the Clergymen respecting it, demanding to know if either of them were the author of the letter the Rev. defamer alluded to. I received candid replies—denying ever having written, or even speaking of such an occurrence having taken place in this town, and one of them stated that he had heard of it, and had investigated the report, and found it to be unfounded in truth. So much for the true and consistent advocates of Church Pastoral Aid Societies.

JAMES EVANS.

MANCHESTER DISTRICT.—On Sunday September 29, Dr. Trigg gave us a very interesting lecture in the Morning, on the various opinions respecting the existence of God, and an examination of the validity of those opinions. This discourse was so well received, that he has been requested to re-deliver it. In the Afternoon, Mr. John Buxton, in his lecture, treated the audience with a further exposition of the means and requisites of human happiness. The Evening was occupied by Mr. James Smith, who lectured on the Prize Essay on Competition, and united exertions, the same that was awarded £10 by our excel-

lent friend, J. M. Morgan, Esq. Yesterday, was our quarterly collection; and Mr. Buchanan lectured both morning and evening; his first subject was an investigation of the various systems of the ancient philosophers, pointing out their insufficiency to produce human happiness to the extent desired, and that the best ideas on the subject were those of Democritus and Epicurus, but they were greatly deficient of the requisite knowledge to carry them into effect. In the evening his discourse was remarks on that text of Matthew, about false prophets in sheep clothing, who in themselves were deceivers and ravenous wolves, and destroyers of mankind. The lecturer compared the false prophets to the Priesthood of the present day, in all parts of the world, who were the deceivers and false teachers; and in further explanation, adverted to the proceedings of the Evangelical Clergy who are now figuring in the Great Protestant Meetings, held in various parts of the kingdom; at the conclusion he detailed the manner in which we should proceed, to avoid these deceptive teachers, to avoid as much as possible, the sending of our children to be instructed, in their Charity and Sunday Schools, and to use our utmost endeavour to have Rational Schools of our own. These remarks were followed by some very stimulating advice, to urge forward in the destruction of the present system of competition, and the formation of Communities, and noticed that a letter of a very pleasing nature had been received, which would be read to them; it was from Mr. Joseph Smith, written from the Tythorly Estate. In the Afternoon Mr. Robert Cooper lectured, being an examination of the opinions of ancient and more recent writers and philosophers, in support of our principles; the lecturer must have made some elaborate researches to collect the information; it gave great pleasure to the audience. We had excellent meetings all day. There were added eight Candidates; and the collections were very liberal, amounting to above £8. I read the letter alluded to both morning and evening, and I assure you it was received with the greatest pleasure. I am sure you will be delighted to learn, that we have established a *Tract Society*. This morning twenty collectors were out distributing tracts.

DARLINGTON.—We have received the *Scotsland Herald*, containing full reports of the first and second lectures of the Rev. Thomas Thornton, at Bethel Chappel, Darlington. The lectures contain the common place, hack-nied assertions, meant for arguments, about Christianity, Deity, Atheism, Original Sin, Responsibility, &c. &c. The minds of these people, *stupidly-bastardized* at all events, *condemning* arguments for the *disproportion* of their previous system of mystery, seems to *serve* the whole race. Mr. Thornton will not yet see the *Thamesian* fire; nor will his *predecessors* impede the progress of *Socialism*. They may be *helpful* and *have* no time to waste with people who *assume* the position to be *promoted*, and afterwards *rebelly* to *condemning* everything that does not come up to their *Selfish* standard. The *Rev. and Gentleman* has *yet* to *learn* to *confrontation* for the *fact* of his first lecture; *What is Truth?*

ROCHDALE, October 18th, 1839.—*Silence will not retard its progress, and opposition will only add increased activity to its movements.* The truth of this quotation has been amply verified by the progress made in these Branches where measures have been made to stem the tide of inquiry. Such opposition has invariably ended in the subversion of error, and more firm

establishment of truth, and the increase of those bold spirits who are marshalled beneath its glorious pennon. The course of lectures which I mentioned to you in my last letter, to be delivered by the redoubtable Mr. Pallister, may now be numbered amongst things gone by; but the results are yet to be fully experienced; up to the present they are very much in our favour. Mr. P.'s lectures were announced by large placards, headed "Socialism Exposed!" And, Socialism has been exposed (!) and the lame wit, false logic, and the goblin thing called Socialism exhibited by Mr. P., has also been exposed! and Socialism, as laid down by Robert Owen and explained by Robert Buchanan, has been exposed! Long and ardently have we wished for such an exposure of Socialism, and grateful do we feel to Mr. Pallister for getting up three large and respectable meetings to hear Socialism exposed. Mr. P.'s first lecture took place on Tuesday evening, the 1st inst.; after lecturing for one hour and a half he invited any person who felt inclined to discuss with him. I endeavoured to remove as many of the impressions made by Mr. Pallister's misstatements as my time would allow; I having only thirty minutes, Mr. P. two hours and a quarter. One admission which I extracted from Mr. P. I think worthy of notice: it was, that all religions, Pagan, Mahomedan, &c., were based on facts. If so, whereas, for God's sake, *consists* the loud-boasted superiority of Mr. P.'s religion. Mr. Buchanan's lecture on the following evening was announced, and was well attended. Mr. Pallister's second lecture, delivered on Thursday evening, was an endeavour to disprove the doctrine of the formation of character. And here, I must acknowledge, that it is not in my power to describe the sensation produced by the eloquent defence made by Mr. Buchanan: scarcely a breath was heard for half-an-hour, the time allowed him to reply to Mr. P.'s hour and a half lecture, and so unsparingly did he apply the lash of reason and truth, that Mr. Pallister actually sat down five minutes before the expiration of the time allowed for his closing address. Our friend stood up with the intention of occupying the remainder of the time, to prevent which Mr. Pallister stood up; and in answering one of Mr. Buchanan's arguments (a case of four men, natives of South America, who from a residence of four years in England were disgusted with the manners and customs of the people among whom they were born, declared to the meeting that English circumstances and their minds setting together changed their feelings and opinions; and that, therefore, the Owenites were wrong in asserting that circumstances formed men's characters. I think Mr. B. was not wrong in saying, that had Mr. Pallister been paid for preaching Socialism, he could not have done it better. Now for another of Mr. P.'s admissions: "Will and Power are synonymous terms, will is merely an expression of our feelings and convictions at a given time." *There was a knock-down blow for Socialism!* It is evident that a repetition of such stunning hits would make poor Socialism *think* rise *promote*!" Mr. P.'s last lecture was on the subject of Responsibility; and so extremely argumentative and metaphysical was the lecture, that nobody understood it. Although Mr. P. stated in his bills that he had testimonials presented to him for the delivery of these lectures: that he very beautifully enriched his lectures with "the assassin's dagger, stained with the blood of his victim!" the "parricide's knife,

red with the gore of a murdered parent, &c.!" and that although a strenuous appeal was made to the feelings and prejudices of one portion of the audience by the mention of the words "God," "Christ," "Religion," "Atheist," "Infidel," &c., so completely did truth triumph over these rabid bubbles, that he left the field uncrowned with his expected laurels—receiving not even so much as a sorry vote of thanks. On Sunday the 6th Mr. James Buxton lectured to the largest audience we have had for some months, proving that "the mair they say, we're kenn'd the better." His evening lecture was on the Production and Distribution of Wealth, and was much approved of. On Wednesday evening, the 9th, Mr. Buchanan again lectured to about eighty individuals in our Institution; on which occasion he distributed a number of tracts, brought by him for the purpose. On the whole, Mr. Pallister's visit has done us much good, and will no doubt be instrumental in removing a great amount of prejudice. The discussion was most orderly, and Mr. Buchanan got a fair hearing. Mr. Ormrod, Leather Cutter, as Chairman was efficient and impartial, and was awarded a vote of thanks.

JAMES DALY.

GLASGOW.—Our success here has exceeded the anticipations of the most sanguine. Previous to the opening of the new Hall, our friends held their meetings in the Hall belonging to the Zetetic Society. They were thinly attended; and the progress made was little or nothing. The number of *New Moral Worlds*, and other publications sold, was small; however, since opening our large Hall, we have been crowded: it is quite full in the morning, as well as in the evening; indeed, I would say that we have the best Sunday morning audiences that assemble in any part of the kingdom. The conduct of those who attend is decent and orderly, and calculated to give the most unbounded satisfaction to the managers of the Branch. The Branch is increasing rapidly. The numbers joined since the opening have averaged six a-week. We get thirteen dozen of the *New Moral World* per week for ourselves and our neighbours, besides pamphlets in proportion, which are transmitted to us every Friday or Saturday afternoon, by Mr. Heywood, of Manchester, with whom we have opened a regular communication. As yet none of the members of the Branch have come out to my assistance, but they have organized a mutual instruction class, which meets every Thursday night at the Hall, where one of the members previously appointed reads an essay, at the conclusion of which a discussion takes place. From this class I expect much good to result; and from what I have had an opportunity of witnessing, I calculate upon very soon having efficient help. I have every reason to be satisfied with our friends here, and we are on the best possible terms. L. JONES.

BARRHEAD.—I am advertised for a course of four lectures here on the four ensuing Tuesday nights. First, on the formation of character; Second, on the right mode of constituting human society for the production of happiness; Third, on the kind of religion best suited for the New State of Society; Fourth, on the different objections which have been urged against the New State of Society and the New Religion. Good audiences are expected.

L. JONES.

MAIDSTONE.—MR. OWEN, LATE OF NEW LANARK.—This talented gentleman, who has laboured so long and so ardently to improve the condition of his species, is, we

observe, announced to deliver a course of lectures in Maidstone, commencing this evening. It is not unknown to our readers that we do not coincide with the views of Mr. Owen respecting the practicability or advantage of universal co-operation, but we know that a partial application of his principles at New Lanark (where he expended a considerable sum in bringing them into operation, and where he was for many years in partnership with a most respectable member of the Society of Friends,) has been attended with the happiest effects. We have seen, heard, and read much of Mr. Owen, have attended his lectures, read his works, and enjoyed his private conversation, and we are bound to say that we never met with a more candid, benevolent, or kind-hearted advocate of any principles or opinions. Had not such been the case, it is not probable that he would have been a frequent guest with the late father of our present Queen, who is said to have been a convert to his doctrines, which, notwithstanding all the abuse that has been lavished on them, contain much of truth, more of charity, and breathe the very spirit of human love. Our friends ought not to lose this valuable opportunity of hearing a distinguished reformer, whose labours and disquisitions, even if his conclusions should prove erroneous, have done much more to set men thinking and inquiring, than those of any other man of the age.—*Maidstone Gazette*.

LEEDS, Oct. 13th.—Mr. Staton lectured in the Saloon, in the afternoon, on the Atonement. The lecture exhibited great research, and strongly exposed the absurdity and incongruity of this doctrine. In the evening Mr. Fleming lectured on the Scottish Revivals and religious madness. The audience was overflowing; and, although some christians ventured a feeble hiss at some of the plain statements, no discussion could be evoked at the close of the lecture, although earnestly invited. In the morning a special general meeting of the members took place, Mr. Robert Martin in the chair, at which Mr. Fleming tendered his resignation as stationed lecturer, whereupon it was

"Resolved—That Mr. Fleming's resignation be not accepted; but that he be requested to continue his services, in accordance with the vote passed at the last special general meeting."

Proposed by George Hodgson, Seconded by David Groce—

"Resolved—That this Meeting hereby declares that it has the most perfect confidence, both in the abilities and conduct of Mr. Fleming, as Lecturer."

Proposed by Joshua Hobson, Seconded by George Hodgson,—

"That these Resolutions be inserted in the *New Moral World*."

JAS. PONTNEY, Secretary.

HUDDERSFIELD.—On Sunday, October 13th, Mr. Josiah Rhodes gave us an excellent lecture in the afternoon. In the evening Mr. Edwin Lunn lectured to a numerous and very attentive audience. We have added five new members to the Community Society the last two weeks, and we would particularly request all the members to come forward at this very important crisis. Our friend John Hanson lectured at Thong. On Sunday, the 20th of October, Mr. John Cullen, of Halifax, will deliver two lectures in our institution afternoon and evening.

EDWARD LUNN, Secretary.

NORTHAMPTON.—We observe in the *Northampton Herald* an account of the eating, drinking, and speecifying at what is styled the Northampton Grand Conservative Festival. The parsons who were present were more than usually ferocious against Whigs, Socinians, Papists, and Infidels; and among others

the Rev. G. S. Robinson, Bart. made a flaming speech, in which the introduction of Mr. Owen to the Queen, the appointment of Mr. Shiel to the Privy Council and Mr. Wyse to the Treasury, were severally expatiated upon as proofs of the dangerous ascendancy of Popery and Infidelity. The frequency of these allusions shews that whether the ultra parsons are sincere themselves or not, they are at all events very desirous of stirring up the bad blood of their followers, and that we shall owe small thanks to them if we have not a revival of bloody persecution and religious feud. Poor fellows! they are a hundred years too late.

PAISLEY, 6TH OCTOBER, 1839.—Sir,—A considerable period has elapsed since you have had any report from us. There was, comparatively, so little progress making here with what was doing in England, that it would have been considered presumptive, to have occupied your valuable pages with any report of ours. Mr. R. Buchanan lectured in the Renfrewshire Tontine, on the 20th of July last; the lecture which was an outline of the Social Principles, was well received, and gave general satisfaction. The Rev. C. J. Kennedy was present but confined himself to asking a few questions; another individual started some trifling objections, both were most satisfactorily answered, when the meeting separated, seemingly well pleased with the New Views. On Sunday, the 8th of the last month, our Hall was closed, to allow of the members being present at the opening of the New Hall in Glasgow. Great numbers were present from Paisley, Johnstone, Barrhead, Kilbarchan, and other villages in our neighbourhood. As far as we have ascertained, a favourable impression was made. The same evening our committee got Mr. Owen's consent to lecture to us the following evening. Although the notice was short, we had a very full meeting, which was very attentive; we had to light the room with candles; some person had stolen the connection pipe of the gas metre, and it was not perceived in time to get it repaired. A considerable number of Joseph Mathers tracts against Socialism were distributed among the audience as they retired. Mr. Lloyd Jones lectured in the same room on the 23rd and 30th ult. to large audiences; our old opponent Mr. Kennedy was present both evenings, and opposed the lectures, but was most ably met by Mr. Jones, who has gained the esteem of all, by the mild, urbane, and talented manner in which he handles his subject. We have leased the Renfrewshire Tontine for lectures every Monday evening. Our numbers are increasing, and indeed every thing predicts complete success. Mr. Kennedy has likewise leased the same room for Saturday evening, to deliver lectures against us at the close of which he invites discussion. Mr. Jones has attended twice, and opposed the Rev. Gentleman. At the close of Mr. Jones's lecture, Mr. J. challenged Mr. Kennedy to a discussion on equal terms, for one, two, or three nights; but Mr. K. declined, because he says, the system requires development, and wishes rather to continue the way they are doing. Which ever way, Mr. K. may proceed, it will ultimately turn to our advantage, as a decided impression has been made in our favour, by Mr. Jones

* We find we have been mistaken in our conjectures respecting the authorship of this pamphlet, which we attributed to Mr. Kennedy. Mr. Mathers's effusion is still less calculated to injure Socialism than that we alluded to.—Ed.

attending Mr. K.'s lectures. I shall report in future more frequently, as I doubt not that in a short time we shall be as important a branch as any in the society.

J. MOTHERWELL.

MAGISTERIAL INJUSTICE AT LONGTON.

On seeing in the *New Moral World* the facts of the case of magisterial interference with the Socialists of Preston, who went to Longton to lecture, I wrote a letter to Lord Normanby, giving a brief and distinct statement of them; and calling for interference to prevent the like in future, if, on enquiry, the facts were found to be as stated.

The following is his answer:—

"Whitehall, 8th October, 1839.

"Sir,—I am directed by the Marquis of Normanby to acknowledge the receipt of your letter of the 21st ultimo, complaining of the decision of the Magistrate, in a case arising out of a disturbance at Longton, on Sunday the 25th of August; and I am to inform you that Lord Normanby has made inquiry, and does not think that it is necessary for him to give any directions in the matter.

"I am, Sir, &c.,

"F. MAULB."

This shews that either the facts have been wrongly stated in the *New Moral World*, or that the desire to afford redress is weak. It is always difficult to make wrong actions, particularly on the part of constituted authorities; and it is my opinion that Socialists must just try to be on all occasions as mild, kind, and forbearing as possible, knowing that by relying on themselves alone, and keeping up all mail for Coercion, is the best way of avoiding the talls of injustice, and the uprightness of ignorance.

WALTER NEWALL.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

The following is a copy of the Circular issued by the Board to those Branches which subscribe to the Community fund:—

UNIVERSAL COMMUNITY SOCIETY.

To the Officers of the Branch of the Universal Community Society. Friends.—You are already apprised that an Estate, consisting of two farms of 500 acres, situate at East Tytherley, near Stockbridge, in the county of Hants, has been secured by the Directors, on lease for 99 years, and is vested in the Trustees on behalf of the Society. Mr. Owen was elected Governor of the first Community by the late Congress, but has since intimated that, for certain reasons (published in the *New Moral World*), he shall hold that office only nominally, until the next annual Congress. He has appointed Mr. JOHN FINCH, Merchant, of Liverpool, Deputy Governor; and Mr. HEATON ALBAM, of Whalley Hall, Derbyshire, (a sound, practical scientific agriculturist, and an excellent Socialist,) head of the Agricultural Department; and these two, together with our tried friend, Mr. CHARLES FRANKLIN GRANT, of St. Marylebone, London, (one of the Trustees of the Society,) have been appointed a Council of Management for the Community. Each of these gentlemen has accepted the office, without any other remuneration than his maintenance as a member of the Community. The stock upon the farms has been valued, according to the custom of the county, which sum has been paid by the Directors, and quiet possession was given by the off-going tenants to the Deputy Governor on Tuesday, the 1st of October. Mr. Finch and Mr. Albam are now resident on the farms, and are actively engaged, in conjunction with Mr. GRANT, in preparing measures for the immediate formation of a Community.

It is the intention of the Directors to make this first practical experiment of a co-operative Community as complete as the means placed at their disposal by the members of the Society will permit; and to carry it into execution as rapidly as those means are afforded them, and as is consistent with the caution requisite to secure success. The Directors hope ultimately to make this Estate available for a Community of 500 individuals, of the ordinary proportions of men, women and children, to be gradually drafted from the members of the Society.

In order to carry forward the experiment with promptitude and vigour it is absolutely necessary that the salaries of the members should be regularly paid up; and to this end the officers of the several branches are hereby required to adopt the most systematic method of collection.

It is intended immediately to put the farms under an improved system of tillage, and to occupy the winter months in preparing clay for the manufacture of bricks, and in felling and cutting timber for buildings which will be commenced in the spring of next year. Some

temporary buildings will likewise require to be put up for the accommodation of persons engaged in these several occupations.

For these purposes the Council immediately require eighteen experienced individuals, as follows:—

- Three Ploughmen.
- Three Hodgers, Ditchers, Threshers, Diggers, &c.
- Two Women for Dairy, Cooking, and Domestic purposes generally.
- One Agricultural and General Smith.
- One Wheelwright and Agricultural Implement Maker.
- Three Carpenters and Joiners.
- Two Sawyers and Fellers of Timber.
- Two Brick Makers and Clay Diggers, (if they can lay bricks as much the better.)
- One Harness Maker.

In pursuance of the laws, the Directors do now, therefore, require that you will forthwith convene a SPECIAL MEETING of the *Subscribers to the Community Fund* in your Branch, for the purpose of nominating fit and proper persons from amongst them able to perform some one or other of the above employments, and who are desirous of being immediately drafted upon the land.

To enable the Directors and Executive of the Community to make a proper selection (as per Law 173) from the persons so nominated, they will require to be furnished with particulars, under the several heads contained in the Schedule hereunto annexed, which, having been properly filled up and signed by the Secretary on behalf of the Branch, must be forwarded to the Office of the Board, in Birmingham, on or before Tuesday, the 15th instant.

The Central Board and Executive of the Community deem it their duty to impress upon the Branches the great importance of nominating those persons only who are superior workmen in their respective trades, men and women of the very best habits, moral characters, and well versed in our principles. Should any of these sent be found unworthy or incapable of the duties they undertake, the Governor and Council will consider it their duty to the Society to dismiss them, and the expenses of their journey there and back must fall upon the individuals or the Branches who send them. All travelling expenses must be defrayed by the member chosen, or his Branch for him. They must not expect to go into a paradise, but must labour to make the beautiful situation we have obtained into a paradise. They will have to put up with many inconveniences and to undergo many privations at first. It is advisable, in order to strengthen the funds, that those members should be chosen first who can advance their £50 themselves, provided they are well qualified; but in addition to their £50, they must pay the amount of subscription to the auxiliary fund for two years paid; otherwise an injustice will be done to our best members, and those who have been subscribers to the Community Fund for the longest period. In fairness to the members of small Branches, the Law 167 has been enacted; and as this would be contravened by the measure of each Branch sending one for every £50 subscribed by the Branch, it will be permitted for every Branch to nominate those members who are considered eligible for the occupations required,—and the selection will be made from a careful comparison of all the qualifications of the parties nominated by the Branches,—by which savings the interests of the Society as a whole will be consulted, rather than the peculiar interests of Branches: for there is no just reason why a member of a large Branch should be preferred to a member of a small one, when their respective qualifications are equal, or it may be those of the members of the small Branch are superior.

To save unnecessary trouble from misapprehension, it may be added that in this first draft of members, only the individuals required as above can be accepted, and, therefore, those who have wives and children must, on this occasion, be excluded. It is hoped, however, that in a short period accommodations and employments will be provided for the wives and children of the members.

Some letters of enquiry which have been addressed to the Board show the necessity of members studying the laws. The latter part of Law 167 explains the terms on which the wives and children of members will be admitted.

The following are the heads of the Schedule:—

Return of Members nominated by the _____ Branch, in accordance with law 172, to be resident in the first Community of the Society now establishing at Tytherly, in the County of Hants.

- 1 Christian and Surname.
- 2 Age.
- 3 Present Trade or Occupation.
- 4 For which of the Trades or Occupations now required at Tytherly is he a Candidate?
- 5 How long has he been engaged in such Occupation?
- 6 In what other Occupation has he been engaged, and how long?
- 7 Date of Candidate's first payment to Community Fund.
- 8 Total amount subscribed by Candidate to Community Fund.

- 9 Estimated sum of money which the Member would (if elected) pay into the Community Fund as subscriptions, or advances as a loan to the Society, under cap. 7, sec. 4 of the Laws.
- 10 Can the Candidate (if elected) take any machinery or tools with him; and if so, what is their description and value.

COMMUNITY FUND.—Paid into the Bank at Birmingham £10 from Leeds, Sep. 27; £5 15s. from A 1, Sep. 28; £5 from Birmingham, Sep. 30; £5 from Finsbury, Oct. 8. On the 28th of September £5 per Goddard; will be inform the Board from what Branch this is? Depositors should always bear in mind the Laws 120 and 121. All Branches should immediately deposit their subscriptions to Community Fund with the Society's Branches according to their laws, as the time is come for applying them to the important purposes for which they are intended.

REPORTS.—Received from Dundee the report of the "Association;" and from Sheffield the report of the "Community Society."

REMITTANCE.—Received £2 from Tundell.

J. G. MOTTRAM.—His enquiry is answered in the latter part of Law 167. He will receive directions as to the Community accounts by letter.

CANDIDATES.—The Secretaries of the various Branches are particularly desired to require that all persons becoming candidates for membership of the "Universal Community Society of Rational Religionists," do purchase a copy of the "Laws" at the time of enrolment, and to recommend them strongly to supply themselves also with the "Report of Congress;" it being most desirable that the state, objects, and laws of the society should be well understood by all members. The Central Board frequently receive enquiries by letter on matters which are fully explained in those documents.

FUNDS AND CLASSES.—The attention of all secretaries, class leaders, members, and candidates is particularly desired to laws 123 and 127. The importance of regularity in these matters, in facilitating business and giving energy to the society's operations is obvious. A systematic arrangement of the Branches into CLASSES is most desirable. By the adoption of an improved system of this kind, we are informed that the funds of A 1, previously one-of-our best managed Branches, were in three weeks increased 75 per cent. By such means the efficiency of our society in the great objects for which it is formed, will be very much promoted.

COMMUNITY FUND.—It is hoped that those Branches which have not yet begun to subscribe to the fund will commence without delay. The Central Board have accounts books ready for the Branches. Letters to be paid.

THE NEW MORAL WORLD.

TO READERS AND SUBSCRIBERS.—This Number should close the present volume, being the fifty-second of the New Issue. It is, however, rather out of the way, to commence a new volume in the middle of the month of October. The present size of the Numbers, being double the size, in thickness, of those of the previous volumes will prevent that uniformity of appearance, when bound up, which it is desirable to maintain. To remedy this, and to bring the commencement of the new volume to what appears a more proper time, (the commencement of the new year,) we have determined to run the present volume to the end of December, and then insert Titles and Indexes, so arranged that the volume may be bound up in two parts. This plan will make each part about the same thickness as the former volumes; and we shall then start afresh with the new year, and hope to be able to introduce several improvements, which will greatly enhance the value of the publication.

PENCILS are received and accepted.

J. HALL received and made use of. The letter referred to shall be laid by the Editor before the Board, as he is about to visit Birmingham.

E. H. AND D. received and under consideration.

C. B. EYRE received and accepted. We are sorry to think that he has resided on emigration to Australia, just at the time when his talents and means could have been made so serviceable at home.

S. M. T.—Mr. Charnard was a member of the Temperance Society immediately previous to his imprisonment, and is yet a constant member.

PAPERS can be forwarded by Post, addressed Quenwood, East Tytherly, by Stockbridge, Hampshire.

WE have already received other Communications from practical men highly approving of the suggestion of a Letter Press Printing Establishment at Quenwood.

A BROTHER in the SOCIAL CAUSE shall be attended to next week.

ONE BURROWS just received, shall have our best attention.

A FREEMAN OF EXETER shall be noticed and replied to in our next.

THE CORRESPONDENCE between the London City Mission and the London District Board shall be inserted the week after next. We cannot make arrangements to do so sooner.

J. HALL, Manchester has been received, relative to Mr. Brindley. We are compelled to wait for the Report he promises, as our space is completely occupied.

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OF THE
UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 55, and 4 and 5 Wm. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

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SATURDAY, OCTOBER 26, 1839.

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SLOW PROGRESS OF NEW OPINIONS AND SYSTEMS.

THE cautious nature of the changes which are made upon existing institutions was graphically expressed by Sir Robert Peel when Home Minister, in the introduction of a small improvement upon Municipal regulations. The premises from which these tiny amendments were deduced pointed, plainly and unmistakably to very different and more sweeping conclusions; but, said the Baronet, in the true spirit of the world at large, in this respect, "We must feel our way." This almost universal desire of *feeling the way* to changes in national institutions, instead of boldly deducing them from first principles, is however, not without its uses in the economy of nature and society. These institutions themselves are the product of gradually accumulated experience. They have moulded the minds of the masses and assimilated them to their nature. It is only when the more advanced of each generation "shuffles off this mortal coil," and rest in the graves of their fathers, that the more obvious steps of reform and amendment are taken by the class a single step in advance. These in their turn become conservatives; are removed by the same process, and succeeded by another race of innovators; and thus gradually does the tide of improvement roll onward. Occasionally, it may seem that it ebbs instead of flowing; but such is the case in appearance only: the next return of the tide carries away the ancient landmarks, which seemed to bid defiance to its power.

We recognise, and admit to the fullest extent, the existence of this conservative or stand-still sentiment; and feel its usefulness in interposing a salutary check to rash and undigested experiments. It permits the accumulation of materials fully ripened for essaying the next innovation; and prepares men's minds for its adoption and practice. The changes which are operated upon the institutions of any country are thus necessarily of slow growth and gradual introduction. New minds and new institutions grow up together, with an acting and reacting influence on each other.

It is, however, much to be desired, that a greater impetus could be safely and beneficially given to the innovating instinct; that the career of humanity towards a larger measure of enjoyment could be accelerated; and the means whereby this can be effected are worthy the attention of all true lovers of their species. If this is to be done well and speedily, there must be an abandonment of all mere speculation, or theorising upon metaphysical abstractions. These serve only with a very small section of the population: the mass require facts, figures, physical demonstrations; and, occasionally, even these fail in dispelling long-cherished, and fondly clung to, opinions and habits. Man is the

creature of past circumstances; and his re-action, or creation of future circumstances, must, evidently, be regulated by the nature of the antecedents.

It appears to us, that the true way for effecting this object is the careful instruction of children, and the enlisting in the cause of progressive reform all those rapidly maturing minds which, as yet, are full of the ardent aspirations of youth, unchilled and uncontaminated by exposure to the deteriorating influences of active life—those influences which act so fatally upon us all; which seal up the avenue to our best feelings; harden our hearts in the contest for bread, gold, or power; and blind us to the glory, the beauty, and the pleasure to be enjoyed in the cultivation and exercise of the true human faculties, the acquisition and dispensing of knowledge, and the giving and receiving happiness by the harmonious exercise of our moral powers.

By fully imbuing these minds with a knowledge of sound first principles, and carefully cultivating that mutual charity and forbearance which is the true philosophy and sweetener of life, they would be prepared—when the course of events placed them in the position of carrying on the great business of life—to examine dispassionately every plan offered for the alleviation of human suffering, or the enhancement of human enjoyment. The sordid and self-seeking standard now erected for the trial of these plans would be abolished, and the only test would be their bearing upon the destinies of the race.

It might also be anticipated that the early cultivation of mind in this manner would have the effect of stimulating many to the study of these subjects who now never dream of them, or have their faculties entirely perverted, and their energies turned in the reverse direction; and Society would thus be a double gainer—first by the general disposition to improvement, and the principles on which alone it can be effected; and second, by the equally general disposition candidly to examine and adopt any plans which promise to realise the object in

It is in this point of view that an unsectarian and sound system of national education becomes so important, and its furtherance a duty, a paramount duty upon every real lover of his kind. All that can be effected by the most vigorous efforts of individuals or private associations is but trifling in comparison with the results which would speedily flow out of this measure. Uniformity of opinion, unity of sentiment, and consequently of action would be the inevitable and rapid result of such a system as we have indicated; and although we see clearly enough the many disadvantages and limited operations of a purely intellectual education, unaccompanied by superior arrangements

for giving physical comfort to the population, yet we are inclined to think that the intellectual enlightenment for which we now contend, would prove an efficient and certain herald of the other.

We speak thus upon the supposition that such improved arrangements for the production and distributing of wealth are unattainable in conjunction with a national system of education, which we by no means grant. In fact it seems to us that these two measures must be united in order to ensure full efficiency to either, and it is much to be regretted that a union cannot be effected between two parties—powerful and influential, who are now advocating these measures. Mr. Wyse may be considered the organ of the educational party, and Mr. Sharman Crawford that of the economical.

We have already sufficiently alluded on various occasions to the plans of the former party, and shall give our readers some idea of the latter, who are, at the present moment, vigorously endeavouring to bring their plans into operation in various parts of the kingdom.

The state of semi-starvation and absolute pauperism in which the mass of the working population are involved, has forced upon these parties the consideration of remedies for such a deplorable state of things. They propose the abolition of large farms and the location of the agricultural population upon small farms, varying from one to five or seven acres; the plan is generally known under the name of the "allotment system," and many testimonies are offered of its successful workings by its advocates. As however, our limits will not permit us to enter upon these at length, in the present paper, we reserve it for the subject of another.

FOURIERISM.

Having completed in former articles the biography of Charles Fourier, we now proceed to give a sketch of his system. We cannot promise our readers any very great edification from the perusal of the strange and incongruous system which he proclaimed, and which is now advocated in so talented a manner from the desk of Victor Considerant in Jacob-street, Paris. Nevertheless we will do our best to present to our readers as clear an outline as we can of a very confused system.

It is difficult to define the precise views of Fourier respecting a Creator. From some sentences on the infinite production of matter he has been called a materialist, but this is evidently a mistake. Fourier expressly mentions God as the apex of his system, and speaks of it as a spirit; but although he allows it to be spirit, he does not consider it to be exclusively spiritual. He seems to speak of God and Man, and the Universe, as forming absolute and infinite beings which possess the power of absorbing and confounding themselves. In short, Fourier held a species of Pantheism, a philosophy which has always been prevalent from the earliest ages down to Goethe, the giant of German literature. The formula of the Saint Simonians was not very dissimilar. "God is all that he is!" said they. A very copious explanation, which reminds us strongly of another, equally explicit, in the Jewish writings, where God is reported to have said "I am that I am!"

But though Fourier writes like a Pantheist when treating expressly of God, yet when he is treating of other subjects he incidentally distinguishes the Creator from the creature, and speaks of God as a self-existent being; he even mentions Christianity as a faith which has directed us to sound religious notions. According to Fourier, God ought to be our first study, and it is by self examination and the study of human nature that we are able to discover the revelation of the instincts which he has implanted in us; and it is by learning their

application, their utility, and their sanctity, that we can alone obtain the key which will reveal to our view the future destinies of man.

Nature consists of three great principles, eternal and indestructible in their nature. The first is God, the second is matter, and the third is justice or mathematics. It strikes us as rather curious to see justice linked with mathematics, but it is probable that the third principle of Fourier is somewhat analogous to the "*nature of things*" which the Scotch philosophers talk so much about, or perhaps it refers merely to the universal relations which all things have to each other. The cause of the general destiny of the universe is to be found in the Omnipotence of God; and the reason or justification of the plan of the universal destinies is to be found in its justice or mathematics. Now the universal and divine will manifests itself by universal attraction, whether this attraction consist in human beings, or in the animal creation, or in inorganic bodies. It is this universal principle of attraction which incessantly produces, composes, decomposes, and recomposes the universe. From this universal principle results five movements—the *material movement*, or the attraction of matter discovered by Newton; the *organic movement*, or the attraction which is emblematical of the properties of substances; the *instinctive movement*, or the attraction of the passions and instincts; the *aromatic movement*, or the attraction of imponderable bodies; and the *social movement*, or the attraction of man towards his future destinies. From this principle of universal attraction is generated an *universal analogy* resulting from a mathematical law, which Fourier has not very clearly explained. All the passions have their analogy in nature, as well as all matter from the smallest atom to the stars of heaven. Thus the nature of friendship can be calculated by the properties of the circle; those of love can be calculated by the properties of the ellipse, and so on.

The cosmogony of Fourier contains the same vague dogmatism, the same pretensions to second sight. The world is destined to have a duration of 86,000 years, of which 40,000 will form the growing or improving portion, and the remaining 46,000 the decreasing and decaying portion. The world has to endure 7,000 years longer before it arrives at maturity. Hitherto it has remained in the childish irrationality of infancy, but shortly it will grow into the healthy and vigorous period of youth, then it will progress to maturity, and when it has arrived at the culminating point of perfection, it will commence a retrograde movement towards decrepitude and decay. Such is the law of analogy—the world like man, like the animal or the vegetable creation, must be born, must grow, develop itself in maturity, and then perish. All the parts of nature follow the same course, and the only difference is in the duration of their existence. At the creation God made sixteen species of the human race, nine of which were planted on the ancient continent, and seven in America; but each of the sixteen species were alike subjected to the law of unity and of universal analogy. But when God created the world, he reserved to himself the power of making fresh creations of living beings, to be developed successively in proportion as the surface of the earth became fit for them. Although only one creation has hitherto appeared, God intends to have eighteen creations in all; that is, seventeen creations to be developed successively after the present creation. These seventeen future creations are waiting for the time when the earth will be more fit for their reception than at present, and when harmony shall take the place of discord. In those days men will cultivate the earth up to the 60th parallel of latitude, and orange groves will flourish as high up as Siberia. A northern crown, similar to the beautiful ring encircling the orb of Saturn, will fix itself around the northern pole and will dissolve its icebergs and render its frozen seas navigable. At

the same time a sudden decomposition will take place in the waters of the ocean, the saline particles will be precipitated and will leave the water an agreeable and pleasant beverage, highly useful to navigators. After these phenomena have taken place, the new creations will be successively developed—far more perfect than any of which we have the slightest conception. Such is Charles Fourier's cosmogony, of which it is difficult to say whether we admire it as an ideal romance more than we despise it as a philosophical system!

Fourier believed that his philosophy would certainly supersede all other systems, and was therefore determined that it should be a complete philosophy. Whenever experience or reason failed him, he invented from his fancy any thing, however absurd, in preference to leaving the subject untouched, and it is this infirmity of Fourier's which has contributed to weaken the respect and attention which would otherwise have been paid to the more feasible parts of his system.

In the department of Psychology, Fourier, as usual, professes to be intimately acquainted with the whole subject. He believes in the immortality of the soul, and also in the immortality of matter, or, at least, in the infinite reproduction of matter. The souls of men existed long before their birth, just as they will exist long after their death. But the souls are always tasting of material enjoyments; they are never isolated from the human body, but when a human being dies, his soul is immediately transferred to some other human body. During the existence of the universe, each soul will change from this planet to some other planet 810 times; that is, it will give existence to 1620 human beings. Out of the 80,000 years, which is the limit of the duration of the universe, each soul, in its different changes, from one planet to another, will spend 27,000 years in this planet, and 53,000 years in some other planet. As to the planets themselves, they possess souls which never die, but which interchange in such a manner as to grow in happiness, and to develop themselves during many thousand millions of years.

If Fourier had proclaimed nothing more important than these pompous and rapid assertions, incapable of proof, and too ridiculous for serious refutation, his countrymen would never have given heed to his prophecies. Fourier knew this, and when he discovered the repugnance of his disciples to listen to his romantic reveries, he wrote the following lines:—

"But of what importance are these sciences? they are merely the accessories to the one principal affair, which is the art of organising and combining industry, so as to yield a quadruple production—good manners—the harmony of the rich, the middle, and the poorer classes—an oblivion of all party quarrels—the cessation of plagues and epidemics—also of social and political revolutions, and of fiscal poverty and the establishment of universal unity.

"The critics should recollect that they denounce themselves when they attack me on account of these new sciences of Cosmogony, Psychology, and Analogy, for these have no necessary connection with the theory of the combination of industry. Even if it were true that these new sciences were proved false, it would still be equally certain that I am the first and the only one who has given an exposition of the plan for associating the elements of society; of quadrupling production; and for employing the passions, the characters, and the instincts of men, such as nature hath given them. This is the only point upon which we should fix our attention, and not on the new sciences, which are not yet proved, but only announced. Strange, indeed, would be the despotism which would condemn all the productions of an author, because some of them are defective! Sir Isaac Newton has written some reveries on the Apocalypse, and

he has attempted to prove that the Pope was Anti-Christ. These are doubtless scientific follies; but does any one reject his theory of attraction and of solar rays, because he has written some foolish things? In judging of any thing, we ought surely to separate the good from the false. How is it, then, that I only am the man to whom the critics deny the benefit of so useful a rule?"

We could hardly have wished a more sensible and candid explanation than this; and when a man confesses his own faults, he leaves the critic nothing to do. Let us, therefore, proceed to something a little more practical, and take a review of Fourier's theory of human nature.

AND.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUM- STANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY XIV.

Before that detestable trade was established, which has flourished so long on the coasts of Africa, civilized nations were wont to obtain their labourers by predatory irruptions into neighbouring states. Unhappy wretches, thus dragged from their native land, were usually doomed to perpetual toil; but sometimes, when the public works for which they had been kidnapped were completed, or when great calamities befel their conquerors, or the charge of maintaining the slaves became difficult or unprofitable, their countrymen were allowed to redeem them, or they were employed to conquer and expel other tribes, and to seize their territory for the use of their own masters. Exploits of this kind were commonly attended with great toil and danger; on which account the Gods were sure to come in for their full share of activity, and generally laid claim to a fair proportion of the spoils. In the great records of Herodotus, Livy, Plutarch, &c., as well as in the half-fabulous histories of Homer, Appollonius, Virgil, &c., the glory ascribed to the immortal gods deprives the feats of the heroes of the best part of their lustre.

The history of the Jews differs in no material point from that of other colonies which at various times issued out of Egypt and settled on the coasts of the Mediterranean, or in the Islands of the Ionian and Adriatic seas. Most of these adventurers, as well as the children of Israel, seem to have been ashamed of their first captivity, and like them, invented wonderful tales, to conceal the means by which they first came into Egypt, and still more wonderful, to account for their escape from thence. Their deliverance was attended by similar divine aid, encouraged by similar promises of endless fame and prosperity, and nearly all of them fell, in like manner, under the successive domination of the Assyrians, Greeks, Romans, and Turks. The only difference in their fate appears to be this: that while the other captives became incorporated, by marriage and other means of alliance with the nations among whom they were dispersed, many of the Jews, on account of the exclusive unsocial principles of their religion, still remain a separate and distinct people.

This peculiarity has been magnified into what is called a **STANDING MIRACLE** by the superstitious of modern times; because, say they, it so fully verifies the

denunciations recorded against the Jews by Moses and the prophets, above two thousand years ago.

With respect to those "denunciations," it is of some importance to remark, that according to Eusebius "all the sacred Hebrew volumes were destroyed by the Chaldeans, at the time of the Babylonish captivity; but were restored by Esdras, who previously to that disaster had committed the whole of them to memory;" and all the commentators allow, that the first collection, or "Canon," of the Holy Scriptures was made by *this* person; and that he also made considerable emendations or alterations in the original text. Now, as Esdras was one of the persons selected to lead back the Jews, and to *re-build their temple* after the seventy years' captivity had elapsed, what can be more reasonable than to suppose, that he, by and with the aid of his colleagues, the prophets Jeremiah, Daniel, Ezekiel, Haggai, Zechariah, Nehemiah, Baruch, &c., would give such expression to the *received* history and prophecies, as should inspire the liberated captives with proper respect for priests and prophets; the previous history of the Jews (who had already more than once been *conquered and scattered*;) affording abundant materials for the theme of those denunciations? What renders this suspicion probable is, that Esdras, according to his own account, when talking with the angel ———, in the thirtieth year of the captivity, demands the reason why the chosen people of God are treated by him with greater rigour than the *sinful* Gentiles? Now, if the denunciations in question existed at *that* time, either in Holy Writ or in the memory of Esdras, why did Esdras puzzle the angel with so useless a question? Nor let it be supposed that the holy office of these gentlemen is a sufficient guarantee against the risk of such profanation. We must remember, that the Jewish annals were kept exclusively by the priests for their own exclusive purposes; that they were not held by themselves in any thing like the same veneration they have since obtained; and also, that *expediency* and *utility* might advance their claims in favour of the presumed *improvements*. Besides, the Jewish priests had only just then begun to imbibe from their conquerors some faint ideas of *future responsibility*; and, consequently are not to be supposed as holding the prostitution of history in that degree of abhorrence which has, in all ages, distinguished their Christian successors! Should these arguments be deemed inconclusive, sufficient reasons have already been given for the denunciations in Essay ix, page 741.

With respect to the matter of fact, which is deemed so extraordinary,—namely, that many still profess the ancient religion of the Jews, notwithstanding the persecutions its votaries have endured from the Christians and Turks. In the first place, the Christians and Turks ought to have learned from their own experience, that *persecution*, unless it amount to extermination, is not the proper instrument for correcting wrong opinions; and in the second place, we ought to remember, that the Jewish religion, is the *original stock*, of which the Christian and Mahometan are only branches; that it is at least as *reasonable* as either of the other, and judging from the condition of its professors appear to be nearly as *profitable*! for what in reality is the present condition of the Jews? Is it at all inferior in point of security, wealth or importance to their most palmy state

of prosperity in the Holy Land, *cooped* within whose narrow limits, like pikes in a fish pond, they were forced to devour one another, for want of better prey? It is true the Jews as well as other people have had to endure a great deal of injustice, oppression, and cruelty from the nations in which they sought refuge, or amongst whom they were sold as slaves—but these sufferings often befel them in consequence of their incurable propensity for boarding, no wealth having been able to satisfy, nor any extortion to eradicate, that insatiable craving derived from their ancestor Jacob, and constantly inculcated by their teachers and guides. But then the Jews have retaliated those injuries by inoculating their oppressors with their own sordid passions: inasmuch that if some of the nations which profess Christianity, would but have the modesty to call themselves Jews, their appellation would accord much better with their practices than it does at present! It is only in this sense that the promise made to Abraham that his posterity should become "*a great nation*" can be understood as having been fully realized;—but, *in this sense*, it is capable of even logical proof, as thus:—

Some of the greatest nations *profess* Christianity;

Many *professed* Christians are *real* Jews:

Ergo—The Jews *have* become a *great* Nation.

It would be an endless task to follow the Hebrew annals through their voluminous detail of prodigies and massacres. The patron-deity of this credulous race, like the god of every other ancient nation, was an implement employed by the priests to assist the designs of the rulers! While these two functions were united, things, in heaven, went on pretty smoothly—but when the people, in the vain hope of easing their galled shoulders, adopted *two* tyrants instead of *one*, and their kings had the impudence to act without consulting the oracle—heaven and earth was soon in an uproar, and their deity so much embarrassed by the opposing intrigues of his prophets, that he hardly knew which way to turn without exciting complaints and murmurs.* *To-day* he favoured one invader; *to-morrow* another. Now *created* sovereigns, expressly to chastise his favourites, and *then* destroyed those sovereigns for executing his commands, and in short, deported himself in

* And the Lord said unto Moses, how long will this people provoke me, and how long will it be ere they believe me for all the signs which I have shewn among them? I will smite them with pestilence and will diminish them, and will make of thee a greater nation and mightier than they. And Moses said unto the Lord; then the Egyptians shall hear it. And will tell it unto the inhabitants of this land. Then the nations which have heard the fame of thee, will speak, saying, because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness!—Numbers xiv, 11, &c.

O Lord thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed, I am in derision daily, every one mocketh me. Cursed be the day when I was born. Wherefore came I forth from the womb to see labour and sorrow, that my days should be consumed with shame?—Jeremiah xx. 7, &c.

Sentiments such as these are frequently addressed by the prophets of Israel to the Creator of the universe! But what are these compared with the imprecations contained in some of the Psalms, now forming part of *Christian devotions*? Such for example as Psalm cix. Is it possible the devotees can desire that the CREATOR OF ALL should hearken to such petitions, and what kind of moral effects are to be expected, from the solemn and habitual expression of such sentiments?

† As examples, see the history of Pharaoh, in Exodus; and of Nebuchadnezzar, in Jeremiah.

all respects more like a priest,† than a Deity, till at length, having led his chosen people through every variety of misery and humiliation, he abandoned them to their evil inclinations, and transferred his protection, benignity, and favour to their rivals and successors—the Christians.

X

THE AMERICAN SHAKERS.

In Captain Marryatt's new book on America, we find the following description of a visit to these singular people. It is lamentable to witness fanaticism making such havoc with the physical, intellectual, and moral happiness of a people so well situated in respect to wealth, and whose economics are so perfect and rational. These singularities repel, and naturally so, reflecting persons from the examination of the principles and polity by which their superabundant wealth is produced.

I went out to see the Shakers at Niskayuna. So much has already been said about their tenets, that I shall not repeat them, further than to observe that all their goods are common, and that, although the sexes mix together, they profess the vows of celibacy and chastity. Their lands are in excellent order, and they are said to be very rich. We were admitted into a long room on the ground floor, where the Shakers were seated on forms, the men opposite the women, and apart from each other. The men were in their waistcoats and shirt sleeves, twiddling their thumbs, and looking awfully puritanical. The women were attired in dresses of very light striped cotton, which hung about them like full dressing gowns, and concealed all shape and proportions. A plain mob cap on their heads, and a thick muslin handkerchief in many folds over their shoulders, completed their attire. They each held in their hands a pocket handkerchief as large as a towel, and of almost the same substance. But the appearance of the women was melancholy and unnatural; I say unnatural, because it required to be accounted for. They had all the advantages of exercise and labour in the open air, and good food and good clothing; they were not overworked, for they are not required to work more than they please; and yet, there was something so pallid, so unearthly in their complexions, that it gave you the idea that they had been taken from their coffins a few hours after their decease: not a hue of health, not a vestige of colour, in any cheek or lip;—one cadaverous yellow tinge prevailed. And yet, there were to be seen many faces very beautiful, as far as regarded outline; but they were the features of the beautiful in death. The men, on the contrary, were ruddy, strong, and vigorous. Why, then, this difference between the sexes, where they each performed the same duties, where none were taxed beyond their strength, and all were fed and clothed? After a silence of ten minutes, one of the men of the community, evidently a coarse, illiterate person, rose and addressed a few words to the spectators, requesting them not to laugh at what they saw, but to behave themselves properly, &c., and then sat down. One of the leaders

then burst out into a hymn, to a jiggish sort of tune, and all the others joined chorus. After the hymn was sung, they all rose, put away the forms on which they had been seated, and stood in lines, eight in a row, men and women separate, facing each other, and about ten feet apart; the ranks of men being flanked by the boys, and those of the women by the girls. They commenced their dancing by advancing in rows, just about as far as profane people do in *l'été* when they dance quadrilles, and then retreated the same distance, all keeping regular time, and turning back to back every third advance. The movement was rather quick, and they danced to their own singing of the following beautiful composition:—

Law, law, de lawdel law,
Law, law, de law,
Law, law, de lawdel law,
Lawdel, lawdel, law.

Keeping time also with the hands as well as feet, the former raised up to the chest, and hanging down like the fore-paws of a dancing bear. After a quarter of an hour they sat down again, and the women made use of their large towel pocket-handkerchiefs to wipe off the perspiration. Another hymn was sung, and then the same person addressed the spectators, requesting them not to laugh, and enquiring if any of them felt a desire to be saved—adding, “not one of you, I don't think.” He looked round at all of us with the most ineffable contempt, and then sat down; and they sang another hymn, the burden of which was—

Our souls are saved, and we are free
From vice and all iniquity;

which was a very comfortable delusion, at all events. They then rose again, put away the forms as before, and danced in another fashion. Instead of *l'été* it was *grande ronde*. About ten men and women stood in two lines in the centre of the room, as a vocal band of music; while all the others, two and two, women first and men following, promenaded round, with a short quick step, to the tune chaunted in the centre. As they went round and round, shaking their paws up and down before them, the scene was very absurd, and I could have laughed had I not felt disgusted at such a degradation of rational and immortal beings. This dance lasted a long while, until the music turned to a croaking, and the perspiration was abundant; they stopped at last, and then announced that their exercise was finished. I waited a little while after the main body had dispersed, to speak with one of the elders. “I will be with you directly,” replied he, walking hastily away; but he never came back. I never heard the principle upon which they dance. David danced before the ark: but it is to be presumed that David danced as well as he sung. At least, he thought so; for when his wife Michal laughed at him, he made her conduct a ground of divorce. Every community which works in common, and is provided for in the mass, must become rich, especially when it has no children to maintain. It is like receiving a person's labour in exchange for victuals and clothing only; and this is all I can perceive that can be said in favour of these people. Suffice it to say, I have a very bad opinion of them; and were I disposed to dilate upon the subject, I should feel no inclination to treat them with the lenity shewn them by other travellers.

† Details like these, whether historic or prophetic, serve only to prove one thing in the estimation of all reasonable and impartial minds, viz:—compilation posterior to the events recorded. The motives for such abuses may be either good, bad, or execrable.

"RATIONAL RELIGIONISTS," AN OBJECTIONABLE TITLE.

To the Editor of the New Moral World.

SIR, I may perhaps appear pressing on you with my communications; but as you are about beginning practical operations, and that I have myself *witnessed* a commencement, I feel some warrant in offering a few words in the way of warning.

Mr. Abram Combe, when he began at Orbiston, put forth a weekly periodical, which he was pleased to call *The Register of the Adherents of Divine Revelation*. This helped to alienate the country around from the undertaking, and to ruin it, as well as me eventually who repudiated it.

Mr. Owen, at the very moment that he is warning his Missionaries against religious disputations, adopts the title for his society of "Rational Religionists;" which places them at once in unavoidable collision with all other sects, since it raises the question of who are really irrational? which no one will allow.

Mr. Owen will find no opponents that will give in to him; but hosts of adversaries, that will rejoice at any ill fortune that may befall his heathenish population.

It is common, when a tax is objected to, to require from the objector the suggestion of an equivalent in its room. I venture to suggest to Mr. Owen the substitution of "Practical Christians," for "Rational Religionists."

His dogmas may be disputed,—his doings will speak for themselves. And as he proposes that his practice shall be eminently Christian, there will be the commentary, as well as the text, before the eyes of all the world.

You denounce competition: there is none like that of opinion. The contest for money, or even food, is not so fierce. Shakspeare understood human nature: you had better take his Orlando's course;—"Let gentleness your strong enforcement be, and hide your sword." It is more difficult to unite men's minds than to draw together than their bodies. This is, in fact, the chief problem you have to solve at East Tytherly or any where else: all besides would then be easy.

I applaud your extracts from "Laing's Sweden." I do not admire your strictures. Cannot you let the world draw its own conclusions? If you continue to run on upon religion, it will be said you do not know what besides to talk about.

I am myself finding fault with you, whilst I know that you have the usual contentious practice on your side. That is the very reason wherefore I would urge you to give it up.

Your fellow Socialist,

A FREEMAN OF EXETER.

London, Oct. 1839.

[We are obliged to our correspondent for his anxiety respecting the success of our practical measures.

Mr. Abram Combe was perfectly right, in our opinion, in adopting whatever course he thought proper, for the free and unbiased exposition of his conscientious opinions. We are great lovers of candour and moral courage; and therefore must say that we think highly of the publication named.

The Socialists do not wish to confine their operations to one spot of earth, and therefore do not oppose themselves to the principles and practices of one locality. Had they done so, the title "Practical Christians" might have been applicable enough: but as the self-same morality which is found in the New Testament is also embodied in the sacred books of the Chinese, the Hindoos, the Mahometans, and even of the ancient Pagan philosophers, it would have been necessary for them to have shifted their name every time they entered a country where any of these denominations were known and established. Thus they would have to be "practical Christians," "practical Mahometans," "practical Jews," "practical Confucians," "practical Hindoos," and "practical Pagans," in different countries. Our correspondent should know that religion and theology are two different things: religion means the love of and practice of goodness; theology, the teaching of mysteries, which are the offspring of disease, or ill-regulated imaginations. The former is every where the same; the latter is continually varying. The only definition of religion which we recollect in the Bible is a clear exposition of morals—"pure religion and undefiled"—is in short, nothing but pure morality, or the practice of goodness towards man—theologies and theologians only usurp the title. Our correspondent falls into the common mistake of taking dogmas for religion.

We see clearly enough all the difficulties of the problem we have to solve at East Tytherly, and shall endeavour, we hope, successfully to do so.

When public writers, public lecturers, and public instructors of every description, think it necessary to let their readers or hearers puzzle out the meaning of their prelections themselves, it will be time enough for us to follow the example. Meanwhile we must beg leave to follow the general fashion of reading lessons from the events of life, and supporting what we consider true principles by the use of all such facts as seem to us most suited for our purpose, namely: to convince our readers and the public that the adoption of different principles of morals and economy is the only mode of really amending their condition.

We do not oppose religion, but we do oppose the mystical nonsense, "the malice, hatred, and all uncharitableness," which has usurped its name; believing it an evil to man, it is quite in accordance with our universal religion to labour earnestly for its destruction.—Ed.]

PROGRESS OF THE NEW VIEWS

To the Editor of the New Moral World.

SIR,—I have recently visited many of the large manufacturing towns of England, and am delighted to see how rapidly Socialism is progressing; my desire is that it may continue to progress. One circumstance, in connexion with the individuals who have imbibed Social views, struck me in a marked and forcible manner; it is this: that they are decidedly the most superior portion of English operations, both as regards mental acquirements and habits of sobriety and general good demeanour. Although I am a tee-totaler, I do not hesitate to say that if all men conducted themselves as the Socialists do with whom I have met, our society would never have been in existence.

You are, in fact, taking the cream of society: that is to say, from among the operative portion of the community.

I observe, too, that Social Lectures excite intense interest, whilst political agitators are left to address empty benches.

The blow which your missionaries are aiming at Priestcraft is unprecedented in the annals of English history. Depend upon it as soon as the minds of the people are a little matured by *thought* they will flock rapidly to the Social standard.

Independent of those who openly profess your principles, there are thousands of *master-minds* breathing in sympathy with your own, but who are as yet tied to the Old World by circumstances not easily to be overcome, and who will come among you when they can clearly see their road.

It must really be very gratifying to the feelings of the venerable and benevolent founder of Socialism to witness the rapid strides his doctrines are making in the world.

The religionists, if not already Infidels, will have to disclaim the Bible soon, for the Socialist missionaries are showing that it is like a two-edged sword, and will cut both ways.

October 12th, 1839.

B.

[The writer of the above is in no way connected with Socialism, and has recently had the opportunity of impartially observing the facts which he here states.—Ed.]

INFLUENCE OF CIRCUMSTANCES.

[The following deeply interesting narration of the effects of circumstances is extracted from the *New Monthly Magazine*, for September. It beautifully and strikingly exemplifies the doctrine of the formation of character; and is more convincing than a host of abstract propositions.—Ed.]

One of the most interesting incidents connected with the voyages of the *Beagle*, is that of some aboriginal natives having been brought from Tierra del Fuego to this country by Captain Fitzroy on his return from the first voyage; and, after a course of education, or at least so much as could be accomplished in so short a time, being restored to their relatives in their native land, after an absence of three years, accompanied by a missionary, with an abundant supply of such articles as was thought suitable for the gradual civilization of their countrymen.

We must refer to the volumes of Captains King and Fitzroy, for the circumstances which placed these natives under the charge of the latter gentleman: they were four in number, and their names and estimated ages being

York Minster (Alikhoolip)	26
Boat Memory (Tekeenica).....	20
James Button (Ditto).....	14
Fuegia Basket, a girl (Alikhoolip).....	9

Immediately after their arrival in England, they were placed by Captain Fitzroy, at whose expense they were principally supported, after being vaccinated, in a quiet farm-house. In November, Boat Memory having taken the small-pox, the Fuegians were sent to the Royal Hospital at Plymouth, where Boat Memory unfortunately died. Neither of the others being attacked—the vaccination having taken effect—they were shortly afterwards removed to the Infant School at Walthamstow, where they remained from December, 1830, till October, 1831. They were there taught English, the plainer truths of

Christianity, the use of common tools, a slight acquaintance with husbandry, gardening, and mechanism. They gave no particular trouble, were healthy, and the two younger ones became general favourites. In 1831, they were presented to their Majesties William and Adelaide, from whom they received great kindness. For further particulars respecting their stay in England, and their voyage to their native country, we must refer to Captain Fitzroy's volume, and to the appendix to the work.

The Fuegians were much elated at the certainty of returning to their country; and on the passage, Jemmy Button continually spoke of the excellence of his own land, and how glad his friends would be to see him, and how well they would treat Captain Fitzroy and his party in return for their kindness to him. On arriving off Tierra del Fuego, a group of Indians were seen near Cape Pennas, at whom York Minster and Jemmy asked Captain Fitzroy to fire, saying that they were "Oemmen—very bad men."

At Good Success Bay, where they first came in contact with natives (not the tribe of our Fuegians), "It was amusing and interesting," says Captain Fitzroy, "to see their meeting with York and Jemmy, who would not acknowledge them as countrymen, but laughed at and mocked them."

Further on the coast, York Minster told Captain Fitzroy that he would rather live with Jemmy Button in the Tekeenica country than go to his own people. This was a complete change in his ideas, which Captain Fitzroy was very glad of; because it might be far better that the three, York, Jemmy, and Fuegia, should settle together. He little thought how deep a scheme master York had in contemplation! On passing the Yacana country, the natives seen were stated by Jemmy not to be his people, who were very good and clean; and York laughed heartily at them, calling them large monkeys. Fuegia was shocked and ashamed; she hid herself, and would not look at them a second time. It was interesting to observe the change which three years only had made in their ideas, and to notice how completely they had forgotten the appearance and habits of their former associates; for it turned out that Jemmy's own tribe was as inferior in every way, as the worst of those whom he and York called "monkeys, dirty, fools, not men."

Arrived at length at Jemmy's land, Wollan, in Murray's Narrow, which Captain Fitzroy describes as exceedingly beautiful, resembling a scene in the South Sea Islands, from the first natives that were seen Jemmy heard of his mothers and brothers, but found that his father was dead—a fact of which he was singularly enough several months previously convinced through a dream which he had communicated. Poor Jemmy looked very grave and mysterious at the news, but showed no other symptom of sorrow. He reminded his English friends of his dream, and then went for some green branches, which he burned, watching them with a solemn look; after which he talked and laughed as usual, never once, of his own accord, recurring to the subject of his father's decease. Notwithstanding his ridicule of the former natives, his own people were found as abject and degraded in their outward appearance, as any foreigners that had been seen. It was here found that Jemmy had almost forgotten his native language, and that York, although belonging to another tribe, was rather the best interpreter.

At last Jemmy's family approached in a canoe. "When it arrived," says Captain Fitzroy, "instead of an eager meeting, there was a cautious circumspection which astonished us. Jemmy walked slowly to meet the party, consisting of his mother, two sisters, and four brothers. The old woman hardly looked at him before she hastened away to secure her canoe and hide her property, all she possessed—a basket containing tinder, firestone, paint, &c., and a bundle of fish. The girls ran off with her without even looking at Jemmy; and the brothers (a man and three boys) stood still, stared, walked up to Jemmy, and all round him, without uttering a word. Animals when they meet show far more animation and anxiety than was displayed at this meeting. Jemmy was evidently much mortified; and to add to his confusion and disappointment, as well as my own, he was unable to talk to his brothers, except by broken sentences, in which English predominated. After a few minutes had elapsed, his elder brother began to talk to him; but although Jemmy understood what was said, he could not reply. York and Fuegia were able to understand some words, but could not or did not choose to speak." Jemmy passed the first evening on shore with his mother and brothers, in their wigwam, but returned on board to sleep; and York and Fuegia went about among the natives, who the next day made wigwams, one for Mr. Mathews, the young missionary, one for Jemmy, and another for York and Fuegia, who had decided on becoming man and wife.

A small plot of ground was selected near the wigwams for a garden, in which various vegetables were planted and sowed. Jemmy clothed his family with old clothes received from his English friends, and presented them on board. His eldest brother, Tommy Button, was discovered to be a "doctor," and held in high estimation among his tribe for conjuring and doctoring. On the third day after their arrival Jemmy's paternal uncle visited him; and many strangers came, who Jemmy said were bad people, "no friends," and who continued so to increase that his mothers and brothers had no longer any influence over the majority.

In the evening, Matthews, Jemmy, York, and Fuegia, went to their new wigwams. The most valuable of Matthew's articles were deposited in a box, and hid in the ground underneath the wigwam, where fire could not reach. He continued steady to his purpose, and was as willing as ever for a trial. The Beagle then left their new colony for the night. Being exceedingly anxious about Mathews, boats were sent in the next day, when Captain Fitzroy ascertained that nothing had occurred to damp his spirits, or in any way check his inclination for his attempt. A longer absence was then determined on, and after a cruise of nine days the Beagle again returned to Woollya. On approaching the shore, parties of natives were seen ornamented with rags of English clothing, evidently the last remnants of the new comer's stock. Mathews, Jemmy, and York, however, appeared dressed as usual. The former gave a very bad account of the prospect before him, and did not think himself safe among such savages. No actual violence had been committed, beyond holding down his head by force, as if in contempt of his strength; but he had been harshly threatened by several of the men. During the last few days he had been altogether occupied in watching his property. Three days after the departure of the Beagle,

several canoes full of strangers to Jemmy's family arrived, who robbed Mathews incessantly, threatening him, pulling his hair, pushing him about and making faces at him. His only partisans were the women, who treated him kindly. Fortunately the most valuable of his things were hidden underground, or overhead, unsuspected by the natives. York and Fuegia had fared very well; they lost nothing; but Jemmy had been sadly plundered, even by his own family. The garden was trampled over by the natives, notwithstanding Jemmy's exertions to preserve it. "My people," said he "very bad; great fool; know nothing at all; very great fool." It was soon decided that Mathews should not be allowed to remain: he had already undergone a severe trial. His property and tools were dug up and reconveyed on board. Captain Fitzroy then distributed several useful articles, such as axes, saws, gimlets, knives, and nails, among the natives, bade Jemmy and York farewell, promising to see them again in a few days, and departed from Woollya.

Eight days afterwards they were again visited, and found little changed. They were tidily dressed, and York was engaged in building a canoe out of planks left for him for that purpose. Jemmy was also engaged in hollowing out a canoe from the trunk of a large tree. The garden had been left uninjured since its repair, and vegetables were sprouting. Strangers, however, had been there, with whom they had had "very much jaw," and a fight, throwing "great many stone." They had stolen two women, Jemmy's party stealing one of theirs in exchange. Jemmy's mother was decently clothed. Finding that they were apparently contented and happy, Captain Fitzroy left them, with rather sanguine hopes of their effecting among their countrymen some change for the better.

Twelve months now elapsed before the Beagle revisited Woollya. The wigwams of York, Jemmy, and Fuegia, were found empty, seeming to have been deserted many months, and not a living soul was any where visible. After an anxious hour or two, three canoes were seen in the offing, paddling hastily to the vessel. Through the glass, two natives were seen washing their faces, and in a few moments one was recognised as Tommy Button, Jemmy's brother.

"In the other canoe," says Captain Fitzroy, "was a face which I knew, yet could not name. 'It must be some one I have seen before,' said I, when his sharp eye detected me, and a sudden movement of his hand to his head (as a sailor touches his hat), at once told me it was indeed Jemmy Button!—but how altered! I could hardly restrain my feelings: and I was not by any means the only one so touched by his squalid, miserable appearance. He was paked, like his companions, except a bit of skin about his loins; his hair was long and matted, just like theirs; he was wretchedly thin, and his eyes were affected by smoke. We hurried him below, clothed him immediately, and in half an hour he was sitting with me at dinner in my cabin, using his knife and fork properly, and in every way behaving as correctly as if he had never left us. He spoke as much English as ever; and, to our astonishment, his companions, his wife, his brothers and their wives, mixed broken English words in their talking with him.* Jemmy recollected every one well, and was very glad to see them all, especially Mr. Bynoe (surgeon), and James Bennet (cockswain). I thought he was ill, but he surprised me, by saying that he was 'Hearty, sir; never better' (a former saying of his), that he had not been ill, even for a day, was happy and contented, and had no wish whatever to change his way of life. He said that he got 'plenty fruits' (fungi and berries), 'plenty birdies,' 'ten guanases in snow time,' and 'too much fish.' Besides, though he said nothing about her, I soon found that there was a good-looking (for a Fuegian)

* The Fuegians, however, who were taken to England, were found to be much slower in learning English than was expected, from the quickness of their nation in mimicry.

young woman in his canoe, who was said to be his wife. Directly this became known, shawls, handkerchiefs, and a gold-laced cap appeared, with which she was speedily decorated; but fears had been excited for her husband's safe return to her, and no finery could stop her crying until Jemmy again showed himself on deck. While he was below, his brother Tommy called out in a loud tone, "Jemmy Button, canoe come!" After some time the three canoes went ashore, laden with presents, and their owners promised to come again early next morning. Jemmy gave a fine otter-skin to me, which he had dreamed and kept purposely; another he gave to Bennet."

York and Fuegia, it appeared, had left some months before the arrival of the Beagle, and went in a large canoe to their own country. The last act of that cunning fellow was, to rob poor Jemmy of all his clothes; nearly all the tools of which his Tekecnica "friends" had not deprived him, and various other necessities. Fuegia was dressed as usual, and looking well when they decamped: her helpmate was also well clothed, and had hardly lost anything left with him. Jemmy said, "York very much jaw," "pick up big stones," "all men afraid." Fuegia seemed to be very happy, and quite contented with her lot. Jemmy asserted, that she helped to "catch (steal) his clothes" while he was asleep, the night before York left him naked.

Not long after the departure of the Beagle in the former year, the Oensmen (a tribe of Tekecnica, living beyond the mountains on the north-side of the Beagle channel), came in numbers, overland, to Woolly; obliged Jemmy's tribe to escape to the small island, and carried off every valuable which his party had not time to remove. They had, doubtless, heard of the newly-acquired property there, and hastened to seize upon it like other "borderers." Until that time, York had appeared to be settled and quite at ease; but he had been employed about a suspiciously large canoe, just finished when the inroad was made. He saved his canoe, in which indeed he escaped from the marauders, and afterwards induced Jemmy and his family to accompany him and "look at his land." They went together in four canoes (York's large one and three others) as far west as Devil's Island, at the junctions of the north-west and south-west arms of the Beagle channel, where they met York's brother and some others of the Alikhoolip tribe: and while Jemmy was asleep, all the Alikhoolip party stole off, taking nearly all Jemmy's things, and leaving him in his original condition. Captain Fitzroy feels quite sure, that from the time of York changing his mind, and desiring to be placed at Woolly, he meditated this robbery. Since this last depredation, Jemmy and his people had abandoned Woolly for his own island.

Thus ended Captain Fitzroy's humane attempt at civilizing Tierra del Fuego! It was, however, generally remarked, that Jemmy's family were become considerably more humanized than any savages that had been seen in the country—that the first step towards civilization had been made. "I cannot," says Captain Fitzroy, "help hoping that some benefit, however slight, may result from the intercourse of these people, Jemmy, York, and Fuegia, with other natives of Tierra del Fuego. Perhaps a shipwrecked seaman may hereafter receive help and kind treatment from Jemmy Button's children: prompted, as they can hardly fail to be, by the traditions the will have heard of men of other lands: and by an idea, however faint, of their duty to God as well as to their neighbour."—*Monthly Magazine*.

THE NEW MORAL WORLD.

Saturday, October 26, 1839.

We promised some time since, to give an abstract of the arguments adduced at the recent discussion between Mr. GAZIN, the Secretary of the Leeds Anti-Corn Law Association, and Mr. FLEMING, on the subject of a repeal of the Bread-tax. We are reminded of our promise by seeing an account of a discussion between the Chartist of Cheltenham, and Mr. SYMONS, author of the work "on Arts and Artisans," and now Editor of the *Cheltenham Examiner*, upon the same topic. The ground taken by Mr. FLEMING seems to have been adopted by Mr. SYMONS's opponent; and that gentleman characterised some of the propositions laid down as bad political economy. Now we are not desirous of holding bad, or unsound or untenable opinions upon any subject whatever, for we are deeply impressed with the idea that error is injurious to man,—and he who convinces us of holding error for truth, is our benefactor.

We therefore present these propositions as read at the discussion alluded to. They contain the pith of our views upon the question of Trade, both foreign and domestic; and are based, we conscientiously believe, on truth, demonstrated to be such both by abstract reasoning and practical example.

The arguments by which the advocates of a repeal meet these propositions, seem to us to fall far wide of their mark. They are well enough when applied to a supporter of monopoly and abuse; but totally inapplicable to those who take their stand on higher ground, and whose views reach far beyond their own.

We are fully convinced of the iniquity and the evils of the Corn-Laws; but we contend that they are effects of other greater iniquities and evils; and, in accordance with our philosophy, which always aims at the removal of causes instead of battling with effects, we desire to cut off the evil at its source. The Repealers resemble the Danes; and prefer the pleasant labour of pouring water incessantly into the tub with a bottom like a sieve. We prefer getting a sound and whole bottom, and doing the thing well at once and for ever.

We observe that the fifth of the following propositions has formed the object of attack by several of the Anti-Corn Law papers. Why they should pass over the four preceding propositions, from which it is logically deducible, and leave untouched those which follow, and are equally important and pertinent to the subject, is not very clear; we conjecture that they find them impregnable; if so, the pop-guns fired at number five are harmless. It is too well protected both in front and in rear. We invite Mr. SYMONS, through the medium of the *Examiner*, to try to disprove the following propositions, *seriatim*:—

1. "The true principle of commerce is, that each nation shall freely exchange its *surplus produce*, after all its inhabitants have been fully supplied with its peculiar and staple products. The remainder is the only legitimate surplus.

2. "The exportation of absolute necessities, such as the raw materials or manufactured produce requisite for food, clothing, or shelter, while any of the home population remain unprovided with any, or all, of these, is an infraction of free trade, and destructive of beneficial commerce.

3. "Mutually beneficial exchanges can only take place between nations when these principles have been observed, and, further, when their civil, political, and other burdens are assimilated, or when such exchanges are valued, not according to a fluctuating money standard, but by the labour mutually bestowed on the goods exchanged.

4. "The repeal of the Corn Laws, unaccompanied by other social, political, and financial changes, would merely tend to the short-lived benefit of the manufacturing capitalists, and those with fixed incomes, at the expense of the territorial or agricultural capitalists. Such repeal, in connection with the existing home and foreign competition, would both immediately and remotely injure all classes of operatives

as well as the small farmer. The increased facilities which it would put into the hands of the large capitalists would enable them to drive the smaller into the ranks of the labourers, and they, together with the disbanded agricultural operatives, would have to enter into competition with the operatives in the already overstocked market of labour in manufacturing districts.

8. "There is no sound reason for supposing that on an average of years, even would be much, if any, cheaper in this country under a free corn trade than under a restrictive one; but if it was cheaper, the increased competition between the home and foreign manufacturers, and the new additions to the labour market at home, would speedily screw the difference out of the labourer; in other words, it would bring wages down to the lowest point. And this effect would also be materially aided and accelerated by the rapid increase of mechanical productive power, called into being by the activity of the competitive principle, and which, by superseding manual labour, would tend permanently to depress wages to the level of mere subsistence, while the market, being, though this cannot be kept continually overstocked with manual labour, pauperism and crime would increase.

9. "The repeal of the Corn Laws, therefore, in connection with the present system of home and foreign competition is synonymous with lower wages, longer hours of labour, and increased destitution to the working class. It is no matter to the operative how low the price of provisions may be if the price of labour or wages is lower. The Irishman who grumbled at paying a shilling for as many potatoes, in England, as he could have bought in Ireland for threepence, was asked, why he had left Ireland? His reply was, because there were no threepences to buy the potatoes. The Corn Law repealers would take away the threepence.

7. "If it be denied that wages would be reduced, it is asked—Where will be the advantage of the change to the manufacturer? Labour forms the principal ingredient in the cost of production. The great object of political economists is to produce cheap: that can only be effected by reducing the cost of production, that is—the price of labour. A reduction in the price of labour here is the only way of bringing British goods on a par with those of foreign countries, where lower wages, longer hours of labour, and inferior modes of living prevail. The British workman must be brought to the same level to enable British manufacturers to prosecute foreign competition successfully. Is it worth the trouble of British artisans to agitate for such a result?

8. "The repeal of the Corn Laws is advocated upon grounds eminently fallacious, inasmuch as the repealers assume that there is a greater population than there are means of subsistence for. This is not true. The unemployed labour and unemployed land of this country being united and set to work, in connection with recent improvements in agricultural science, would produce abundance of food for four times the present population. This method of employing labour and capital would create a large substantial and profitable home market; the demand of which for manufactured goods, would annually treble all that could be effected by a repeal of the Corn Laws.

9. "Home colonization—the application of British capital and labour to British land and machinery—the ample and equitable distribution of its products among the population, and afterwards, the exchange of the surplus with other nations, upon the principle formerly laid down, is clearly deducible from these propositions as the only rational and effective remedy for the diseases which affect the body politic. All others are merely stop-gaps, unworthy the attention of practical reformers.

10. "These measures would inevitably insure an abundant and safe return for capital of every description—yield an ample remuneration for labour—increase leisure and the means of acquiring knowledge among the whole population—abolish pauperism, and ultimately, all crime—and by removing the causes of discontent, division, and animosity from the different classes of society, produce a reconciliation between them, and greatly augment individual happiness and national prosperity."

PROGRESS OF SOCIAL REFORM.

CHELLENHAM.—Mr. Rowbotham lectured twice in the Social Institution here on the Sunday following Mr. Brindley's exhibition at the Assembly Rooms and the Infant School. Numerous and respectable audiences assembled, who seemed highly satisfied with his exposition of Mr. Brindley's misrepresentations of the Social System. A Tea-party was held between the afternoon and evening lecture: the room was crowded

to excess. A few questions were put to the lecturer; to which he replied with great readiness, and apparently to the satisfaction of the audience. Mr. Brindley's conduct has benefitted, instead of injuring, the Cheltenham Branch. All lovers of fair play and free discussion are disgusted with the outrageous conduct of himself and his patron, the Rev. F. Close; and however they may differ from the Socialists in opinion, have come forward manfully to denounce the injustice which they have suffered. It will, no doubt, add to the numbers of the Branch.

CHELSEA, October 7th.—Mr. Edwards has finished his course of lectures here; in which he established a main argument for our cause, viz.: "That the whole of the Social principles (but particularly that of co-operation) are maintained in the Bible;" not by selecting single verses, or even chapters, but by expounding the general principles contained in one whole book, that of Ecclesiastes, purported to be written by Solomon, the wisest man in the world. (See Christian's Catechisms.) There were a few irregular opponents; the most competent of whom induced us to appoint a particular evening for a discussion between Mr. E. and himself; but at the appointed time the latter was "non est inventus," that is "not to be found;" which translation I supply for the information especially of the absent gentleman. Another, instead of controverting the opinions of Solomon, applied himself most vigorously to destroy his good character, with a view to weaken his authority. Such was his eagerness to accomplish this, that he even bepraised Mr. Owen as infinitely superior to Solomon; notwithstanding that he was referred to 1 Kings, iii. 5, 13: and by thus impugning the validity of his own main authority, as did also his discomfited colleague, by adducing one part of the Bible to destroy another, they strongly reminded one of the man who sat on the branch of a tree, while he was most zealously sawing it away from the trunk which alone supported it. Therefore, instead of the discussion taking place, as had been agreed upon, Mr. Edwards delivered a lecture on the Rights of Labour, which subject he further elucidated in a discourse in the open air the following Sunday, (Oct. 6); when a most flagrant piece of injustice was practised against us by our opponents, the *soi-disant* Christians. Near to the spot where our lecturer was speaking, evidently much to the satisfaction of the persons composing his audience, an advocate of the Religio-Temperance cause was entertaining his congregation; but finding that the loudest pitch of his voice was insufficient to draw away our friends, the following ruse was adopted, much to the disgrace of the parties:—Two of their party came among us, and interrupted Mr. Edwards by several inappropriate questions, which were answered without producing any disposition to disorder; notwithstanding this, a policeman in disguise immediately ordered our lecturer down, at the same time remarking to a person near him, that he had heard quite enough to convince him that the discourse was "not of the right sort." His public excuse was that the meeting was becoming disorderly; and expressed himself to the effect that he should do as he pleased about putting down the other public speakers. On reaching the other assembly, we were naturally surprised at finding that he who by his questioning gave the excuse for the

Interruption inflicted upon us under the *protecting cloak* of legal authority, was then addressing the people with perfect impunity. I asked permission to address a few questions to him, but he refused. Some colloquy took place, and now disorder did seem likely to ensue; but he who had disturbed us was not interfered with by the policeman—this high and important functionary—this censor of the public morals—deeming, I suppose, that this discourse was of the “right sort.” I was prepared for this, or a similar result, from our open-air discourses in this neighbourhood. It has already benefited our cause; for several, not previously favourable to our views, sympathised with us, on account of the injustice thus perpetrated. We had an increased attendance at our evening lecture, as well as a further sale of our publications. S. M. T.

DARLINGTON, OCTOBER 13, 1839.—While every Branch of our society has been reporting the progress of Social reform, Darlington has been silent. The reason of this will appear clear to you when you are made aware of the difficulties we have had to contend with. The tide of public opinion has been decidedly against us; so much so, that we could not hire a lecture-room at any price. This, instead of daunting our courage, only increased it, and made us more desirous of leaving that state of society, where man is compelled to be a moral coward, and where it is the greatest crime to speak the truth. I am happy to inform you, that through the united endeavours of our Branch, we have been enabled to erect an Institution of our own, capable of containing upwards of four hundred persons. We have likewise an excellent, though small, organ, and a very good choir of singers. Each member has thrown all his books into the common stock, and by this means we have been enabled to get up a very good library; in fact, every thing is going on harmoniously with us, and I sincerely hope will continue so to do. On Monday the 7th instant, Mr. James Campbell opened our Institution. The place was crammed so full, that numbers could not get in. He lectured on the five facts in so plain and simple a manner, that at the close of the lecture, no person was found that would dispute them. Mr. Stevenson came forward and stated, in a most gentlemanly manner, that he perfectly agreed with Mr. C. in a great many things, but he wished to put a question or two to Mr. C., concerning his belief in Jesus Christ, a future state, &c. All the questions Mr. C. answered, but not to the satisfaction of Mr. S. On Tuesday evening, Mr. C. lectured in an eloquent manner on the “Evils of Competition,” and showed the advantages of co-operation. At the close of the lecture Mr. Edwards came forwards and stated, that the lecturer had studiously concealed the most hideous features of Socialism, and displayed the most beautiful. He put a few questions concerning the authenticity of the Scriptures, all of which Mr. C. answered in a most satisfactory manner to the majority of the audience, but not to the gentleman who put them. Mr. C. again lectured on Thursday and Saturday evenings, and twice on Sunday. He replied to the misrepresentations of two of our opponents, in a clear and distinct manner. At the close of every lecture there has been discussion, but the majority of our audiences have been decidedly in our favour. I have also to inform you, that Mr. Jas. Campbell is to meet the Rev. Joseph Barker, of Gateshead, in the Primitive Methodist Chapel, on Monday, the 21st of October, and the three following

nights. Mr. B. is to prove that Christianity will cure the evils of society. Mr. C. is to refute it, and prove that Socialism alone will cure the evils of society, and make men truly happy. Mr. B. is to lecture the first night, Mr. C. the second, and the other two nights are for discussion.

JOHN CRAIG, Sec.

POTTERIES, October 13th.—During the past week, Burslem and its neighbourhood has been the scene of intense excitement, owing to Mr. A. Campbell, our District Missionary giving his second course of Lectures here on Tuesday, Wednesday, and Friday evenings last; the subject of his first lecture was a refutation of the venal errors committed in the *Mercury*, of the 28, ult.; while purporting to give a report of Mr. Campbell's first course of lectures. We had a good audience, and the able and clear manner in which Mr. Campbell treated his subject, was calculated to remove any erroneous impressions which the false statements given in the *Mercury* might have made on the public mind. The subject of the second lecture was an exposure of the libels put forth in the Rev. J. Barker's pamphlet, called the “Overthrow of Infidel Socialism.” This had the tendency of calling forth a number of Rev. gentlemen belonging to the sect of which Mr. Barker is a minister. At the close of the lecture Mr. Mills, one of the stationed ministers for this District arose, but not, he said, for the purpose of defending Mr. Barker, as he considered that gentleman well qualified to defend himself, but stated that he had made notes on the margin of the pamphlet near the passages which Mr. Campbell had selected, and would submit them to Mr. Barker, as a letter had been received from that gentleman signifying that he had heard of the attack made upon his pamphlet and character by the Socialists in the Potteries, and would be over in the month of November, for the purpose of defending them. Mr. Campbell then read a letter containing propositions and terms on which he would meet Mr. Barker, which was handed over to his friends for the purpose of forwarding to him. Mr. Ridley, the other stationed minister, then put some questions respecting the marriage system, but without waiting for Mr. Campbell's reply, abruptly, with a number of others, left the meeting throwing it into confusion and disorder; if their object was to destroy the effect already produced in our favour, it was completely defeated by the prompt and energetic manner in which Mr. Glass (who ably filled the chair on the occasion) censured such improper conduct, and succeeded in restoring order, after which the meeting was closed in due form. The third lecture was a review of the Social principles generally; it was a powerful lecture; and we rejoice in having our principles so clearly and fairly laid before the public. Mr. Campbell has truly verified the character given him by the Editor of the *Mercury* in point of zeal and ability. I can now state that each party is engaged in forming their committee, and only await Mr. Barker's answer, when preliminary arrangements for the discussion will be immediately entered upon.

R. HODGSON,

YARMOUTH, October 10th.—From the non-appearance of a report in the *New Moral World* for some time, our friends in the country may have supposed we have become “weary in well doing;” such, however,

has not been the case; for during the last month Socialism has occupied public attention more than it ever has at any previous period. Mr. Farn lately delivered a lecture on "Ancient and Modern Communities," to an highly respectable and numerous audience. The lecture was listened to with marked attention, and gave great satisfaction; after which Mr. F. named a child, and commented upon the inconsistencies of the baptismal service of the Church of England. The Rev. Mr. Hallatt, of the Methodist New Connexion, has delivered three Lectures in opposition to our views, and Mr. Farn three in reply; to hear the concluding reply we had a more numerous audience than we ever had before; our hall was completely filled. We challenged the Rev. Gentleman to meet Mr. Farn in discussion, and offered to pay all expenses attendant upon it, and admit the public gratuitously. The gentleman, however, declined the invitation; thinking, no doubt, that discretion was the better part of valour. We issued 500 large hand-bills, briefly stating our principles and the objects we have in view, and challenging the Clergy of the town to a discussion thereon; but no defender of the present system was to be found. The address was eagerly sought after, and created a great sensation in the town. On Tuesday, Oct. 10th, we held a Festival, in commemoration of taking possession of the Tytherly Estate: 160 persons attended; we could have had many more, if arrangements had been made to accommodate them. Mr. Farn addressed at considerable length on the advantages of Community. Last Sunday evening Mr. Farn lectured for two hours upon the nature and tendency of Infidelity; the hall on this occasion was not only filled, but the lobby and avenue leading to it was crowded with persons anxious to hear the lecture. It was a master-piece of argument and fact. He defined Infidelity to be unfaithfulness to what we profess; he then gave an history of the miseries which have been inflicted upon mankind in all ages of the world by religious intolerance, and proved that our views alone could remove all uncharitableness from the world. Last evening Mr. Farn lectured on the Religion of the New Moral World to an audience unequalled for numbers and respectability in this place. The lecture was the best we remember hearing him deliver. We have now formed a Community Society of ten members, which is a proof of our onward movement. Our friends much regret the removal of Mr. Farn, as the audiences progressively increased, and the interest excited has become of a permanent character.

T. ERRINGTON.

HUDDERSFIELD NEW INSTITUTION.—We are informed that this Institution will be opened on Sunday, November, 3rd, (Sunday week.) certain. We shall give full particulars in our next; those friends who have presents for the Bazaar are earnestly requested to forward the same to Mr. John Dickinson, Tailor, Commercial Street, Huddersfield, on or before the first of November.

LEADS.—Last Sunday afternoon, John Finch, Esq. the Governor of the Queenwood Community, lectured in the Saloon. Mr. Finch arrived in Leeds late on Saturday evening but it was soon generally known that he would address the friends, and a very numerous and respectable audience assembled to greet our highly respected and zealous friend. His lecture consisted principally of a detail of the proceedings already taken at Queenwood, and which have been fully reported

in the New Moral World. He also read a draft of the laws he is now engaged in drawing up for the internal Government of the Community, and which will speedily be laid before the Central Board, and the various District and Local Boards, and Branches for consideration, through the medium of our paper. The lecture was listened to with the deepest interest; at its conclusion Mr. Finch started for Glasgow. In the evening, Mr. Rigby the first Stationed Lecturer of this District, addressed the friends after an absence of nearly five months. An unequivocal manifestation of the high estimation in which he is held, was afforded by the crowded Saloon, which was filled wherever standing room could be procured, by an audience, who listened with evident affection and delight to the glowing eloquence of the lecturer. At the conclusion of the lecture opposition having been invited and none appearing, Mr. Fleming shortly addressed the meeting, which then dispersed apparently highly gratified with the whole proceedings of the day.

OLDERSOME.—Last Sunday Mr. Fleming lectured in the afternoon in the Institution, to a numerous and attentive audience; his visits to this place are evidently producing a strong public opinion in favour of the Social principles and plans. A Grand Ball and Concert is to take place on Saturday evening, November 2nd, in the Institution here, which we trust will be well attended.

BRADFORD, OCTOBER 21, 1839.—Since our last report to you on the 1st instant, the following persons have lectured at our Institution. Mr. H. L. Knight delivered two lectures on the 6th to good audiences; that in the evening being a bumper. On the Wednesday evening immediately following, the same gentleman lectured on "Marriage," to a tolerably filled room. On Sunday, the 13th, Mr. S. Bower lectured in the evening on the "Principles and Operation of our present Monetary System, contrasted with the Principles and Operation of a rationally devised System of Exchange." Yesterday, we had two lectures from Messrs. Weddle and Fell: the one by Mr. Weddle in the afternoon, on "Equivocal Generation;" that in the evening, by Mr. Fell, on "Moral Action," being the second of a series of three. Both lectures were admirable proofs of the good accruing from working men combining for the purposes of inquiry and study. We would strongly recommend the delivery, by Mr. Fell, of his excellent lectures, at the different Institutions in the West-Riding. Our course is still progressive; during the period which this report embraces, we have added four members to our number. We met last Monday evening for the purpose of nominating persons to go to Queenwood, but not an individual could be found so circumstanced as to allow him to be put in nomination. We have many who fully possess the confidence and esteem of their fellow members, but were too diffident of themselves. Since then, however, we have had an accidental visit from our "Governor," Mr. Finch, the consequences of which have been that a second meeting will take place this evening, to amend our return, when seven candidates (at the least) will be proposed, three of whom have the sanction and approval of Mr. Finch. The others have not been seen by him. Three, if elected, will pay down their shares, or what of their shares remains unsubscribed, and two more, a married couple, will pay about £50 down. We are exerting ourselves to increase the subscriptions to the Community Fund, and hope to be able to send a favourable report of the same in our next.

MANCHESTER, OCTOBER 21, 1839.—On Sunday, Oct. 13, Dr. Trigge lectured in the morning, on the "Present State of Society, and the approaching Change likely to take place by the establishing of Communism." Mr. John Barton, in the afternoon, reviewed the lectures of Mr. Brindley, delivered on the Friday and Saturday, and fully exposed the mass of absurdities they contained. In the evening, Mr. James Smith criticised the Pamphlet of the Rev. Mr. Kidd, called the "Gordian Knot," which he untied with ease and dexterity, and had here the author's reasoning on the validity of the Bible history and doctrines. This work was written expressly against Socialism and Infidelity, and challenging Mr. Owen to refute his arguments. Mr. S. exposed the folly and ignorance of the author, as unworthy of notice. Mr. Joseph Smith then addressed the audience respecting his visit to the Queenwood Community, and displayed to the audience the several productions of corn and fruits. The account was received with great pleasure, and Mr. Smith was very happy in his short address. It was a very crowded meeting. Yesterday morning Mr. A. Campbell lectured on the necessary preparations for our members before they proceeded to Community; and in the evening he gave an exposure of the fallacious arguments used in the objections urged against our principles. Both the lectures were received with great pleasure. Mr. James Barton lectured in the afternoon on the Bible parables of Dives and Lazarus. The audience in the evening was exceedingly large; and such is the excitement created by our views, that all classes seem to come to obtain a knowledge of them. Near twenty candidates have been added this last fortnight. Brindley has done us much good.

JAS. LOWE.

BRINDLEY AT MANCHESTER.

To the Editor of the New Moral World.

SIR,—I have just returned from the lecture of Brindley at the Corn Exchange here. I have been much accustomed to attend lectures upwards of fourteen years; indeed, I may say I have heard nearly all the great and little men of this country. I have travelled upwards of thirteen thousand miles, principally on pleasure, and have heard some few speakers in other countries, but it has been my lot to wait until this evening to see and hear one that exceed all his compeers; in fact, all that have gone before. First, in egotism, and most disgusting self-sufficiency; second, in rudeness of manner and gesticulation; third, in exceedingly low slang and enunciation; fourth, in blackguardism outright. I am very strongly of opinion that he has served as a stable boy in the precincts of London; his slang, at all events, smacks heartily of this portion of the community. To wit—"Buck of thee Noo Marle Woulds, fundamentall fecks, &c., &c." But a word or two relative to the proceedings at the lecture. The chair having been taken by, I do not know whom, the Chairman at once proceeded to say that there would be no discussion. The words had scarcely escaped his lips, when one loud, long, and deafening yell was the result, at which Mr. Brindley, for a moment, seemed quite amazed; he was for a few seconds quite astounded. Now, for the first time, did he perceive he was fairly in the camp of the enemy—unquestionably at the "seat of war;" that all his previous campaigns sunk into utter insignificance when compared with the present. The moment order could be restored, he got up and announced there should be discussion. The Chairman now sat down, and Mr. Brindley, with all the mock-heroic imaginable, came forward "bowing and scraping, and scraping and bowing," evidently aware of his true position, namely: about to address at the least fourteen hundred "Infidels." Accordingly, the wretch who, a little week ago, at Cheltenham, said, "there was not a respectable or responsible man among the whole body of Socialists; that they were robbers, atheists," &c., &c., now, in the face of this great concourse of his opponents, through fear, or the basest rascality, in his first words said, that "he did not come to war with individuals, but with principles; that he believed there were among the Socialists hundreds of RESPECTABLE, HONEST, SINCERE, AND CONSCIENTIOUS PERSONS, &c.!" But Mr. Buchanan, to whom too much praise cannot be given for his gentlemanly and eloquent bearing on this occasion, at the close of Brindley's bravado, read the extract from the *Cheltenham Free Press*, to be found in the *New Moral World* of this week. The reading of this produced an indescribable sensation in the meeting; and if the Socialists had made Mr. Brindley responsible, the result would have been frightful.

Brindley, after having made the above avowal, begged the Socialists would not attribute to him motives of which they had no proof; yet the scoundrel directly afterwards attached the worst motives to Mr. Owen, of which he, of course, possessed no proof;—

"That he could prove the *fundamentall fecks*, true and false."

"That Lord Brougham had a mighty intellect, yet he would show this great man his great errors."

"That with knowledge came Infidelity, or a tendency to it for a time, &c., &c."

The whole lecture was hopeless and paltry, consisting wholly of low declamation. Mr. Buchanan, in the most masterly style, exhibited the buffoon to the company, in a truly ludicrous light. I had almost forgot to say that there were only thirty ladies present, although they were expressly invited to attend. Pray excuse any omission; fatigue and the lateness of the hour must be my demand for pardon. We shall give you a full report next week.

J. HALL.

Cheetham, Manchester, Oct. 16, 1839.

[We give the preceding letter as we received it, although its tone does not accord with the charity of the new views; we can, however, feel for the excitement produced by witnessing such conduct, which we know to be quite in accordance with Mr. Brindley's tactics. Wherever he dares to play the calumniator and the bully with impunity he does so. Wherever this is dangerous, he can play the coward with equal facility, and eat his own words in the most admirable manner.—En.]

BRINDLEY AGAIN!

"The King of France, with twenty thousand men,
Went up a hill and then—came down again."

On Saturday last, we had Brindley again. The Exchange was, if possible, more crowded than the previous evening. The Rev. Mr. Kidd, of St. Matthew's, our neighbour of the new Hall, took the chair; and, I am proud to say, acted in the most gentlemanly manner during the whole evening. We had a second exhibition of "Jack the Giant Killer," ending quite as fatally to the cause of Brindley, as does the termination of the story of that renowned giant destroyer. I, and an especial friend, connected indirectly with one of the Manchester papers, took copious notes of the proceedings, from first to last, and regret much having done so; for, on referring to our back numbers of the *New Moral World*, we perceive the same facts in every particular, with this exception, here he has been routed with terrible slaughter.

Monday being the last day of his "course of lectures," was looked to with intense interest, on account of an address which he promised to bring for the approval of the meeting; we suppose, similar to his addresses sent from other towns. Well, Monday the 13th of October, 1839, dawned upon the face of time. This day, "Athena," was to be annihilated;—Socialism was to be cut out of history's pages. This was to be the ultimatum of our "hopes and fears, our joys and destinies." How shall I describe the scene which occurred on this evening? Did you ever witness an execution? for nothing occurs to my mind, at this moment, to which the proceedings, for some time, bore so strong a resemblance. The Exchange was again crowded to suffocation; all was bustle and disorder for a long time; in short, the place was fairly taken by storm. Our party of principals had taken their stations on the platform, by a private entrance, so that we were all right in this respect; for you will learn how essentially necessary this step was, when I further tell you what we had to do. I observed, a moment ago, that the proceedings bore strong resemblance to an execution, which is a fact; for, exactly twenty-five minutes after eight o'clock, the guilty culprit was led on the scaffold by two clergymen; he was much changed, and seemed quite aware of his "awfully fatal and ignominious end." At this time, all was death-like silence, save occasionally the deep groan of some good christian breathing a prayer for the unhappy man's "eternal welfare." The criminal began by telling the assembled multitude, "that he should not that evening offer his address;" consequently, committed a fraud upon the public, by promising that which he could and would not perform, and the public there assembled made him responsible for his dastardly conduct. (It must be borne in mind I am now writing in the *last name* of his own system, not that of the Social one.) I say the meeting made Brindley

responsible for this, at least, hundredth piece of baseness since he came here, by responding with a long and frightful yell. Mr. Huntingdon, of St. John's, who was in the chair, (for we have had a different chairman each meeting, none even coming a second time,) asked if there really could be so many Socialists in Manchester? and was answered in the affirmative—and, poor fellow, he looked unutterable things. Order being restored, Brindley was suffered to proceed, and we were again inflicted with nearly two hours' "rigmarole," as justly styled by your Cheltenham contemporary. His whole harangue, indeed his *course of lectures* may be given literally, as follows:—"The system denies marriage altogether; advises promiscuous intercourse; denies Revelation; has no Religion, no God, no Devil." Now fill these various hangings up in the most absurd, base, and filthy manner you can conceive, and you will be in possession of a faithful report of his lectures. I defy the kingdom to contradict the genuineness of such a report, if you have the desire to make it out—"but to our tale,"—when Brindley had finished—

Mr. Buchanan rose and was granted half-an-hour's reply, and never shall I forget the startling and powerful effect his chaste and dignified eloquence produced, when heard in opposition to the buffoonery of his opponent; the effect was perfectly electrical; the chairman was unaware for some time whether the proceedings were real or a dream; the ladies on the platform, *i. e.* scaffold, many, clergymen's wives, seemed shocked beyond measure at the cowardly lies the fellow had palmed upon them; they listened, as did the meeting, with profound attention. You would scarcely believe how effectually we charged the enemy front and rear, for we had actually three composers and a press at work, lightening speed, not a minute's walk from the scene of action, and in an almost incredible short space of time, refutations to the lectures, calumnies, and misrepresentations as they fell from his lips, literally showered about him on the platform, (*i. e.* scaffold,) and in the meeting, reeking and dripping from the press. At the sight of this unexampled audacity he was quite overdone; he stammered, and looked vacant; at this juncture some one howled at the top of his voice, "now don't you wish you had never come to Manchester." Shouts of laughter followed this.

At the close of Mr. Buchanan's replies, as Mr. Brindley declined bringing forward his address, we presented one to the meeting, which was received with every possible demonstration of applause,—waving of hats, bonnets, handkerchiefs, and numerous small flags prepared for the occasion, on which was suitable inscriptions. This was the climax of the evening, and exactly at twenty minutes past eleven o'clock, the unhappy culprit, Brindley, was "launched into an awful and undefined eternity;" he struggled a few moments, but life soon became extinct. After hanging the usual time, his body was cut down and given over to his friends, who seemed heartily glad at having rescued his carcass from a prison burial. The chairman refused to sign our address; he vacated the chair, at which Mr. Abel Heywood, the extensive bookseller, was voted to it and our address carried with great acclamation.

These lectures have terminated most gloriously for the cause of truth and virtue. You will probably say we have broken a fly on the wheel; this is true in one sense of the matter, for a more decrepit or puny reasoner never came here; yet he was sanctioned and countenanced by the established clergy, who never previously attended our meetings.

We are of opinion that poor Brindley would have "made much better out" if he had not been forced into a wholly different course to that hitherto practised by him, namely, affected courtesy, blandness, &c. This of course it is needless to say is not the man's natural character, therefore he failed signally; and we venture to predict, that if

he should rise again, and we will spare no time, pains, or means to raise him, he will stand against at the name of Manchester.

We beg that you will favour us with all the Bully's in future; send them to "Athena," and we will tame them; in fact we have vanity sufficient to assist our superior ability to that of Van Anburgh in brute taming.

J. HALL.

[We have received the last sheet of an excellent report of these proceedings, by Hortensius, which should have had insertion, but the former portion has not come to hand; and, after sending to the Post-office in vain, we have resolved to defer it until next week, when it will be given in full, with the resolutions and address passed on the occasion. Hortensius had better apply to the Manchester Post-office, respecting his first letter; and, if not forthcoming, he will please to supply us as speedily as possible with the matter it contained.—Ed.]

OBITUARY EXTRAORDINARY!!

TO THE EDITOR OF THE NEW MORAL WORLD.

SIR,—We have had "Owenism Dissected;" "The Owenite Anatomised;" and now we have the "Burial of the Owenite." The place of interment is in the Cemetery of "THE TAVRN." What a glorious privilege!! The Egyptians had a custom of passing a solemn judgement upon the deceased. How happy is the Owenite in seeing this ceremony passed upon himself while alive. The task he mine to paint the gloomy horrors. Indeed the proprietor of the Sepulchre, who has doubtless got a "nice theological eye" seems to begrudge the honour of interment in his Macpelah. Having, however, fairly consented, we may expect that the ceremony will be completed with due honours, and in reasonable time. If so, when 'quietly interred,' the Owenite predicts that he will make the Sepulchre re-open his ponderous and marble jaws, by a RESURRECTION. Meanwhile the Owenite promises to be a good sort of a corpse, and begs pardon for having thus slightly disturbed the ceremony by this groan from Hades.

J. H.

TO THE EDITOR OF THE NEW MORAL WORLD.

SIR,—Many of the body, whereof the New Moral World is the organ, are in the habit of assembling around the Hall of Science, now erecting in Camp Field, on Sunday Mornings, during the hours of divine service, and thus *hurting the feelings and doing violence to the prejudices* of us Christians, who meet together to worship our God in the adjoining Church of St. Matthew's. Now, Sir, it is one of the principles of Socialism, I believe, to treat with tenderness and respect the prejudices of your fellow men: and upon this ground I claim from your body to desist from conduct so hurtful and offensive to our Christian feelings. It would be very incongenial with my habits and disposition to secure the object in view by exerting compulsion towards those whom I conscientiously believe to be labouring under ~~and~~ and so ul-destruying delusion: and I trust, such a necessity will not be laid upon me. By appealing to the ~~stated~~ principles of your system, in my capacity of Chairman, at the meeting in the Corn Exchange, last Saturday Evening, I secured order and silence from the Socialists, whilst the Christian part of the audience supplicated a blessing from their God: a similar appeal in the present instance ought to be attended, and I trust will be attended, with equal success. By inserting this in the next number of your Periodical.

You will Oblige,

Yours &c.

WILLIAM JNO. KIDD,

Incumbent Minister of St. Matthew's Church.

Manchester, Monday, October 14th. 1839.

RELATIVE NUMBERS OF THE CHURCHES.—The population of the world is estimated at 730,000,000, of which there are

Jews	9,000,000
Protestants	50,000,000
Christians of all other denomination	120,000,000
Mahomedans	140,000,000
Pagans	411,000,000

If the Christians make no greater progress in future than they have hitherto done, it may very safely be presumed that the Pagans will

not be out of work for some thousands of years at least ; seeing that they have not Christianised one-fourth of the population of the world during the 1900 years they have laboured with such indefatigable zeal, and notwithstanding the very forcible arguments which they have been noted for using in refutation of Infidelity and Paganism, and in substantiating the claims of their own sublime creeds.

RELIGION'S HOME.

FROM the regions above, to the regions of night,
Religion flew down, with her countenance bright ;
Serene as the blue vault of heaven, when free
From the gloom of the gathering tempest, was she.

To comfort the dark minds of mortals she came ;
To teach them to think on the glorious name
Of the Almighty ruler of heaven and earth,
She flew from the dawning realms of her birth.

And she thought on the joy she should cause as she spread
Her wings o'er the face of this dark earth ; and said
" This land of affliction and sorrow, will be
To a garden of Eden converted by me.

No more will despair, and remorse, in the breast
Of man, fix their talons ; no more will the rest
Of the demons of crime and of misery, find
An abode in the best gift of heaven—the mind !"

But alas ! disappointed, wherever she flew,
No home could she find in her wide spreading view
O'er nations and races ; far from her they turned ;
And the Angel of Heaven thus bitterly mourned :—

" I've wandered east, I've wandered west ;
I've searched the world around, for rest ;
In every land, in every clime,
In every nation, every time,
And on the Jungfrau's peak I've stood,
And by the Nile's majestic flood
I've hovered in despair, to find
A resting-place in human mind.
And where the lonely Ganges flows
I've watched the dark clouds, which arose
From Hindû widow's burning pyres ;
I've seen the Persian mystic fires,
I've heard the Moslem's battle cry,
I've seen the stern Crusader die ;
And o'er the wide Atlantic sea
I've winged my weary way, to view
The mystic rites of old Peru.

In those old times, when Israel's sons advanced
Into their promised land, I heard my name resound ;
I heard them call on God in prayer, and glanced
As swift as light upon their holy ground.

But, fruitless toil ! it was not I, they called ;
It was not I, who cannot bear to see
Such scenes of blood and misery !
Wars, massacres, the rending pain
Of racks and fires, in lovely Spain,
In France, in England, oft I've seen.
I've heard the groan, and wail, and scream
Of tortured men. I've seen them die
Exhausted by their agony.

I've heard the seeming pious prayer
Of countless multitudes ; and where
The swelling organ tones resound
In churches' consecrated ground,
I've flown delighted there, to see
A home prepared at last, for me.
But, no ! no constant home was there ;
A home, to all appearance fair,
'Tis true ; with arch, and shaft, and spire,
And nave, and tower, and aisle, and choir,
But not the peaceful quiet room
That I had fondly hoped :—for here
I've chased away from every breast ;
While bigot Superstition dream,
Attired like us, exults and reigns,
And boasts her adamantine chains.

I've roamed about, from east to west,
And found no quiet place of rest,
From church and chapel always driven
I pined for my own home in Heaven ;

And should have gone—but wandering o'er
The ocean-beaten British shore,
Avoiding each appointed place
For my own dwelling, where no trace
Of God's Almighty hand is seen ;
I've stopped, and lingered o'er the green
And quiet realm of nature ; there,
At times I've found a calm retreat
Where no contending passions beat
And jar the heart of man ; and where
Has lived a being, mild and true,
Who, in the works of God, can view
And feel his presence ; who can read
In nature's book ; in every weed
And tree, and herb and shrub, and flower,
In spring's benign refreshing shower,
In summer's sun, in winter's snow,
And in the ocean's ebb and flow
Can see his Maker's hand, and trace
The Almighty in the realms of space.
And when a being such as this, I've found,
I've rested on the truly holy ground
And thought no more on years of toil and pain
Nor wished myself in Heaven again ;
Till, in the moment of his peaceful death
I've caught his last, expiring breath ;
And like the lightning flash, have I
Glanced thro' the clear, transparent sky—
The azure, starry, studded field—
To show how calmly man can yield
Himself into his Maker's hands, when he
Has found within his breast, a home for me.

C. B. EVAN.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

NEWS FROM TYTBERRY. By a letter from Mr. Aldam, just received, we learn that affairs are progressing there in a satisfactory manner. The arrival of the first draft of members is much desired ; and they will meet with a cordial reception ; though, for a while, they will have some inconveniences to put up with ; but their own industry will soon place them in a comfortable situation, as it is intended that the furniture and other accommodations, shall be as much as possible " home-made," the handy-work of good and true Socialists, made both for, and by, themselves. In the temporary absence of Messrs. Finch and Green, Mr. Aldam says,—" Here I am, writing by the dying embers, as happy as the certainty of success in a good cause is capable of making me, in the enviable position of being the only man at present in the ' New Moral World.' " He also states that " the more he sees of the land, the better he likes it ; and the more certain he is that an improved system of Agriculture will meet with good returns." He adds, " we are ingratiating ourselves with our neighbours very fast ; particularly with those with whom we have transactions.

BRISTOL.—We hear, that on Sunday, the 13th Inst. twelve members commenced paying to Community Fund in Bristol.

NEW MORAL WORLD.

T. ERRINGTON.—It is expected that every subscriber to the Community Fund, shall also contribute to the diffusion of the principles, they would otherwise reap the practical benefits arising from this source, without having contributed to its aid ; while others who have aided in the dissemination of the principles, without being able to subscribe to the Community Fund, would be most unjustly shut out from participation in those benefits. We do not recollect having received the report alluded to ; perhaps it may have come too late for insertion, and have been laid by with others, as of too late a date to warrant insertion.

T. W. AYLSHAM.—We fear that we shall not be able to find room. We are happy to hear from him again, and of the progress the cause makes in his quiet neighbourhood. We shall write to him respecting the " interest " as soon as definite arrangements are entered into on that subject.

THE LETTER of a Brother in the Social comes shall be forwarded to the Managers of the Community, through the Central Board.

ERRATUM.—In the precept for the first draft of Members for Community, in last week's number, we printed BRANCHES instead of BANKERS ; it is the latter, not the former, to whom it is requested the contributions may be paid over.

BRADFORD.—Mr. Knight will lecture in Bradford on Sunday next

EDUCATION.

WHILST the differences between Protestants and Catholics—Churchmen and Dissenters—and even the schisms in the Church itself—are forming a barrier against the spread of knowledge, and the right training of the juvenile population; and each sect, in cavilling about the particular creed to be taught, is actually preventing anything effective being accomplished in National Education—whilst the peers and prelates of the realm are marching to the foot of the throne to prevent the education of the people, unless accompanied with the inculcation of doctrines about the truth of which the wisest of mankind have differed in opinion—whilst those calling themselves par excellence the educated classes, are thus manifesting the imperfection of their own education, it is important for the public to be informed that there exists one institution where all sects and all parties may have an education of the best kind for their children without any interference in the modes of faith or doctrinal points.

In the EDUCATIONAL INSTITUTION, WISBECH, children are received at a very early age, and their physical, moral, and intellectual faculties are so elicited and cultivated by efficient teachers and trainers, as to lay a solid foundation for the higher branches of education, which are carried on for older pupils of both sexes in other departments of the Institution.

The course pursued with the children between two and six years of age is that which is in accordance with the best ascertained facts of the organization and nature of the human being, so as to ensure a happy, and therefore healthy state of existence.

The intellectual training is on a new and constantly improving plan; it embraces Reading, Writing, and Arithmetic, Geometry, Drawing, Music, Vocal, and Instrumental, and such lessons as are best adapted thoroughly and agreeably to develop the highest powers of the mind, such as Observation, Comparison, Reflection, &c.; but these objects are pursued in a manner suited to the ages of the children, who are never suffered to fatigue themselves, but the studies alternate with Gymnastics, Calisthenics, games and recreation, which are carried on whenever the weather permits in the open air.

The elder pupils receive instruction in the German Language from a resident German Professor; and are also taught the French and Italian Languages, and the Classics. A resident Professor teaches Algebra, Mathematics, and the Natural Sciences; and instruction is given in Practical Mechanics.

Rewards and punishments are alike unknown; but the constant endeavour is to train the pupils to act from the noble sense and love of what is good.

The variety of talent employed in tuition, and the varied ages of the pupils, render the Institution worthy of notice as a Normal School.

In conjunction with the above, and in order to render the benefits of a rational Education as extensive as possible, an Agricultural and Mechanical School is now forming, so that the Directors are enabled to meet the views and circumstances of persons of all classes.

In the Manual Labor School the Boys will be trained to habits of morality and industry, and taught Gardening and various Mechanical Arts, such as Carpentry, Bricklaying, Printing, &c.; the Natural Sciences; Singing, Music, Drawing, History and Geography; Reading, Writing, Arithmetic, &c. &c.

The Girls will be instructed in such of the foregoing branches of Education as may be adapted to their physical and mental capabilities, and they will be trained to the practice of the domestic employments of the dairy, laundry, kitchen, sewing, knitting, &c. &c.

Arrangements have been made for such a classification of the Pupils as to admit of all ages being received.

Pupils from London and from the North of England may be conveyed to the Establishment for a very trifling expense, under an arrangement made by the Directors.

Applications for admission to be addressed, (postage free), "To the Directors of the Educational Institution, Wisbech."

IN A SHORT TIME WILL BE PUBLISHED,

THE GORDIAN KNOT UNTIED; or the Moral Impossibility of the Bible being true: in reply to a Pamphlet entitled "THE GORDIAN KNOT OF INFIDELITY; or the Moral Impossibility of the Bible being false. By the Rev. W. J. Kinn, Minister of St. Matthew's Church, Manchester.

Natura de homo mens capax virtus omnis.

BY THEODORE HALL, ESQUIRE.

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LECTURES

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AND
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CITY ROAD, FINSBURY.

BRANCH 16, of the Universal Community Society of Rational
Religionists, QUARTER ENDING CHRISTMAS, 1839.

For Quarterly Tickets, or as Candidates for Membership, apply to the
Secretary.

Sunday Evening.

Oct. 6.—Social System	Mr. COCKS
13.—On the Life and Writings of Byron	Mr. THOMAS
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22.—On the Marriage System	Mr. SOUTHWELL
29.—Political Economy	Mr. SIMMONS

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Leeds: Printed and Published for the "Universal Community
Society of Rational Religionists," by JOSEPH HOBSON, at
his Printing and Publishing Office, 5, Market-Street.

THE NEW MORAL WORLD:

OR GAZETTE OF THE
UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 88, and 4 and 5 Will. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSEPH HOSKIN, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 54. *New Series.*

SATURDAY, NOVEMBER 2, 1839.

PRICE 2d

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ECONOMICAL AND EDUCATIONAL REFORMERS.

We promised last week to give an idea of the arguments and facts adduced to support the Allotment System; and now proceed to redeem that promise.

Mr. SMITHMAN CRAWFORD has published a series of letters in the leading Irish Journals, defensive and explanatory of this system, in opposition to the depopulating philosophy of the Malthusian Economists, which has recently been extensively acted upon in Ireland, by the dispossession of large numbers of tenants, who held small farms, and the formation of these into a few large tracts, upon the principle acted upon in many parts of Scotland, especially in the Merse and the Lothians, where many farmers are holders of from one to three thousand acres. These large farms are nothing else but huge grain manufactories, in which the few hands employed are treated upon precisely the same principle, and in the same manner, as the population of our manufacturing towns; namely,—permitted to consume only the most inferior descriptions of produce; and provided with a very scanty supply of even that; the great bulk of their produce being sent to the foreign market in both cases. The Manufacturer sends to China or Mexico; the Farmer to London or Glasgow; and the result is equally the same, so far as the labourers are concerned.

The Irish landlords, desirous of having the enterprise and wealth of the large capitalist applied to their lands, in the same manner as their Scottish brethren, have proceeded vigorously to work, in the removal of the obstacles which prevented the attainment of this object. These obstacles were, to be sure, rather formidable, being a strong and numerous body of tenantry, with small holdings; but their interests or feelings were, of course, as a feather in the scale; and the aid of the military with artillery has been invoked, to back the expulsion of whole tribes of men, women, and children from their homes, upon the estates of the Waterfords, the Courtowns, and the Lortons. Their cottages have been levelled with the dust; the inmates driven from the soil on which they were born, and committed to the charity of those, who are nearly as close upon the borders of starvation as themselves.

Against this monstrous injustice, Mr. CRAWFORD has taken up his pen, for the purpose of showing, not only the injustice to the tenants, but the national impolicy and general bearing of such proceedings. Himself, a large landed proprietor, he has an opportunity of combining theory with practice; and the results of his own practice are announced as equally favourable and gratifying both to landlord and tenants. We extract the following from some propositions laid down by Mr. CRAWFORD upon the subject:—

1. "That the labouring population in Britain are inadequate to the full cultivation of the lands of Britain.

2. "That the number of hands in Ireland, employed in agricultural labour, is not greater than would be necessary for the proper cultivation, the improvement, and the reclaiming of the lands of Ireland; and that the aggregate agricultural labourers of the United Kingdom are below the number required for the purposes of the country.

3. "That, if there be a sufficient labouring population to supply both the general and occasional purposes of the United Kingdom, the whole of this population cannot be kept in constant employment.

4. "That the hands out of employment cannot have the means of subsistence, except by one of the three modes following:—namely, by a rate of wages so high, when employed, as to sustain them when unemployed; by a provision from poor rates; or by the occupation of the land.

5. "That the occupier of from five to six statute acres of average land, if industrious, and not over-rented, can supply himself and family with all necessary provision for their reasonable and comfortable subsistence, and apply at least half of his time, to hired labour; and that therefore, the extra labour of the country, can be best provided for by a system, producing an intermixture of small holdings with those of a larger description; by means of which a portion of the working classes can be supported from the proceeds of their labour on the lands, in their own occupancy, independently of the wages of hired labour.

6. "That the small farmer, of the description already stated, can cultivate land to more advantage than a large farmer, in case of a low rate of produce, and inferior qualities of soil, (especially if he applies part of his time in working for hire, at agriculture, manufactures, or public works) and can, in such cases, pay a higher and more certain rent; and that, by this system, a greater portion of land will be brought into and kept in cultivation, and the national prosperity increased."

It will be seen at a glance how much similarity there is between the state of things which would result from the adoption of these principles and their operation in practice, and that which we have shown to be the case in Switzerland, Norway, Guernsey, and Angermandland; where the dispersion of the population over the face of the country, through the medium of a great subdivision of the land, and the employment of the population in producing food for their own consumption is almost universal.

It will also be observed that Mr. CRAWFORD, like ourselves, denies the Malthusian doctrine of over-population; and asserts with us, that our deficiency is not a deficiency of land, but of labour. The time seems to be approaching when this great fact will be more generally understood, and assented to. Our contemporary, the *Leeds Times*, in commenting upon this subject, says:—

"Such is unquestionably the fact. It is so in England every year, when during harvest the English farmer is indebted almost entirely to the influx of Irish labourers for the housing of his crops. Besides, it is a notorious fact, that of the fifty millions of acres of cultivable land

In Britain, little more than sixteen millions are devoted to the production of human food. A large proportion of the food-productive soil is taken up by the magnificence of our nobles and gentry; large tracts of land are kept out of cultivation by the clerical burdens of tithes, &c.; and other portions are actually thrown out of cultivation by the rent-raising operation of the Corn Laws themselves. Here is yet abundant protection against the dread of national famine, did our social arrangements but permit the development of the fulness of the earth which God has given to ALL as a blessing, but which the monopolizing of it by a few has almost converted into a curse.

"It is indeed a fearful thing for any set of men virtually to pronounce a sentence of expropriation upon any class of his fellow-creatures, and to recommend their being shipped away to foreign lands merely that they may not impede the accumulations of the 'larger capitalists' at home. This is especially cruel and wicked, when it can be proved, that the abundance of home is more than sufficient for the comfort and happiness of all—that the resources of home are not yet half developed, nor its capabilities half exhausted."

We find in Mrs. LONDON's work, entitled *Philanthropic Economy*, a series of facts illustrative of the benefits which have arisen from the adoption of this system, upon various estates. Our readers will be gratified with the following extracts:—

"The Philanthropic Magazine for May, 1828, gives a striking instance of a poor man in Yorkshire, with fourteen children, who lived comfortably and did well on three and a half acres of gravelly soil, so poor that, with an old cottage, he paid at first but fifty shillings rent for the whole. He improved the land to be worth ten pounds rent, paid that advance of rent, brought up his family without knowing want; and, so far from ever becoming chargeable to the parish, realized funds sufficient to rebuild his cottage, and purchase the fee-simple of his three and a half acres. He continually repeats, 'It is my bit of land that has done it all.'"

"A remarkable instance is also given of a labourer, who came to the village, having a wife and six children, and being so poor that there arose a demand about allowing him to remain, lest he should become chargeable to the parish. He began by renting and cultivating one acre; in time became able to purchase nine acres; and is now worth fifteen hundred pounds or upwards. Another instance is given of a labourer, who, from being a poor boy in a farmer's service, and beginning by paying eight guineas rent for four acres, is now in independent circumstances. On one quarter of an acre, he used to raise four tons of carrots, which paid the rent of his whole four acres, while the tops of the carrots were nearly as valuable as a crop of cabbages, for the use of his own pigs.

"Sir Arthur de Capell Brooke, has tried the small allotment system very extensively, and with such gratifying success, on his own property in Northamptonshire, that his tenants are, by its operation, removed as it were from beneath the ban of our great national infliction—taxes on first necessities. They all have of their own producing, therefore, without concentrating an artificially, as by act of Parliament, enhanced market, bread, pork, milk, butter, potatoes, and other vegetables in abundance. They pay their rent with ease, and purchase decent clothing, and necessary articles of furniture, with the wages they earn as other labourers—their allotments being, in general, but one acre, half an acre, or a quarter of an acre, according to what they have hands to cultivate; and thus are they enabled to rear and educate their families, however numerous, without so much as the apprehension of ever having to apply for parish relief. For the additional months, being thus accompanied by additional, profitably employed hands, the balance is kept even, or rather inclined in favour of the numerous 'families,' as where there is a garden, a cow, and pigs, children who had also been burdensome to their parents or the parish, can be made useful at a very early age. Sir Arthur de Capell Brooke adds, that in no one instance has he found the small allotment system fail.

"To poor hand-crafts, or manufacturing labourers, half an acre, or even a rood is invaluable: it answers the purpose of a sort of saving-bank in which to collect every spare moment into domestic comfort for their families, by means of the produce of their gardens. The possession of a garden is, to such men, a perpetual lure to do right; an almost irresistible temptation to seek, and assuredly find the most beautiful and delightful, as well as profitable recreation for their evenings, after the close confinement, through the day, of the work-shop or factory-room, in the lighter species of garden work, instead of in the ale-house.

"In the parish of Shetbrook, Berks, the cottagers had each a field, and an orchard, at the same rent which a farmer would have paid. Each kept a cow, a pig, and poultry, and not one surviving was raised for poor-rate. The parish passed into the hands of a new

owner, who deprived the cottagers of their land. Four-rates commenced, and, in less than one generation, became three shillings in the pound.

"In the parish of Clapham, Sussex, the farm called Holt, of 160 acres, was once the property of twenty landholders; it then had resident upon it, and gave subsistence to, not less than one hundred persons; the number at present connected with its tillage is under forty; suppose ten of these to be the family of the now sole farmer, the other thirty-nine individuals derive from the land no advantage beyond daily wages. It is, in short, matter of history, that complaints of vagrancy, and the difficulty of providing for the poor, arose contemporaneously with the system of consolidation of landed property; and that the increase of the misery and demoralization of pauperism, has kept regular pace with the abstraction of his crops, curtilages, and common rights, from the English cottager.

"The cottagers in Lincolnshire and Rutlandshire generally hold their little tenements directly from the landowners. The wives and children, aided by the labourer himself at odd hours, cultivate the allotments. The effects are, that the peasantry are moral and contented, and that the farmers can always procure industrious labourers, and, in busy seasons, extra hands.

"If capitalists would devote this overflow of capital (which rather than suffer to remain idle, they are induced to lend for the avowed purposes of spreading misery and massacre) to the founding of colonies at home, their philanthropy need not be coupled with sacrifice; for they would receive good interest for their money. Prisons are erected, transport ships prepared, to dispose of criminals, made criminal by want; manufacturers complain that their goods cannot be sold because labourers are unable to purchase; parishes complain of the pressure of pauperism; but the city is too busy to inquire into these grievances, and we are doomed to write on with a laborious pen, a few philanthropic minds alone, being found to listen or co-operate.—*Facts and Illusions*.

"Home colonization would give to all that are capable of labour, an opportunity of obtaining subsistence for a family, honestly, by their own exertions. Each poor colonist, whose capital is his labour, would have a saving bank of his own, in which to deposit such labour as he could not dispose of for money, and all his family could assist to make deposits. A money saving's bank, cannot receive deposits in labour."—*Ibid.*

"Sherwood, Windsor, Dean and New Forest, Salisbury Plain, and the unproductive Crown lands, might, by colonization, and a knowledge of what constitutes fertile land, and of how it may be permanently made so, be caused to give sustenance and comfort to millions who are perishing for want. There are many millions of acres, with facilities of water carriage, or with minerals under the surface, and capable of being fertilized in perpetuity, yet the surface soil of which remains the same that nature left it at the last fetting of the waters. This is a disgrace to the age we live in.—*Ibid.*

These facts seem to prove the position of the advocates of the Allotment system, so far as its superiority to the present irrational system is concerned; but, there are many drawbacks to be taken into consideration. The practice of scattering the population over the whole surface of the country, in this manner, if generally adopted, would be fatal to that spirit of enterprise, activity, and concentration, so essential to all great undertakings; besides which, it deprives the mass of the people so located from ever proceeding further than the possession of a subsistence. Such would be the standard in the majority of instances; and, ultimately, we fear, the same results which are said to be common in France—of impoverished land; and a peasantry, subsisting upon inferior and innutritious food, would be seen here also.

The principle of combination and concentration is that by which all great enterprises have been effected; and, although it has, by an unwise application, been made productive of much misery and unhappiness, we are not the less convinced of its efficacy for the production of the contrary results, whenever it shall be properly directed.

The small-farm and allotment system is a stepping backward on the march of social improvement; we counsel the onward movement.

If we take 500 of such families, averaging four persons each, with farms of five acres, and instead of dispersing the whole in separate cottages, leaving each isolated family to struggle for itself, surrounded

ly the inconveniences inseparable from such a position, and without the knowledge and incentives to improvement, which in the majority of cases would attend it;—if, instead of acting thus, we put these families and their land together upon the combinative and co-operative principle, the whole benefits they formerly enjoyed are immediately quadrupled; capital is increased; labour is rendered more productive and efficient by combination with other labour; and, at the same time, an immense saving can be effected in consumption, by superior methods of distributing wealth, cooking food, heating apartments, manufacturing clothing, &c. &c. The families, that under the separate system would never have risen above the rank of agricultural labourers, would, in these new circumstances, become a highly intellectual and wealthy body; because they might be easily made to enjoy all the advantages of a city: books, newspapers, philosophical and scientific lectures and apparatus, pleasing and instructive conversational and amusement meetings; all of which would be unattainable by the separate cottage system.

How different would be the winter evenings of these parties, in these two different positions—in the separate and individual system, the solitary and dark cottage; the want of either improving or recreative circumstances. In the combinative and co-operative system, well heated rooms; well lighted, externally and internally, with a perfect command of all that can soften, refine, or elevate the character. Yet, the materials out of which these different scenes might be manufactured, are the same,—simply land and labour. The difference results entirely from the mode of applying these elements of wealth and prosperity.

In a future article we shall shew the benefits which would arise from the junction of the Economical and Educational reformers, and which each would thereby mutually receive; and their power for immediately demonstrating the benefits of their respective plans, to the satisfaction of the most bigotted opponent.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUM- STANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY XV.

In the progress of this enquiry, we come next to the consideration of an important question. This is not as many will represent it, “whether men ought to believe the word of God,” for on this point, it is presumed, no difference of opinion can possibly exist;* but whether certain miraculous accounts, and mysterious doctrines, be indeed the best known means for preventing moral evil—or nothing but fraudulent schemes to beguile the ignorant, and defraud the simple? *This* is the question we propose to examine.

Persons who argue in favour of supernatural demonstrations, endeavour to persuade us, that the proof of their authenticity rests on the same kind of evidence as is deemed sufficient with respect to any other extraordinary fact; but is it not infinitely more probable that all human testimony—whether verbal or written, should be false; than, that “the father of light, with whom,” as we are told, “is no variableness, nor shadow of turning” should, in order to convince the feeble fugitive

Man, disturb the harmony of those eternal laws which sustain the whole fabric of the universe?

We know by experience, whatever thence is derived, must bear the stamp of infinite wisdom so plainly impressed, as at once to distinguish it from every counterfeit. No reasonable being can hesitate to acknowledge its divine origin without doing some violence to the highest faculties of our nature—and could it be supposed, that the source of intellectual power vouchsafes to instruct the children of man by supernatural means, it would not only be reasonable but reverential to believe, that this would be done in *such* a way, as to defy all imitation and dissipate all doubt, so that no more question could arise as to the validity of a miracle, or of the source from whence it proceeded, than now takes place as to the origin of the earth, the sun, and the constellations! On the contrary, many epochs are found in the history of past ages, during which it was fashionable with the immortals, or at least with their earthly representatives, to strive to outdo one another in marvellous representations! One of these epochs happens to coincide with the origin of Christianity, and though on this occasion, as well as on many others, “Aaron’s serpent swallowed up the rest,” that is, though the evidence of supernatural power displayed on the part of the Pagan Deities was carefully suppressed by Christian zeal and piety, enough still remains in such writers as Plutarch, Livy, Josephus, and Tacitus to satisfy moderate appetites, not to mention the traces which have been *allowed to remain* in the sneering libels of such profane wits as Lucetius, Horace, Juvenal, &c., nor wholly disregarding those indubitable portents sent to foretell the death of Julius Cæsar, about forty years before the birth of Christ: for when omens and prodigies have reference to conquerors or kings, inferior mortals ought to treat them with respect, no matter by whom they are sent! Virgil informs us, that on the occasion mentioned above,

“Earth, air and seas with prodigies were signed,
And birds obscene, and howling dogs divin’d;
Dire earthquakes rent the solid alps below,
And from their summits shook th’ eternal snow;
In silent groves, dumb sheep and oxen spoke,
And streams ran backward, and their beds forsook:
The yawning earth disclose’d th’ abyss of hell,
And weeping statues did the woods forest;
Red meteors ran across th’ ethereal space,
Stars disappear’d, and comets took their place.”

We learn indeed from still higher authority, that so great in those days was the imbecility of the human mind—or so much were men accustomed to be deluded by pretended exhibitions of supernatural agency, that “unless they saw signs and wonders they would not believe.”

It would perhaps be as difficult now to determine what was the nature of the *real* transactions which attended the birth and progress of *our* holy faith as it would be to ascertain what were the real designs of its founder, or the *genuine* doctrines taught by *himself* to his disciples. Modern pastors of the various Christian sects have proved to the satisfaction, at least, of their own flocks, that many passages in the gospels have been either interpolated or so much adulterated as fairly to contradict other passages contained in the same account; and we cannot deny that many contradictory notions, professed to be thence derived, as from their *original* source, were current in different parts of the world

*—His word is “printed large
On heav’n and earth, in characters of light,
And sounded in the ear by every wind.”

many ages anterior to the commencement of Christianity. For example, the doctrine of a Triune-God, so different from the God of Moses, and also the doctrine of the incarnation, existed in India before the time of Alexander, and may have been introduced, by means of his conquests into those provinces of Asia, which afterwards fell under the Roman dominion.

The resurrection of the dead was acknowledged by the Egyptians; the re-union of soul and body by the Persians; and the separate existence of the soul in a state quite independent of the body, was held by the Greeks, as early, at least, as the time of Homer, and forms a prominent feature in the philosophy of Plato.

The expiation of sins by alms-giving and charity was taught by Pythagoras; the shedding of innocent blood, as a means of propitiation, was practised by the Ammonites, Moabites, Phœnicians, and even by the Hebrews, as appears from the examples of Abraham, Jephthah, Ahaz, and others; and was, no doubt, the relic of some barbarous usage, practised in the times of ancient Cannibalism.

The fall of man, the malignity of the evil Spirit, the agency of angels, the destruction of the world by fire, the day of judgment, and the state of final retribution, were, as before shewn, taught by Zoroaster to the Chaldeans, in very ancient times.

Now, the union of these discordant creeds, under the name of Christianity, has led some philosophers to affirm, that the reputed author of our faith, like many of the Heathen deities, had only a *nominal* existence; being, as they suppose, "the personification of a system," formed by the combination of various religious opinions during the last convulsions of the Hebrew nation! This idea, however, may be deemed chimerical, inasmuch as good reasons can be assigned for their heterogeneous mixture, which agree with the *acknowledged* facts of history, both sacred and profane.

It appears that the benevolent founder of Christianity, unlike all other priests and prophets, detected in "the love of riches the root of all evil." So long as this fierce and debasing passion maintained its dominion over human hearts, he knew that every generous impulse would be sacrificed to its gratification.

To change the perverted current of human feeling; to revive the expiring flame of sympathy and love, it was necessary to counteract this selfish and brutifying inclination: he, therefore, began his divine mission with appeals to the poor. It was among the credulous fishermen of the sea of Galilee, and the simple-hearted rustics who dwelt on its shores, he performed those wonderful cures and other acts of benignity, which gained him the affections and confidence of the multitudes, and qualified them, *by faith*, to become recipients of his miraculous deeds; but "when he came into his country he did not many mighty works *there*, because of their *unbelief*." He next proceeded to Jerusalem, and essayed to terrify the rich from their evil habits, by revealing to their astonished minds the horrors of that eternal state in which "the worm dieth not, and the fire is not quenched;" promising to obtain, by his own mediation, the reward of everlasting life for all who would love their neighbour, and renounce their affection for Mammon. This reward, moreover, was offered not as a remote and uncertain contingency, such

as it is now proposed to us, but as a change from mortality to immortality, which would take place immediately; which was even "at their very doors;" which would commence "before some who were present had tasted death," and be fully accomplished "before that generation had passed away." To the genuine disciple of Moses this proffered favour was quite a *new speculation*, and, in a few instances, produced its intended effect; but to the Scribes and Pharisees it appeared nothing more than the revival of an old doctrine, concerning which, the learned members of their sects had been cavilling and disputing ever since the captivity in Babylon; during which their ancestors had acquired a little knowledge of these divine matters, by their intercourse with the angels or followers of Zoroaster. (See 2 Esdras and Daniel.)

Whether it was owing to suspicions created by this circumstance; to their mutual antipathies; to their sordid and inveterate habits; or because they were "taught in dark parables, that seeing they might *not* see, and hearing, they might *not* understand;" it is recorded that instead of accepting this inestimable boon, those conceited disputants repaid its benevolent proposer with contempt and cruelty.

X.

LECTURES AGAINST SOCIALISM.

CORRESPONDENCE BETWEEN THE LONDON DISTRICT BOARD OF THE UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS AND THE COMMITTEE OF THE LONDON CITY MISSION.—SEPTEMBER, 1839.

ADDRESS.

Reader! most probably you are an Englishman or an English woman, whose character is proverbial for candour and fair play on all occasions, if not warped and sophisticated by some very strong prejudice; and even then, it is only for a time. The following documents unfold to you a curious case.

On the one side are some of that class of persons called SOCIALISTS, who are a rapidly increasing body of persons in this country, principally composed of the most industrious, the most intelligent, and best disposed of the working classes. They aim at the improvement of society, by the elevation of the ill-rewarded and toil-worn, through a better system for the production and distribution of wealth, and by instilling into the public mind higher and nobler principles of morality, freed from all mystery and other elements of strife. Relying upon their own powers and upon the bounties which they know are laid up in the capabilities of the soil and the fecundity of plants, and which may be manifested by the resources of science, they are preparing to withdraw themselves from the fields of selfish competition to the fields of nature; to purchase Estates and Farms; to cultivate these by the harmonious efforts of the united industry of a large number of people; to make machinery the economiser of toil; and to produce a paradise, where peace, plenty, prosperity, and happiness will never cease. In their progress towards this consummation, they have to encounter all the prejudices and effects of the vices of a long-continued, and richly-supported, system of delusion and fraud. Many of the short-comings thence arising are attributed, by the supporters of that system, to the new plans the Socialists wish to establish; but such is not in accordance with the facts of the case. They are progressing very satisfactorily; and every year doubles not only the funds, but also the number of members, belonging to their widely-ramified society, throughout

this country. In meeting any party who wish to oppose their views, the Socialists always court the most searching enquiry into what may appear to be true or false; and after all lectures in their Institutions the public are invited to ask questions, tending to the removal of difficulties arising out of the subject of the lecture. Everybody who has, through the calumnies of our opponents, had his spirit of fair-play aroused, and has visited any of our meetings to examine into facts, and judge for himself, has uniformly confessed that all our proceedings and conduct are marked with great kindness, decorum, temperance, and intelligence.

On the other side are a portion of that body of men who follow the inculcation of divine precepts as a text, belonging to a society having a very large agency at work to make converts in support of their system. Their aim is to keep men's minds in a certain train of ideas, so that they shall not reason, or be led to enquire too curiously into facts, but, rather, by faith, believe what the gentlemen in black are pleased to communicate. These think they are bound to stand up in opposition to any persons such as the Socialists, to prevent them from overstepping the boundaries and ancient landmarks of tradition. Not having allowed their own reason free way, they tremble at the mighty evils they imagine will result from the spirit of free inquiry that any other persons may cultivate. Being thus encumbered, it unfortunately happens that such persons scarcely ever make any attempt to expose Socialism, or any other tendency of free inquiry, without exhibiting a strange obliquity of statement; which, with any other men, would be thought a mendacious representation of circumstances. But knowing how education sophisticates the mental powers, particularly where the object is to dim and deaden the perceptive faculty, the Socialists can account for, and excuse, such defects in their well-meaning, but misguided brothers. They, therefore, leave the following documents to be judged of from their own contents. Almost every case presents more or less of similar results; and, therefore, where opportunity enables a person to attend only to one side of any case of this nature, the judgment should be suspended until the other has been considered.

The man of Rational Religion promulgates a sound and energetic morality, and instead of centring all his hopes on a state of beatitude beyond the grave, he studies his own nature, and the nature of all surrounding objects; and seeing how nearly this world may approach the far-distant paradise of the faithful, he strives to attain for himself and all mankind, the realization both of a paradise here, and hereafter, arguing that if he acts up to the laws of his nature as now developed, he will thereby be only the more likely to be prepared for any further extension or improvement of them, which a hereafter confessedly is.

On the contrary, the man of all ordinary religions is continually making himself discontented with the present state of his existence. He ungratefully shuts his eyes to its glories. His mind is like his crowded and dirty thoroughfares, full of all discordant annoyances. He calls the world a vale of tears, and in idly dreaming of the future squanders an existence which might be made what it evidently is intended to be,—an existence of increasing comfort and enjoyment.

Very soon, however, these difficulties will be in some degree, practically solved. The Socialists have obtained possession of 524 acres of very improvable land at an easy rent, on a long tenure. They will speedily locate thereon a large number of members of the society, and by their united exertions, and the enjoyment of the profits of capital and industry, as well as the tricenitipal increase of produce, and all the aids of mechanical ingenuity, will certainly go far to prove whether they are in the right or the wrong way. It is frivolous for any body of men to cry out about any such effort being "dangerous

to the virtue and happiness of man in this life," when they have not experienced the effects of even a slight approach to the practice of the rational religion of charity and benevolence. Let them examine all known facts on the subject; let them give an impartial judgment on those facts; and let them then approach a new and extended manifestation of them, and their voices will assuredly be voices of joy and gladness, instead of wailing and reviling. Let them promulgate facts, and the whole facts, and be no longer as the blind leading the blind.

W. N.

LECTURES AGAINST SOCIALISM.

THE LONDON CITY MISSION AND THE LONDON DISTRICT BOARD OF THE UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

To the Editor of the *New Moral World*.

By desire of the District Board, I beg to send you for insertion in the *New Moral World*, the following correspondence, relative to lectures against Socialism, betwixt us and the Committee of the London City Mission. I also send you the last number of their Magazine for October, to shew the fairness with which they represent the case, under the superintendence of an all-seeing Providence:—

"The London District Board of the Universal Community Society, having taken into consideration the proposal of the London City Mission, to be permitted to deliver in the Social Institution, a course of lectures in opposition to the principles of Socialism, beg to observe, that as the Board have no other object in view than to promulgate truth, and to secure to mankind the beneficial results which necessarily flow therefrom, they are willing, at any time, to meet on equal terms, in free and friendly discussion, any respectable individuals, of any sect or party; or to afford such, at all convenient seasons, the use of the Lecture Rooms of the Branches in the District. They therefore willingly accept the proposal of the City Mission, on the following terms:—

1. "It is proposed by the Mission, that one lecture should be on *The Existence of a God*. But as the Socialists are not *Atheists*, inasmuch as they acknowledge a great creating power in the universe, they should not be called on to distract the attention of their audience with a lecture upon such a topic. But if the Mission think it absolutely necessary to lay such a foundation, in order to the successful prosecution of their argument in favour of Christianity, the Board will waive the objection to such a topic being made the subject of the first lecture, on that distinct footing.

2. "Another of the proposed lectures is on *Marriage*. But Socialists are not opposed to marriage. This, Mr. Owen plainly declared in 1833, and the same declaration has been recently reiterated. (See report of the Reading discussion and the *New Moral World* for July 1, 1833.) Socialists do not object to marriage, by simple registration as prescribed by the present law; they only object to the vows and ceremonies imposed by priests. In opposing Socialism, therefore, the City Mission is not called upon to defend matrimony, but to vindicate the present law and customs of marriage, and the present practice of divorce, which Socialists condemn as irrational, unequal, and unjust, and as one of the chief causes of the prostitution, crime, and misery, now so prevalent in society.

3. "The representative of the Mission desired to know what works were recognised as the authorised standard of Socialism, and whether Mr. Dale Owen's writings were included in the number? In answer to this enquiry, the Board have to observe, that the only accredited expositions of the system are—

The works of the Founder of Socialism, Robert Owen.
The Reports of Congress, and the Laws of the Association.
The outline of the Rational System of Society.
The Official Communications contained in the *New Moral World*.
The Tracts, and other Publications of the Central Board.

In order, therefore, that the Mission and their lecturers may not deceive themselves, or mislead others, the Board have to request, as in justice they have a right to do, that in discussing the principles and practices of Socialism, such authorised productions alone may be referred to.

4. "It is understood the lectures of the Mission and of the Board would be alternate, and the only stipulation required, on the part of the Board, would be that the whole lectures should be printed as delivered and revised by the respective lecturers.

5. "The arrangements, as to expenses, profits, &c., to be afterwards settled, if the above be acceptable,

6. "The Board have deputed Messrs. Bailey, Newall, and Clark, to carry out their views."

"16th September, 1839."

With reference to the above, a letter was received, asking explanations as to the fourth and fifth resolutions:—

"Whether, by the phraseology of the resolutions, the Board contemplates, and makes imperative, a partnership in the publication of the lectures; as to the contents of the lectures; the printer; the publisher, and the extent of circulation; or whether the Board merely intends to publish the whole of its own lectures, and the arrangements as to expenses, profit, &c. of its own lectures to be afterwards settled, if the above be acceptable?"

"It will be apparent, that a distinct understanding on the independence of both parties, as to publication or non-publication, and as to their own plans of publication, publisher, and manner of circulation, is of the greatest importance, and that no decision can be arrived at without it."

"It would also oblige the Secretaries if a more detailed list of the authorized publications could be furnished, as they are most anxious to do justice to the Socialists. Do 'the tracts and other publications of the Central Board' embrace all the publications sold at the Social Institution in Great Queen-street, including the *New Moral World*, the Hymn book, and the *Monthly Messenger*?"

"Are the publications of Robert Dale Owen recognized as correct expositions of Socialism? If the Board has a catalogue of the publications sold at Great Queen-street, and would mark those in the catalogue that are authorized, it would prevent any error."

London City Mission Office, Red Lion Square, Sep. 21, 1839.

REPLY.

"The District Board would explain the fourth and fifth resolutions there; and should wish to consider the points imperative:—

1. "They contemplate a partnership only in this way: that they wish the lectures on both sides to be published together, one after the other, as they are delivered; and they care not who is the printer or publisher, or whether the lectures are brought out under the superintendence of the Mission or of this Board: but the Board would feel disposed to share the risk as well as profit, (if any)."

2. "The Board do not expect that the lectures will exceed two a week, one by each party; and they cannot suppose that the views of either party would be promoted by the publication or non-publication of the lectures of only one side."

3. "The Board can scarcely be more specific, at present, on the subject of publications. They do not recognise, as authority, the writings of Mr. Dale Owen, or of any other individual, unless the same be published by authority of the Central Board; although, neither such publications, nor any others, are prohibited by the society. The tracts embrace the six issued by the Central Board, and such others as it may sanction through the *New Moral World*. The *New Moral World* is the publication of the society; but the Editor is responsible for his own articles; and the Central Board is so for any documents signed by the Secretary on behalf and order of the Board. The *Monthly Messenger* is Mr. Bailey's production alone, and he must answer for it."

"Mr. Owen's works comprehend Lectures (Essays) on the Formation of Character, his Lectures on Charity, his Thirteen Lectures, his Manchester Lectures, the Outline of the Rational System, the Book of the New Moral World, (Glasgow edition,) his Letters in the *New Moral World*, the Larnark and Dublin Reports, &c."

"The Committee of the District Board expect, of course, to know the specific views of the City Mission; and they hope that they may be the only parties communicated with."

On the 24th of September the Committee of the City Mission transmitted to the District Board the resolution they have published in their Magazine, and which was passed by them unanimously:—

Resolved—"That the Committee of the London City Mission, having seen many of the publications sold at the Social Institution of the London District Board, which publications profess to expound the principles of Socialism, and having found them to contain what they deem to be dangerous, and fatal errors to the virtue and happiness of man in this life, and utterly destructive as it respects his immortality (attempting as they do to destroy the responsibility of man, the authority of the Bible, the hope of a future life, and utterly to overthrow the religion of Christ,) are desirous of delivering a course

"The Hymn book has been overlooked here in the original. It also is authorized, and contains some beautiful little pieces, worthy of being sung by every one who would spurn the chains of slavery, both mental and bodily."

† In the original letter this word is "destroy."

of lectures by clergymen, ministers, and laymen of different denominations, to Socialists, intending by this means calmly, respectfully, and kindly to point out these errors, and to place before the Socialists the truth on the great and vital questions on which they have published their sentiments."

"The Committee, wishing that Socialists should be the principal auditors of these lectures, authorized the Rev. Robert Ainslie, one of the Secretaries of the Mission, to apply to the Socialists for the use of one of their lecture-rooms, which he accordingly did on Wednesday evening, the 11th of September. The application having been taken into consideration by the London District Board, it was agreed that one of the lecture-rooms should be granted on the condition—that the lectures by the Mission, and the replies by the Socialists, should be printed and sold together, and that the Mission and the London District Board be partners in the publication and sale of the lectures, and also in the profit or loss of such publication."

"The Committee of the London City Mission having proposed that each party should publish its own lectures, and be independent of each other in their publication and circulation, and this being positively declined by the Socialists, the Committee of the London City Mission feel bound on principle to decline the use of the room of the Socialists, and to appoint the delivery of the lectures in some other convenient and suitable building, inasmuch, as while they do not ask, much less compel the Socialists to be a party in the printing and circulation of the sentiments contained in the lectures of Christians, they cannot themselves submit to be compelled to be a party to the printing and circulation of the sentiments of the Socialists—sentiments, which lead to the non-recognition of a supreme, intelligent, and all-wise Creator and Governor of the Universe—which proclaim the abolition of the spiritual worship of God, and deny to man, what reason and revelation alike teach him to be true, a state of perfection and bliss in heaven through the redemption of our Lord and Saviour Jesus Christ."

To the above the Committee of the District Board replied as follows:—

"The Committee of the London District Board have received the communication of the City Mission, and not being aware until now of the kind intentions of that body towards the Socialists, must be excused for taking up in a business manner the proposition which had been submitted to them verbally on behalf of the City Mission."

"The District Board have every wish to accommodate the City Mission in the way they wish in regard to lectures, but it must be on a distinct basis to which both parties will stand bound. They would, therefore, submit the following remarks with the view of promoting this object; and if the Committee of the City Mission desire it, a conference may be had with the Committee of the District Board."

1. "The Socialists are endeavouring to attain a more correct knowledge of truth than the world appears yet to possess; and for this purpose they do not object to promulgate all works which may tend to arouse the faculties of man, and lead him to search out the relation of all things to himself. But they will not expensively sanction every work which may be on their shelves, nor could they consent to be made the opponents to an indefinite exposition of their tendencies, how well intentioned never that exposition may be."

2. "As far as in them lies, the Socialists endeavour to probe every subject with the disposition of philosophy, and not infallibly to ascertain that they have at any time attained all that they may reach in their progression towards truth. In any series of discourses they should, therefore, desire that the subjects to be handled should be in some degree settled. For instance, adverting to the views of the City Mission, they should wish that some portions of the Social principles, rather than the general tracts or books on the subject, should be shewn to be 'fatal to the virtue and happiness of man in this life.' As to immortality, that had better be a separate topic; and so on."

3. "The Committee of the District Board feel rather surprised that it should be braudly asserted by the Committee of the City Mission, that Socialists do not recognise a supreme, intelligent, &c., creator of the universe. They, on the contrary, expressly recognise this power, both in their outlines of principles and laws, &c.†

* Would any body of Christians stand up in defence of all that has been written about, or done in, support of Christianity, whether of the times of John Bunyan, or now?

† See Laws.—"Rule 18. *Rational Religion*.—A knowledge of those unerring and unchanging laws of nature, derived from accurate and extended observation of the works of the great creating power of the universe, and the PRACTICE OF CHARITY for the feelings, convictions, and conduct of all men; consequent upon such knowledge, constitutes the Rational Religion."

19. "Right of Opinion.—All members of this society shall have equal right to express their opinions respecting the supreme power of

4. "As to the publication of the lectures, the District Board would be quite satisfied if the City Mission would not object to their lectures being coupled with those of the District Board, in the manner they may have them published; and as this would be necessary to the understanding of the lectures, on behalf of the District Board in reply, it is not thought it could be refused."

"25th September, 1838."

The receipt of the above was acknowledged on the 2d of October, and the Committee of the City Mission add, "That as it appeared to contain no new proposition or arrangement, they could only act in accordance with their previous resolution."

Thus terminated the negotiation as to lectures against Socialism, and the public will judge which party have acted with the most fairness in the matter. Of course, before the last letter above-mentioned had been written, the Magazine and its leading article on Socialism had gone to press, to be ready for issue at the beginning of the month. Let us now observe what is there stated:—

"At the annual meeting of the London City Mission in May last, the Committee, referring to their prospective labours, promised to grapple with Socialism and intemperance. Both of these subjects have received a large measure of consideration. A tract has been written on the latter subject, designed for circulation in London among all the families accessible to the Missionaries, amounting to nearly 250,000, or about 1,000,000 of the population, and a copy of it will speedily be left with every family."

"A series of tracts, we understand, are in progress by the Religious Tract Society on the subject of Socialism," and the Committee of the London City Mission have determined on the following course of lectures to be delivered by clergymen—ministers,—and lay gentlemen of different denominations.

LECTURES ON SOCIALISM.

1. Is there a God?
2. Is the Bible divinely inspired?
3. What is Christianity?
4. What am I?
5. What is the true state of human nature?
6. Am I responsible, and to whom?
7. The power of circumstances.
8. The province of reason.
9. Is marriage worth perpetuating?
10. An examination of Socialism.

"These subjects will embrace the principal points of the system promulgated by Mr. Owen, and by other persons professing to be his followers. Anxious that they should be delivered chiefly to Socialists, the Committee took the necessary steps to obtain the use of one of their lecture-rooms, but they regret to state that they have failed in consequence of what they deem the unreasonable and arbitrary condition on which the London District Board would alone grant it."

"We have no desire in this brief advertisement of the proceedings of the Committee to enter upon any further exposition of the sentiments of the Socialists. The propagation of their views can do nothing but evil;—we mean the views which they claim as having been discovered by Mr. Owen. It would be irrational and absurd to suppose that they can, to any extent, prevail in the dreadful form in

the universe, and to worship it under any form, or in any manner agreeable to their consciences, not interfering with equal rights in others."

21. "Universality of Admissibility.—All individuals, of every colour, country, religion, class, and party, are admissible into this society, who admit the principles set forth in the laws, and will adopt the PRACTICE of the RATIONAL RELIGION, and consequently evince in all their actions a desire to promote the well-being and happiness of every man, woman, and child, without regard to distinctions of class, sect, party, country, or colour."

* These tracts are of the most false and exaggerated description. They are discreditable to any society, far more so to a religious and Christian one. Mather's tract is a reprint of one exposed and refuted a hundred times.

† Judge by the correspondence. Is Christianity unable to stand the test of fearless investigation? Must it always be supported by garbled documents and misrepresentations?

‡ Why? Evil to what? Is man made worse by helping himself, by adopting a system of well-regulated and united industry, and the acquisition of all useful knowledge—by becoming rational? What has ignorance, mystery, and deception done for mankind?

which they have been put forth by several of the lecturers, and in which they appear in publications, sold, read, and approved by many Socialists, though not issued immediately under the sanction of the London District Board. Some Socialists are avowedly Atheists. Others believe in a First Cause, but none of them believe in the God of the Bible. There is a great variety of sentiment among them, even on the fundamental points of their system; and, strange as it may appear, some of them have not even read Mr. Owen's accredited publications. We had occasion recently to send four tracts, purchased at the Social Institution, to one of the most powerful and eloquent of living writers: and in reply he says, "I am truly obliged for the packet from you, though I confess that no envelope of paper or any other substance ever brought me any thing so repulsively nauseous—a perfect moral *assa-fetida*." In another part of the letter, referring to the Socialists, the writer says, "The gross stupidity, together with the desperate reckless impiety manifested in some of the pieces they are circulating, seem to preclude all hope of doing them any good." The thing seems like a moral epidemic breathed from hell, destined to be permitted for a time to sweep a portion of the people to destruction in defiance of all remedial interference. Still it is right that means should be tried, if it were merely that good men should evince their own fidelity to the good cause, fulfilling a duty which is such independently of any calculation of results."

In another October periodical there is also an article headed "Socialism." That is the Magazine of the *pseudo-religious*, but rather more political association, called the "Protestant Association." The article, as usual, is abusive in the extreme, and quite extravagant in its facts. It begins with statements about Chartism, and represents Socialism as the same "diabolical spirit" at work by the "more certain and effectual process of sapping and under-mining all the foundations of morality and religion." Then comes the following astounding sentence,—"It is horrible (!!) to relate, that under this system, Atheism (??) of the most appalling description has erected its front and taken its stand in a country which has been favored above all others with gospel-light and privileges. Infidelity (??) now is no longer confined to rare or isolated instances, but it is at work methodically and with an organized machinery, and propagating its abominable (!!) tenets by means of the press, and public lectures, and in conjunction with scientific institutions. It were a shame to exhibit in print the pestilential principles contained in their publications, or to speak of the things which are done, [how delicate] and the awful blasphemies (??) which are uttered, even in their public assemblies. Let it suffice to state the single appalling fact (???) that 40,000 copies of a most blasphemous and demoralizing publication are circulated every week."—A good fact it would be, if true. Protestant imaginations, however, have magnified it only eight times, and the other "appalling" statements are altogether beyond the reach of veracity. How beautifully the Protestant spirit agrees with Paul's definition of charity:—"It doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth," &c. The article then adverts to the Catholic-Relief bill, and to the Marriage Law, as having opened the flood-gates to "this torrent of impiety and vice;" and would fain see the laws upheld in the repression of it. It continues "but who can be surprised at these alarming strides of Infidelity, when the head and chief of Socialism, its founder and propagator, has received the distinguishing honour of being introduced into the Royal presence by the hand of the Prime Minister himself." &c. "But let us consider if we may not derive a lesson for ourselves from the review of a sub-

|| This is false. They may deny a personal being to that power which all admit to be *incomprehensible*, but this is the utmost.

§ That is the God of Murder, &c., and who calls David and Solomon, and such like, the men after his own heart—the most approved of his chosen people!!

* If so it must be of God, and should be submitted to with meekness by all true Christians. They should not resent the predestination of the eternal and unchangeable.

ject so harrowing and painful to our christian (?) feelings. Are we sure that we ourselves have escaped the contagion of that pestilence which now taints and pollutes the moral atmosphere of our land? Is there no *practical* infidelity lurking about ourselves? Are we renewed in "the spirit of our minds," and brought in subjection to the obedience of Christ?" "For surely it cannot be denied that it is principally owing to the inconsistent lives of mere nominal professors in this Christian land, that this evil is come upon us." Here then is a ray of hope that reason has not wholly been driven from her throne by the appalling facts relative to infidelity. If the writer would merely examine the facts of the subject and state his unprejudiced conclusions he would be more likely to do good, and, with more effect, as he suggests, "pray for those who are entangled in the snare of Socialism, and thus led captive by Satan at his will." But if such statements as I have noticed are to be made the basis of prayers, I would humbly ask whether that would not be *true* "blasphemy" and "practical infidelity," to bend the knee to God, and tell him what is not consistent with fact, and expect that he is to exercise a special providence upon such data!! Is the loving of one's neighbour and doing good to all, and being forbearing, kind, and charitable, which is the essence of Socialism, more infidel or blasphemous than such prayers would be.

The article concludes in appending, "with much pleasure," the famous and calumnious Brindleyan Address to the Queen, praying "that some very efficient measures may immediately be adopted for the destruction of this most iniquitous system." Now, really, what are we to think of such men. This most unscrupulous association is supported by all the high tory churchmen, as the Duke of Newcastle, Earl Winchelsea, Brownlow, and Dalhousie; Viscount Lorton; Lords Kenyon, Redesdale, and Farquhar; and Viscounts Maidstone, Bernard, Adair, and many other Honorable and Parliamentary gentlemen: but, surely, they either never inspect their proceedings, to know what is done in their name, or they are blind to every principle of impartiality in what they deem it necessary to do to accomplish their objects. All we want is a full and fair enquiry; and if they get that for us, even at the cost of misrepresentation, we shall be right glad of the opportunity of exposing the unsoundness of their principles, and the practical infidelity of their proceedings. It would be well if the Protestant Association would ponder deeply on the force of this sentence, which is to be found in their Magazine, p. 172: "The true spirit of Protestantism is no party, bitter, or hostile spirit." Let them carry that into practice, as well as the spirit of CHARITY. They must not think, that because they abandon that best fruit of the Reformation—the right of free inquiry and of private judgment—every other person is to follow the same unwise course. The Socialists stand upon that ground, and beat off all the twaddling triflers of soul-deceivers and mystery-mongers.

W. N.

THE NEW MORAL WORLD.

Saturday November 2, 1839.

A NEW VERSION OF "RELIGIOUS FREEDOM AND CIVIL IMMUNITIES."

THE war of opinion increases in intensity; the slightest approach to liberality is now denounced by the Conservative superstitionists, with a virulence and violence, which betokens the alarm they feel at the evident progress of liberal opinions; and, at the same time, their readiness to have recourse to forcible measures, for their suppression. *Fraser's Magazine* for the last month contains an article entitled "The Church," written with the view of supporting the established

sect in this country; and, of course, condemnatory of those who advocate the voluntary, instead of compulsory, support of mystic creeds. In the bitterness of his wrath, the writer classes the Dissenters along with Infidels, and charges them with aiding the progress of Socialism; he says:—

"By seeking the subversion of the establishment, the Dissenters virtually seek the deprivation of millions of the means and hopes of Christian education. They may not intend it; their consciences may dread the de-Christianisation of their native land; but the course they pursue, they may depend on it, precipitates this worst of earthly catastrophes; and on their impetuous and headlong measures; in their absorbing devotedness to the interest of a sect, and disregard in comparison of the best interests of their country,—on their deafness to argument and contempt of fact, will fall the guilt. They are—unintentionally it may be, but most clearly—playing into the hands of the Chartists, Socialists, Papists, Socinians, and other enemies of religious freedom and civil immunities."

In order to shew what *FRASER* means by "religious freedom and civil immunities," and the description of freedom and immunity which he would patronise or support, we quote a succeeding passage in the same article.

"We turn to the Layman's fifth chapter, 'On the Utility of a National Church.' In reading this chapter, we discovered the chaplain who must have prompted Lord Melbourne to present to her majesty that raving madman, Robert Owen. That chaplain, if we may infer from kindred sentiments, is Dr. Pye Smith or Mr. Binney. In Pye Smith's tract, *The Necessity of Religion to the well-being of a Nation*, he says, 'The Jew, the Mohammedan, the Pagan, the most unhappy Infidel in my dominions, shall not have it in his power to say that I do him the smallest wrong.' Mr. Binney more openly adds: 'No cloud ought to stand between them and the face of royalty.' 'Partiality is bad in civil affairs: it is intolerable in those of religion.' If these are the views of Christian ministers, we cannot wonder at the conduct of our Whig Premier. Mr. Binney and Dr. Pye Smith dare not impugn the conduct of Lord Melbourne. Mr. Ainslie, a dissenting minister, who has lately been writing against the conduct of Lord Melbourne in presenting Owen at court, writes most inconsistently, if, as we presume, he is a Voluntary principle man. 'No cloud,' says Mr. Binney, 'ought to stand between Robert Owen, the advocate of the demoralisation and demoralisation of society, and of the non-existence of the Lord of Glory, and the face of her majesty, Queen Victoria.'"

How inconsistent is error! What a pretty advocate of "religious freedom and civil immunities" is the scribe in *Fraser*! The rage of these parties hurries them into the most glaring contradictions; they blow hot and cold in the same breath; at one time bewailing the infraction of the principles of civil and religious freedom, and the next moment counselling the very thing they condemn. Their reciprocity is of the Irish kind,—all on one side. "Religious freedom and civil immunities" mean with them—thinking as they wish you to think, doing as they desire you to do. Refuse to do either; and you are at once pushed beyond the pale of society, and judged worthy of confiscation, persecution, and imprisonment.

This is the second notice of the same event in *Fraser*; the previous month contained a brief but bitter allusion to it. *Blackwood* had also a quiet but pithy anecdote at "Owen's parallelogram;" and these brief notices indicate, with sufficient force, the continued progress and growing strength of the Social body. These aristocratic Periodicals are not in the habit of attacking or noticing any thing subversive of the dominancy of their party, until it has grown strong enough to awaken their fears, and command their attention. Satisfied, therefore, as we are, that persecution will be ineffectual to put down the New System of Society, we hail these notices with pleasure, as reluctant testimonies to our growing strength; they give fresh encouragement to our exertions, seeing that we do not labour in vain.

DIGNITY OF HUMAN NATURE.—A people that feel the dignity of human nature, and resolve to act up to it, have nothing to fear from kingscraft, priestcraft, or lordcraft. It is men that make the strength of a nation, and not its monarch; it is the people that bulwark it, not the priests nor the peers.

BRINDLEY IN MANCHESTER.

To the Editor of the New Moral World.

SIR,—We have been treated with a visit from Mr. Brindley here during the latter end of the last and the beginning of the present week. This "great gun" of the Birmingham Society for the Suppression of Infidelity, of which he says he is the authorised Agent and Corresponding Secretary, (who knows this Society?) came here, flushed with the remembrances of all his triumphant victories, to annihilate, for ever, Socialism in Manchester. Like another conqueror—"He came, he saw"—but here the parallel ends. Brindley "came, saw, and"—*was defeated!* His first lecture was delivered in the Corn Exchange, on Friday evening; the Rev. G. L. Stone, A. M., in the chair, author of a Tract, with the motto, "*No Peace with Rome*," written in reply to a very conciliatory sermon preached in one of the Roman Catholic Churches in this town, by the Hon. and Rev. George Spencer. Owing to the unenviable notoriety of the pedagogue, there was much curiosity to see and hear him; the large room, which will hold from 2 to 3000 persons, being densely crowded. For my own part, I obeyed the general attraction, and, of course, had the honour of being one of his audience. I had expected to find, from what I had previously read of his lectures, in the papers favourable to him; and also from what I had heard through impartial sources of his proceedings—I had expected to find him a wilful, reckless, and unprincipled debater; but, certainly, I also expected to find, that as a classical teacher, the influence of a superior education, and his presumed intercourse with the "respectable" classes, had given some polish to his manners—some refinement to his style of diction. But how grievously did I find my preconceptions of the man, in the latter respects, mistaken; in the former, how much were they confirmed! Did you, Sir, ever see this Mr. Brindley—this selected and authorised Champion of the Priesthood? beneath the fire of whose eloquence the cause of SOCIALISM is to be utterly burnt and withered up; and beneath whose devastating march the Temples of the Votaries of Truth are to be rased from the face of the land? If you have not, I will tell you honestly what "measure of a man" this extraordinary individual is. A more mean and vulgar specimen of humanity, in personal appearance, I have seldom met; and his language and manners are in admirable keeping with the creature himself. He has that drawing nasal twang of the confirmed "Cockney," who has been raised and matured in the classic parlours of Spitalfields; and the style of his oratory is fashioned after the most approved models of the *merchants* who vend vegetables in the streets of the Metropolis. What may have been the habits of his early life, and until the present moment, I know not; but I will do the clergy of the Church of England the justice to say, that he never could have acquired in the society of such of its members as those respectable ministers who presided over his three meetings here, and who surrounded him on the platform—in such society as theirs, he never could have acquired that habitual familiarity with the low ribald slang of the costermonger, with which he so plentifully adorned his rhapsodical effusions. Are you sure, Sir, that the account he gives of himself (for from his general bearing he is one whose veracity, in the most trivial matters I should doubt, unless supported by other evi-

dence)—are you sure that he ever occupied the office of a Teacher of youth in an endowed Grammar School? I think there must be some mistake in this matter; for to me the thing appears *impossible*. You may remind me of the gross corruption and venality that so often influence such appointments; but even with this present to me, I cannot think it possible that any Patron, Feoffee, or whoever else may have had the nomination and appointment, could have braved decency to such an extent as to induct to the office of a Master of a British Free Grammar School, a man of such coarse and unseemly manners; who, to my humble judgment, appears so woefully destitute of all that bespeaks the Gentleman and Scholar. It is true that many ungainly "Dominie Sampsons," as respects mere external or personal appearance, even in this particular, more vulgar than our Hero, have been appointed to wield the Birch in such institutions; but then *they* have possessed, or had the reputation of possessing, counterbalancing recommendations, in the shape of superior scholastic attainments; but there is not an illiterate Justice of the Peace, or rural magnate in the form of a country squire, that would not detect such a man as an *empiric* at once, if he rested his claim to such an appointment on the score of his scholarship. The Irish lacquey in the Play who strove to palm himself on an ignorant father as the veritable and learned *Doctor O'Toole*, in order to be appointed to the office of Tutor to his son, for the sake of "Two hundred a year and the run of the kitchen," would stand a better chance of eluding exposure, although not one whit was he superior in impudence to the hero of the Birch and Ferula whom we have under notice. "The want of the *larning*," was the ruin of the Footman: it is the want of the "*larning*" that makes me doubt the truth of the story of the Ex-Schoolmaster.

To what dreadful straits must these same opponents of Socialism be reduced, when they have recourse to the employment of such whippersnads as this! Not one of them having respectability of character and befitting talent, appear to have confidence in the result of a public discussion of the relative merits of the old and the proposed new systems of society; conducted in a calm and creditable spirit of mutual forbearance and truthful investigation; but, on the contrary, they patronise men and preside at their meetings, whom they must, with their notions of merit and demerit, inwardly despise. If they think we are placing men's souls in jeopardy, have they so contemptible a notion of the intellects of our hearers, as to suppose they are to be "snatched as brands from the burning," by the employment of men whose tactics and reasoning are those of mere bullies and charlatans? Here have we been exposed to the attacks of a public-house oracle, known in the place of his birth and education as "Jack Easby," whilome actor of *low* comedy, and, anon, Editor of an obscene publication—"Bob Logan's Budget;" next to those of a Mr. Pallister of Leeds, better known at Leeds than clergymen; then by a Reverend Mr. Swayne, a familiar at the New Bailey, where the deranged morals of wayward gentlemen are sought to be improved by retirement from the world and gentle exercise on a rotatory machine. This gentleman, who solicits the contributions of the charitable, by letters couched in a style not approved by the worshipful Magistrates who sit on the Bench of the said curative establishment, announced himself to the public as Doctor O'Rourke, formerly Professor of Theology in the Uni-

versity of Salamanca, and professed, like Mr. Brindley, to demolish Socialism; and was, like his successor, equally victorious in his attempt. The victory of the Salamanca Doctor, however, was over the proprietors of the building, who look in vain to the profit side of their balance sheet for the item of this gentleman's rent. Then we had another gentleman assailing us with an awful name, followed by as awful an array of cabalistic initials. M. R. C. S. were the addenda to his proper cognomen. Upon being hard driven by his auditory to an explanation of these mysterious letters, he at length confessed he was an unworthy son of St. Crispin—a member of the Royal Cordwainers' Society—vulgarly a cobbler, a repairer of *men's soles*, or a translator of old into new shoes in the neighbourhood of Shude Hill. *Ex uno, disce omnes!* This gentleman was, however, more honest or more vain than his brother of the "Lord Mayor" lapstone, Mr. Pollister of Leeds; for he did tell us, when driven to it, what his occupation was, while Mr. P. concealed his. Of such materials as these have been our opponents. How pitiable it is to see the defence of the religions of mystery and the old immoral system of society left to the guardianship of such a class of mal-formed characters as those which I have noticed.

Why cannot such men as the Chairmen of Mr. Brindley's meetings come forth to the encounter, if we must be interrupted in our teachings? Do they presume to under-rate us because we are not collegians, and are poor from being prevented to share equitably in the wealth which we create? Let them behold what working-men can do when they become missionaries of peace and truth. Let them behold our magic strides. Let them contemplate that the *thews and sinews* of the nation, the *sober, industrious, intelligent, and most skilful* of the useful classes—the producers of wealth—are almost all already arranged under our banners. Let them ponder on these things, and forbear to despise our influence. Does their modesty forbid them to enter the arena of public discussion—let come forth then the MC NEILLS, the STOWELLS, the O'SULLIVANS, who are itinerating the country, exciting hatred and revenge in the hearts of their deluded hearers against their Catholic brethren. *These* are not modest, blushing men; let them meet us, and not such unworthy representatives as the Easbys, the Hawthorns, the Brindleys. We must have men of mark for the future. Let, then, these Holy-men leave Popery as beneath their notice. Where the Catholic has made one proselyte, we have made fifty rational men. We are of the neglected operatives—the *serfs of society*—but we are strong in truth, and though unlettered, we dare rely upon our cause to meet and compare opinions with the highest in talent or station in their craft. So emboldening is the simple Truth and the potency of Human Reason when unfettered by Mystery and Superstition!

We must, Sir, for the future forbear to notice the *vicarious* combatants of the regularly ordained; they are not worth the valuable time and attention which we have bestowed upon them. We are not necessitated, as a matter of course, to gratify every unquiet spirit who may be excited to attack us, either from motives of inordinate egotism, or, as in the majority of cases, from a spendthrift's love of lucre. I would certainly recommend that none of us, Missionaries or others, have any further controversies except with competent and duly accredited oppo-

nents who may be disposed to enter into the enquiry with a solemn and sincere determination to vindicate the truth alone, and to conduct, as far as they are concerned, such enquiry with the usual attention to that good behaviour which distinguishes gentlemen from their opposites. We must also abstain from entering into a public discussion, unless the Chairman profess neutrality, and the audience be pledged to abstain from any expression of approbation or disapprobation on either side of the question in debate.

To return to Mr. Brindley. I have told you, Sir, of the disappointment which I felt in finding his person and manners coarse and vulgar, his language rude and insolent; but I have not yet informed you what a master I found him to be in "*grimacerie*." If he have superior talent in anything, it is in this. Why, Sir, you never saw "the human face divine" put through such varieties of horrible contortion, unless you have had the misfortune to hear this Brindley do the thing which he calls "a Lecture." Perhaps when a boy, like other youths, you have watched those interesting twitchings of the painted face of the Jack Pudding or Merry Andrew at the exhibitions of a company of strolling Mountebanks; or you may have been present at some village fête, where grinning through horse-collars was performed by a group of gentlemen of strongly marked features, each striving to gain the award to the best grinner, and emulating each other in the *innocent pastime* for the edification and the amusement of the rustic audience; you have perhaps seen these displays of artistical talents, and think that Mr. Brindley's abilities in "pulling ugly faces," are not equal to those of his brethren in the art whom you have seen catch the applause of the multitude at those exhibitions. Good easy men you to think so! Wait until Mr. Brindley comes to Leeds, and then, Sir, go to his performance and judge for yourself.

Seriously, Sir, if Mr. Brindley's little "embellishments" of grimace and gesture, be not so ludicrous and mirth-provoking, they are far more disgusting, considering the circumstances under which he displays them, than is the buffoonery of the poor withings, who, driven by hard necessity, earn their livelihoods by the distorting of their visages, and win the pennies of the laughter-loving vulgar who give their money for the exercise of their risible faculties at the seats of the "Fool." I believe the Reverend Gentlemen, who have presided at his exhibitions, are not overproud of their protégé; I believe they were fairly ashamed of him. Not one would repeat the office a second night; and the Chairman of the last meeting declared it was quite unexpected on his part that he was placed in the situation. It was really astonishing how Brindley's palterings with the truth, his vehement swagger, his vulgar slang, his grotesque antics, and his exciting and impertinent threatenings and bravado were borne with so much forbearance by the audience.

The proceedings of the three evenings were respectively presided over by three respectable Ministers of the establishment—the Rev. G. L. Stone, whom I have before named, the Rev. Wm. Kidd, of St. Matthew's, author of two pamphlets, the one "*The people, armed against Socialism*," and the other "*The Gordian Knot of Infidelity, or the Bible proved to be true*;" the other Chairman was the Rev. Wm. Huntingdon, of St. John's. There were also several other Clergymen and Dissenting Ministers present. It was really deplorable to see such

gentlemen associated in such a cause, and backing in the matter so incompetent an individual as their champion upon the present occasion. To the Socialists it was a pleasing spectacle to see their advocate, raised from the despised producers of wealth to maintain the cause not only of his own order but of the whole human race, towering in true eloquence, and moral dignity, so far, far above the unscrupulous assailant of the Rational Religionists. Never was man more deceived in the result of his anticipations than Mr. Brindley must have been in the issue of these three nights proceedings.

On Friday, at the commencement, he was all confidence; and encouraged by the cheers of the audience, he grew wantonly impudent. It was upon this occasion that his antics were most exhibited. To annoy his antagonist he passed from his own place to the side of Mr. Buchanan, who was addressing the audience, to clap his hands after the manner of an enraged Billingsgate fish-woman, close against his opponent's face. His audience, at first a majority prejudiced in his favour from the cause he came to maintain, were at length disgusted, and joined with the remainder in a general expression of that sentiment at this last act of flagrant effrontery. To prove his disinterestedness he said he had yielded up a certain income, as the Master of a Free Grammar School, of Three Hundred Pounds per Annum, in order to extirpate Socialism from the face of the earth! and little did he relish the rejoinders when it was shewn that this act of devotion was made, if made at all, in the hope of getting a more snug berth in the bosom of "Holy Mother Church," and of tagging the word *Reverend*, as one of her Priests, to his graceless name. He told us, to use his own expressive and elegant phrase, that to study Phrenology from the heads of prisoners confined in a common goal, and so be enabled from his investigations to refute the advocates of that science, "*he had been put in QUOD for several days?*" It was asked drily by one near to me, "*Was the will of Mr. Brindley in the matter of his imprisonment free?*"

It would be vain to give an outline of his "lectures," as he called them, so broken in upon and unconnected were they by his little episodes in the shape of recriminations, with every little stray remark which his clown's tricks provoked from here and there a member of his auditory. I claim what I was; how many he was Socialism "to quote gar distort their able infernal feelings of I nined question *Deity*. Not strugs, and his audiences, on questions which he knew were of a nature so delicate, that the slightest misconception of Mr. Owen's views upon them, were calculated to inflame to fury the weak-minded and prejudiced; yet he failed in his object most completely. Each evening he had the melancholy satisfaction of hearing Mr. Buchanan neutralize his poisonous charges, by the simple and honest statement of the truth, and mortification and spite scowled through his spectacles, however much he at-

tempted to pucker up his face into smiles, at the utter failure which followed all his demoniacal attempts. Monday night came, and with it the conclusion of his three lectures. The room was crowded to suffocation; so much so, that the Rev. Mr. Hooper said the Black Hole of Calcutta must have been but little more closely filled. Mr. Brindley had stated in his placard, that an address to the Queen was to be adopted at this meeting; and, Mr. Buchanan, at the commencement of the proceedings, asked the Chairman the terms about the time Mr. Brindley would consume in his lecture, as he was fearful that Mr. Brindley would talk against time, in order to tire out a large portion of his audience, many of whom being working men, would have to be at their labour by six o'clock on the following morning, and consequently could not wait until the address to the Queen was proposed? Mr. Brindley said he would lecture as long as he liked, and how he liked, and would not say to the audience, or Mr. Buchanan, what he should do. Mr. Buchanan next asked, whether the address would be brought forward which the public had been promised should be submitted to them? The Chairman, in reply, observed, that so interesting were these lectures, that it was probable Mr. Brindley would deliver others, on some future evening, and that until this were done, the address would not be brought forward. It was then immediately detected that the trick we had foreseen was to be had recourse to, if possible. It was evident to us that Brindley, seeing how greatly he had failed, would not run the hazard of putting the adoption of his address to a shew of hands, and so prove his defeat by the miserable minority of some fifty, out of the three thousand persons present, who would, *willy nilly*, support him under all circumstances, through thick and thin.

Apprehending what would be the trick, and conceiving that the terms of the placard *should* be fulfilled, our friends determined that the meeting, if consenting, should respectfully address our beloved Queen, and offer up a respectful Petition to the foot of her throne. They had accordingly prepared a Petition; a copy of which I forward to you, and at the proper time as specified in the hand-bill of Mr. Brindley, viz. at the conclusion of the course of three lectures, Mr. Buchanan proceeded to read the address to Her Majesty. Sorely chagrined was Brindley, and before Mr. Buchanan had completed it, he bawled out "*Time!*" and proceeded to expend ten mortal minutes in unheeded invectives against Mr. Owen and his principles. As soon as he had done, Mr. Buchanan briefly told him that the repetition of his former calumnies were unworthy of reply, and proceeded to finish the reading of the Petition. This done, he announced his challenge as one of the humblest and youngest of Mr. Owen's disciples, to meet Mr. Brindley, within the range of his district, if he would bind himself to observe gentlemanly behaviour, on equal terms, whenever Mr. Brindley might choose. The Petition having been seconded by Mr. Shepherd, it was placed before the chairman to submit to the meeting. I verily believe that Mr. Huntingdon, had he been allowed to follow the dictates of his own good sense, would, as chairman of the meeting, taken the proper and usual course. But he was surrounded by the partisans of Mr. Brindley, urging him not to do so; and Mr. Brindley suggested to the chairman the expedient "*to settle their hash,*" as he termed the proceeding, of dissolving the

meeting. Perceiving what was about to be done, Mr. Buchanan and Mr. Shepherd withdrew the Petition to permit the following resolution to be first put to the meeting:—Resolved, that the Rev. W. Huntingdon vacate the chair, and that Mr. Abel Heywood, (the well known and highly respectable bookseller, of Oldham Street) be called thereto." This having been put to the meeting and carried unanimously, Mr. Heywood proceeded to address the audience, in the midst of which the former chairman, (the Rev. W. Huntingdon) at the instigation of Brindley, and his few coadjutors on the platform, said "I now dissolve this meeting!" which declaration was received with evident merriment occasioned by its ill-termed, and unauthorised announcement. At the conclusion of Mr. Heywood's address, the following resolution was proposed by Mr. Shepherd, and seconded by Mr. Higginbotham:—

"THAT this meeting has listened, during three evenings, with profound attention and deep anxiety to the lectures of Mr. Brindley, the authorised agent of the opponents of the principles held by the body known as the UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS, and have also listened with the same warm interest to the debate between the said Mr. Brindley and Mr. Buchanan, an accredited missionary of the aforesaid Rational Religionists, and are of opinion that the advantages of the principles of the said society have been fully vindicated; and furthermore this meeting has no hope of any extensive and permanent amelioration of the condition of the useful classes but by the practical adoption of those principles, and do therefore resolve respectively to address the CROWN, in the terms of the following Petition:—

TO OUR SOVEREIGN LADY, VICTORIA I., QUEEN OF GREAT BRITAIN AND IRELAND.

The Petition of 2000 Inhabitants of the Borough of Manchester, in the County Palatine of Lancaster, in Public Meeting assembled, in the Corn Exchange of the said Borough of Manchester, this 14th day of October, 1830.

SHeweth, SHeweth,

THAT your Petitioners approach the Throne of your MAJESTY with the most loyal attachment to your MAJESTY's sacred person and office, to express their unforgotten sorrow for the present condition, and future prospects, of your MAJESTY's subjects employed in the production and in the distribution of wealth in this country.

THAT your Petitioners observe with deep concern the rapid advances which are daily making in Mechanical and Chemical Science, and which threaten to supersede, to an immense extent, the manual labour habits employed in the production of wealth.

THAT your Petitioners do not think it either desirable or possible to impede the progress of discovery in Mechanical or Chemical Science, but they observe with unforgotten sorrow that the present mode of distributing wealth deprives the many of the opportunity of enjoying it, and increases the wealth of the few to an indefinite and pernicious extent. As no former period in the history of the civilised world has co-existed with so much wealth as at present, with so much equalled poverty, and, as the official returns of crime, made annually by order of your MAJESTY, prove that ninety-five out of every one hundred crimes arise from illegal absence of property, your Petitioners are convinced that no material amelioration can be expected in the national morals, while the present frightful inequality of property prevails.

THAT your Petitioners are anxious to show their adherence to that principle which alone can give equality of property, and confidence in our mutual relations, namely:—That every one is entitled to the fruits of his own labour; and your Petitioners pledge themselves to oppose in a legal and constitutional manner, all those who would attack the people of your MAJESTY'S Realm by attack by force the present institutions of society, or who endeavour by any means to secure a forced equality of property. Such schemes are subversive of that social order which Your MAJESTY'S Petitioners are ever anxious to maintain.

THAT your Petitioners beg to inform your MAJESTY that a PANTHROPE and PHILANTHROPE, who has devoted many years to the study of men and books, but more especially to men, has been permitted to discover the means of the evils which afflict such large numbers of your MAJESTY'S people; that the said philanthropist, as a

consequence of his long and extensive practical acquaintance with society, and the government of large masses of men, has arranged and propounded a plan of society, which, without injuring, in person or property, any class, party, or individual in the state, would facilitate in an increased ratio, the production of wealth; economise in an extraordinary manner its distribution; would elevate the moral and physical condition of the poor to a very great extent; widely extend feelings of love and charity to all classes, opinions, and people; and generally diffuse morality and happiness through the land.

THAT this plan of producing and distributing wealth by voluntary co-operation, and by mutual and equal interests, has long been in successful practice among several peaceful and moral communities in the United States of America; and has been attended with the complete annihilation of crime, and has promoted the most delightful harmony in their pecuniary and other interests.

THAT your Petitioners have abundant cause to believe that the plans proposed by the aforesaid PANTHROPE for the amelioration of the condition of the human race are deeply regarded and highly favoured by almost all the intelligent and well-disposed of the industrious classes of these realms, and by many of the middle and higher classes, who look forward to their practical adoption as the only permanent means of improving the moral and physical condition of the most numerous and useful portion of your MAJESTY'S subjects.

THAT your Petitioners, considering that your MAJESTY cannot be indifferent to any plan affecting the interests of humanity in any part of the world, but especially in your own dominions, at a time like the present, when poverty, crime, and dissipation are so largely prevailing and increasing:—

HUMBLY PRAY your MAJESTY to take these petitions into your gracious consideration, and direct that your PRIVY COUNCIL, or a COMMISSION of sage, experienced, enlightened, and benevolent men, appointed under your MAJESTY'S hand and seal, or by either, or both, HOUSES OF PARLIAMENT, or by any other competent body of men sanctioned by constitutional law and precedent, and which may seem most and fitting to your MAJESTY, to investigate and report on the plans of society proposed by ROBERT OWEN, ESQUIRE, formerly of New Lanark, and bear, in support of the same, in the most open, searching, and public manner, the proposer of those plans and his disciples, in order that your MAJESTY may know fully whether the benevolent and (for human welfare) sagacious projects of that amiable and enlightened PANTHROPE be practicable or otherwise; and that if they should, on mature investigation, prove to be so, your MAJESTY may have the great and enduring honour and glory, in conjunction with the benevolent co-operation of Parliament and the consent of the nation, to carry the same into immediate operation; and so relieve growing humanity from the complicated evils of poverty, crime, and ignorance, under which its myriads of toiling Artisans and Labourers pine and die in mind and body.

AND your Petitioners in duty bound, will ever pray.

SIGNED, at the request, on behalf, and in the presence of, the aforesaid inhabitants of Manchester in public meeting assembled, by

ABEL HEYWOOD, Chairman.

It was next proposed by Mr. Tisdal, and seconded by Mr. Brown:—

"That the Petition just read be forwarded to the Most Noble, the MARQUESS OF LANBORN, with a respectful request that he will present the same, on behalf of this meeting, at his next convenience, to Her MAJESTY."

These motions having been put from the Chair, and passed amidst enthusiastic acclamation and the waving of handkerchiefs by the ladies, Mr. Brindley and his friends sided out of the meeting, not a little chafed with the result of their annihilating projects for the suppression of 'SOCIALISM'. The large meeting now quietly dispersed; the Socialists very well satisfied that Mr. Brindley was not the man who would be able to put them to moral death; and Brindley's friends, doubtless chagrined that they had been cajoled to lend their countenance to his incompetence. For my part, I was glad Mr. Brindley was no longer the schoolmaster, if he had ever been such; or sorry indeed such I have been for the boys, for now certainly they would have been ordered up to a holocaust to appease the wrath of their disappointed and

angry ruler; or, at least, another Dotheboys Hall scene would have been enacted—he would have laid it on them *a-la-Squere*!

I am, Sir, yours respectfully,

QUINTUS HORTENTIUS.

[We are again compelled to remark on the tone of these communications respecting Brindley. They afford a striking proof of the nature of the reaction created by such conduct as that person usually displays—a reaction which not all the philosophy as yet attained by the Socialists prevents being exhibited. As we said last week we can sympathise with the excited feelings of our correspondents, but at the same time could wish that all who bear the Social name would constantly keep in mind the great principle of the formation of character, and direct any indignation they may be compelled to feel, not upon individuals, but the system which has made them its victims. These unhappy persons are as much sufferers from the unfortunate training they have received, and the position they occupy, as those they annoy; and an enlightened philosophy will always regard such wayward and vicious exhibitions as evidences of misfortune, not of blame-worthy wilfulness. Mr. Hall says that his letter of last week was written in the language of the "old world," in the hope that it would appeal more directly to the minds of those who are accustomed to reason in that way; but that as a Socialist he is compelled to feel pity for such a victim of irrational arrangements as Mr. Brindley evidently is. We conclude by saying that it is kindness and goodness alone which will conquer evil.—Ed.]

PROGRESS OF SOCIAL REFORM.

LEEDS.—Last Sunday, (27th ult.) Mr. Fleming lectured in the Saloon, afternoon and evening, to good audiences; the evening meeting was indeed a bumper. His subjects were Responsibility, and the effects of false Religion; a slight discussion ensued in the evening. Mr. Macaulay has, during the last fortnight, been delivering lectures on "Popular Illusions," illustrated by experiments and examples in ventriloquism, demonology, &c., the audiences have been large, and apparently delighted.

LEICESTER, OCTOBER 24.—The principles of the new views of society continue to advance in this neighbourhood, notwithstanding the obstacles with which ignorance and prejudice obstruct their path. Though there is but little excitement to draw public attention to them, yet they doubtless claim the consideration of the thinking portion of the people, who must in the end be the more useful advocates of the social cause, since reason and calm reflection being the means which produce conviction of their truth, the impressions thus made are the more likely to be permanent. There is a large population in this district, included in several towns of considerable importance, who at present know but little or nothing of the Social principles, and doubtless were the services of a Missionary employed for a time in the dissemination of them in those places, the result would be most successful. Our Sunday evening lectures are well attended, and the proceedings generally give satisfaction. Last Sunday, Mr. Adams, late of Coventry, lectured in our Institution to a good audience, "On the Effects of Competition on the Morals of the People," proving, in the abstract, by a clear train of reasoning, and practically, by an appeal to facts, that it is a principle productive of the most injurious consequences to mankind, and that co-operation only can effect that state of moral superiority which we are destined to arrive at.

T WILLEY, Sec.

LAMBETH, OCTOBER 26.—This Branch continues to be most active in the good cause, and the labourers have the pleasure of seeing they do not labour in vain, as their efforts are well illustrated by increasing audiences, and a rapid accession of candidates. Many causes have contributed to these gratifying results: the course of lectures, now delivering by Mr. Southwell; the course of three, by Mrs. Chapplesmith, which terminated last Tuesday; and the proceedings on Kennington Common have been mainly instrumental. We have been favoured by an attack from the *Times*, "the leading journal of Europe!" which has seen fit to comment on Mrs. Chapplesmith's lectures, in a style and manner which was contradicted by a prompt and decided negative, in the shape of a unanimous shew of hands, by an audience of at least five hundred persons. There has been, in addition to these proceedings, a discussion between the Rev. Mr. Baylee and Mr. Coon, on the Creed of the *New Moral World*: lectures by Mr. Linwood, M. A., who has taken Mr. Southwell's place at Kennington Common, with good effect for the cause; several festivals have also been held, one of which was held last Monday, when 130 persons were present, and Mr. Owen favoured them with his company. Mr. Carlile has come forward to oppose Mr. Southwell on the "fundamental facts" of the Social system. The discussion commences on Monday evening.

S. S. Sec.

To the Editor of the *New Moral World*.

SIR.—Can you afford a niche in your journal of the only "bit of common sense" in the kingdom, for a word in reference to the Manchester Tract Society, established for the gratuitous diffusion of TRUTH WITHOUT MYSTERY. This society has done immense good the last few weeks. East, North, West, and South, have its heralds of truth and charity gone abroad; all the villages in the neighbourhood of this great town we have visited; last Sunday we sent

Per Mr. J. Cooper to Ramabottom	200	Tracts
" Mr. Blyden to Clifton	Do	Do
" Mr. Buchanan to Stockport	150	Do
" Mr. Jackson to Oldham	100	Do
" Mr. R. Cooper to Liverpool	100	Do
" Mr. Olding to Barton and Eccles	100	Do
" Mr. Edwards to Coventry	100	Do

This day we have sent to Southport 200; to Oldham 100; to Radcliffe Bridge 100; to Newhall 100: we have circulated to-day at the two institutions, Manchester and Salford, 1200; last Sunday exactly 1000.

Manchester, Oct. 1839.

J. HALL.

BRADFORD.—On Wednesday, 23rd ult., Mr. Fleming visited this town, and lectured to a numerous audience, in the Odd Fellows' Hall, in the evening. The subject of the lecture was, "The Foundation of false Religion; or Original Sin, rationally, philosophically, and scripturally considered." A great number of preachers and students, from Horton College, were present, with piles of books, for the purpose of confuting the lecturer; but as he proceeded, fearlessly speaking the truth, and dissecting the cobweb arguments of theologians, their courage oozed through their fingers, like Bob Acres' and, at the conclusion of the lecture, not one answered the call for discussion. A few questions were asked respecting community, and the large and deeply atten-

tive audience separated a little after ten o'clock, apparently highly gratified with the proceedings of the evening.

MACCLESFIELD.—The best testimony to the zeal and success of our friends in this town that can be offered is that of their opponents. At a meeting of the Cheshire Rural Chapel Society, which we find reported in the *Macclesfield Courier*, and at which were present a vast number of the squirearchy and parsons, these parties lamented the growing power of Socialism, and made it a peg, to hang some capital begging orations upon. Truly the God of the parsons needs a great deal of assistance from Mammon! John Charles Ryle, Esq., is reported to have thus spoken:—

"He need hardly say, that, in this diocese, the followers of Owen were numerous; that their publications were carried everywhere by hawkers and pedlars, and their doctrines promulgated by petty orators. If any system was mischievous, Owenism was mischievous. It was opposed to all the ties of society, and it was opposed to the Scriptures, because the Scriptures were opposed to impurity. So long as such things existed, they were called upon to exert themselves. Such things also showed what men would do, when destitute of the means of grace. No man ever became an infidel by considering both sides of the question. They became infidels only after prejudging the question in their own minds. Every system of infidelity was but a weak invention. Let any number of Owen's followers be brought together, and asked how they became infidels. They would, he would venture to say, almost all answer that it was first by neglecting the Bible, and then by neglecting the means of grace. From that they had proceeded to the adoption of their law of reason."

We "need hardly say," that "John Charles Ryle, Esq.," knows nothing at all about "Owenism," nor of the means by which people are made "Owenites." We venture to say that there is not a single individual connected with the Social body, but would be perfectly able to convince Mr. Ryle that *he* had "considered both sides of the question," and would very considerably puzzle Mr. Ryle, who has evidently only "considered one." This is a fair specimen of the ignorance and nonsense which is spouted at such meetings about "Owenism" and "Owenites." When will public speakers consider it necessary to know the facts they are speaking about? The Rev. Mr. Burnett followed up this attack by joining Popery and Socialism together in his anathemas. Queer companions! The one advocating the total prostration of reason to the authority of the priest; the other the most unlimited freedom of opinion and inquiry. We say to our Macclesfield friends—go on; this meeting proves your importance; maintain your position.

STOCKPORT.—This Branch has become the centre of a district, at which Mr. A. Campbell is stationed. Besides lecturing at the various towns comprised within its limits, he has frequently lectured in the large Institution of the District Branch to overflowing audiences, but has not yet been met by any opposition. Messrs. Boothby, Longson, and Jones, members of the Branch, occasionally lecture and thus assist the labours of the Missionary; other assistants in the good work are likely to be in the field shortly. We have had a large Festival, lately at which there were present, between 400 and 500 persons of both sexes: every thing passed off most agreeably. On Sunday afternoon, Oct. 12th. Mr. Bedford, to whom our Branch is much indebted for its early formation and success, but who has removed to Ashton lectured here on "The Depravity of Human nature." Mr. Blunt of Mottram, lectured in the evening. On Sunday, October 20th Mr. Robert Buchanan delivered two lectures; that

in the afternoon on Political Economy; in which he pointed out the errors of Political Economists, and showed to the satisfaction of a very respectable audience the advantages of co-operation over the present system of individual competition. In the evening he lectured from the fifth chapter of St. Matthew, (or Christ's sermon on the Mount.) Mr. B. showed the absurdities and inconsistencies in the above chapter; he also enumerated the divisions of a variety of sects and parties, and how they persecuted each other for holding different opinions. At the close of the lecture a collection was made for our persecuted brother, George Connard, which amounted to £1 17s. Although our room is calculated to hold about seven or eight hundred people, it was too small for our audience; we were obliged to shut and fasten the door to prevent any more from coming into the room.

H. HAYWOOD.

BOLTON, October 21, 1839.—It now a considerable time since a communication has been made from this Branch; there was comparatively so little progress making here, that it would have been presumptive to have occupied your valuable pages with any report of ours. However our friends in the country must not suppose that we are doing nothing; the fact of the Society having got possession of an estate for commencing practical operations has infused a better spirit into our members. We have many new subscribers to the community fund, and one of our members who has already paid his share, is paying five pounds per week for the next six months. On Monday, October 14th, we held a social festival in the Town Hall, which was numerous and respectably attended; notwithstanding many excellent festivals have been held here by our friends, it is generally admitted that no previous one was so well managed as the last, for order, comfort, and all that was capable of ministering to the pleasure of the party; our music was of the first order, our own musicians being ably assisted by two of our friends from Manchester, who on this occasion gave their services gratuitously, and to whom we take this opportunity of returning our thanks. We posted a large placard, headed "Grand Social and Temperance Ball." This immediately roused the teetotal society, who posted the town twice over, stating that the entertainments announced were not by their authority, nor under their sanction, as if there were no temperate people belonging to any society but theirs; we have to return them our thanks for giving that publicity to our proceedings which it would not otherwise have obtained.

J. WALEDEN.

BATH.—The anti-social agitation seems to be vigorously prosecuted in all parts of the country. We find in the *Somersetshire Constitutional and Bath Post* a long and bitter letter respecting Mr. Owen's presentation to the Queen, calling upon the people of Bath to imitate the other places from which addresses condemnatory of that event, have been got up by the efforts of Mr. Brindley and his coadjutors. The article in question merely reiterates the usual misrepresentations of Socialism, seasoned by the liberal use of vituperative epithets. As we shall give two specimens of this kind of abuse in our next paper it is unnecessary to notice it further at present. The readers of the *New Moral World* know what degree of credit is to be attached to such outpourings of ignorant hostility.

MAIDSTONE.—The *Maidstone Gazette* contains the following notice of Mr. Owen's lectures in that town:—"In the week before last, this highly talented and benevolent gentleman delivered four lectures in the Assembly Room of the Star Inn. The announcement of these lectures was the signal for the usual misrepresentations respecting Mr. Owen, and charges of infidelity, immorality, and heaven knows what besides, fell from the unhappy *Maidstone Journal*, the master-mind of which seems to have been the creature of the most lugubrious circumstances imaginable. As this was nothing novel to Mr. Owen, he met it in the mode practised by Uncle Toby, who caught a blue-bottle, which had annoyed him by its buzzing, and turned it out of the window, with the characteristic exclamation, 'Go, poor devil, I would not hurt a hair of thy head; there is room enough in the world for me and thee!' The lectures were attended by most respectable audiences, varying in number from one hundred and fifty to two hundred persons, and it is no less honourable to Maidstone than to Mr. Owen that several dissenting ministers, one of the Magistrates, and many of the most unexceptionably respectable and moral gentlemen of all creeds and politics, of the town and neighbourhood, were not deterred by the silly babblings of ignorant and shallow sciolists; from attending to hear 'the words of truth and soberness' which he uttered; so that they might fairly judge for themselves of doctrines, which, whether true or false in their foundation, have, it must be confessed, excited more attention amongst thinking men, than almost any other of modern times. These doctrines were explained in a tone of calm benignity and impressive clearness, which, added to the universal charity which is their essence, could not fail to make a forcible impression on the audience, as to the benevolent motives and philanthropic nature of the lecturer.

Many questions were asked respecting Mr. Owen's views on religion, to which he answered that he believed in the existence of a controlling power which had created the universe, and regulated alike the motions of its aggregate whole and of its every atom, that the most acceptable homage to this great power was the endeavour to make our fellow-creatures wise and happy; that the only provision for Divine worship made in his proposed community would be the teaching of its members to "love one another," but that no person would be restricted from following his own religious opinions, and his own mode of worship. Some questions were attended with rather more asperity than seemed necessary, but upon the whole, less uncharitable feeling was evinced than might have been expected. Mr. Whiting, a non-socialist, but a lover of free enquiry and human improvement, was placed in the chair at the conclusion of the lectures, and a vote of thanks, on the motion of Messrs. Dickson and Russell, was passed to the eloquent lecturer; not one hand being held up or one argument offered to "the contrary," even from those of the audience who most differed from Mr. Owen in opinion."—*Maidstone Gazette*.

Instead of reporting the lectures the editor has given the whole of Mr. Owen's reply to the Edinburgh Philanthropic Society, which we lately noticed as containing a powerful and explicit exposition of the principles of the Rational system of society. The publication of this paper in Mr. Owen's own language cannot fail to be very beneficial in that part of the country.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

CANDIDATES for Community. The directors finding in the returns sent from the Branches, a deficiency of the following trades, request that any of the Branches will nominate suitable individuals for those departments; namely, one Smith, one Wheelwright, and one Sawyer.

QUARTERLY REPORTS. The various Branches will see by referring to the laws, that the present quarter terminates on the 30th of November; it will therefore contain four months, and the quarterly reports will not become due until the 30th of November; before which time, the proper sheets will be supplied to all the Branches. The present officers of the various Branches should also retain their offices until that date.

MR. CONNARD. The sum of 10s. 2d. has been forwarded to Mr. Connard's family, from the friends at Hyde; and 8s. 6d. from Bristol, collected at the Institution, with 6s. from a few friends of the same place, per Mr. Mangrove, have been forwarded to the Central Board for the same person.

SOLDIER SOCIALISTS. In addition to the sums already advertised, the Central Board have received 6s. from Bristol, and 5s. from Kensington for the "Soldier Socialists."

F. C. Manchester. When the accounts, &c. of all the funds are under the care of our Secretary, the last 2d will be carried out by his being appointed to the management of the Community and Auxiliary funds, by the subscribers to those funds, and to that of the General Fund by the whole members.

COMMUNITY FUND. The following sums have been paid into the Bank, —£24 18s. 6d. from W. H. B. making up his £40; £12s. from J. D. of Bolton; £19. from A. 1, Oct. 11; £8. from Stockport, Oct. 17; £12 4s. 6d. from A. 1, Oct. 19; £4 10s. 6d. from Manchester, Oct. 26; £2 2s. from Worcester.

PUBLICATIONS. Several inquiries are informed that the Central Board have appointed the following agents for the sale of their publications, John Cleave, Shoe Lane, London; Abel Heywood, Oldham Street, Manchester; Joshua Hobson, Market Street, Leeds; and James Guest, Steelhouse Lane, Birmingham. Those Branches and Individuals in the neighbourhood of those places respectively, will be supplied with the Social Publications on application to the above-named agents.

NEW MORAL WORLD.

MANCHESTER.—By a letter from the President of the Manchester Hall of Science, we are happy to learn that such has been the zeal manifested on all sides, and the rapidity with which the building operations have been carried on, that the "rearing," as it is technically termed, was celebrated on Monday, the 21st ult. The event was commemorated in the most joyous manner: cannon were fired and fireworks discharged; flags in profusion waved over the building; and in the evening a grand Festival was held in the Social Institution, at which the dances and the song were plentifully enjoyed, varied by other innocent and cheerful amusements.

J. KENNEDY.—We fear his communication, excellent as it is important in its subject, is too long for our limited space; and we cannot think at present of having any more articles of a serial description.

Also received, and marked for insertion in our next.

H. HETHERINGTON.—"The New Ecce Homo" shall receive a notice shortly.

B. KILMISTER received. The letter in question is now out of date; we shall be happy to hear from him again.

G. B. SHEATE R. E. and other Correspondents, received, and under consideration.

J. HALL complains of our Correspondents making use of fictitious and classical signatures; which he thinks in opposition to "Truth without Mystery;" and hints that a translation of classical signatures &c. at all events, necessary for the unknown. We would have been so reminded that the time is not yet come, when the utterance of honest convictions is unattended with danger. Our classical friends may perhaps think over the other hint.

W. GALPIN, Dorchester, received, and shall have an early notice.

MR. H. L. KNIGHT, will lecture in the Palace, Leeds, next Sunday, (to-morrow) in the afternoon and evening; in consequence of Mr. Fleming being engaged at the opening of the Etherfield New Institution.

CONSTRUCTIVE.—Be not angry that you cannot make others as you wish them to be, since you cannot make yourself what you wish to be.—*Thomas a Kempis*.

"PROGRESS."

As we were making up for press Reports of Progress arrived from Preston, Darlington, and Newcastle; for anything we see to the contrary the two latter might have been in the office two or three days before, in which case they would have certainly been inserted. They shall appear next week. The Manchester Placard, in answer to Brindley's Second Challenge, has not yet come to hand.

EDUCATION.

WHILST the differences between Protestants and Catholics—Churchmen and Dissenters—and even the schisms in the Church itself—are forming a barrier against the spread of knowledge, and the right training of the juvenile population; and each sect, in envying about the particular creed to be taught, is actually preventing anything effective being accomplished in National Education—whilst the peers and prelates of the realm are marching to the foot of the throne to prevent the education of the people, unless accompanied with the inculcation of doctrines about the truth of which the wisest of mankind have differed in opinion—whilst those calling themselves par excellence the educated classes, are thus manifesting the imperfection of their own education, it is important for the public to be informed that there exists one institution where all sects and all parties may have an education of the best kind for their children without any interference in the modes of faith or doctrinal points.

In the EDUCATIONAL INSTITUTION, WILKES, children are received at a very early age, and their physical, moral, and intellectual faculties are so elicited and cultivated by efficient teachers and trainers, as to lay a solid foundation for the higher branches of education, which are carried on for older pupils of both sexes in other departments of the Institution.

The course pursued with the children between two and six years of age is that which is in accordance with the best ascertained facts of the organization and nature of the human being, so as to ensure a happy and vigorous healthy state of existence.

The intellectual training is on a new and constantly improving plan; it embraces Reading, Writing, and Arithmetic, Geometry, Drawing, Music, Vocal, and Instrumental, and such lessons as are best adapted thoroughly and agreeably to develop the highest powers of the mind, such as Observation, Comparison, Reflection, &c.; but these objects are pursued in a manner suited to the ages of the children, who are never suffered to fatigue themselves, but the studies alternate with Gymnastics, Calisthenics, games and recreation, which are carried on whenever the weather permits in the open air.

The older pupils receive instruction in the German Language from a resident German Professor; and are also taught the French and Italian Languages, and the Classics. A resident Professor teaches Algebra, Mathematics, and the Natural Sciences; and instruction is given in Practical Mechanics.

Rewards and punishments are alike unknown; but the constant endeavour is to train the pupils to act from the noble sense and love of what is good.

The variety of talent employed in tuition, and the varied ages of the pupils, render the Institution worthy of notice as a Normal School.

In conjunction with the above, and in order to render the benefits of a national Education as extensive as possible, an Agricultural and Mechanical School is now forming, so that the Directors are enabled to meet the views and circumstances of persons of all classes.

In the Manual Labor School the Boys will be trained to habits of neatness and industry, and taught Gardening and various Mechanical Arts, such as Carpentry, Blacksmithing, Binding, &c.; the Natural Sciences; Singing, Music, Drawing, History and Geography, Reading, Writing, Arithmetic, &c. &c.

The Girls will be instructed in such of the foregoing branches of Education as may be adapted to their physical and mental capabilities, and they will be trained to the practice of the domestic employments of the dairy, laundry, kitchen, sewing, knitting, &c. &c.

Arrangements have been made for such a classification of the Pupils as to admit of all ages being received.

Pupils from London and from the North of England may be conveyed to the Establishment for a very trifling expense, under an arrangement made by the Directors.

Applications for admission to be addressed, (postage free), "To the Directors of the Educational Institution, Wilkes."

OPENING OF THE HUDDERSFIELD NEW HALL OF SCIENCE.

THE Public are most respectfully apprised that the New Hall of Science, Bath Buildings, Huddersfield, will be opened for Public purposes, on SUNDAY, November 3rd, 1889. LECTURES on the occasion will be delivered by the following Gentlemen:—In the Morning, at half-past Ten, and in the Evening at Six, by G. A. FLEMING, (Editor of the New Moral World.) In the Afternoon, at half-past Two, by FREDERICK HOLLOCK, (Social Missionary, from Sheffield.) The "Social Harmonic Band," assisted by several Amateurs, will lend their aid on the occasion, and will perform several Overtures, &c. At the close of the Afternoon's Lecture, there will be a SOCIAL TEA PARTY. Tickets, Sixpence each, to be had at the Hall.

On Monday Evening, the 4th of November, there will be a SOCIAL FESTIVAL, under the Superintendence of Mr. ISAAC IRONSIDE, of Sheffield. To be on the Table at Six precisely. Admittance—Ladies, One Shilling; Gentlemen, One Shilling and Sixpence each. No intoxicating drinks allowed.

On Tuesday Evening, the 5th of November, a PUBLIC MEETING will be held to consider the best means of promoting the General Improvement of Society. Chair to be taken at Seven o'clock. Messrs. FLEMING, SMITH, HOLLOCK, KNIGHT, and other Friends, will address the Meeting.

On Wednesday Evening, at Eight o'clock, a LECTURE will be delivered by Mr. FREDERICK HOLLOCK.

Collections will be made at the conclusion of each Lecture, for the purpose of defraying the expenses of the Building.

N. B. The Hall of Science may be had on reasonable Terms, for any purpose calculated to improve the Moral and Intellectual Condition of Man.

In the Press, and shortly will be Published, THE
PEOPLE ARMED AGAINST PRIESTCRAFT;

IN REPLY TO A PAMPHLET, ENTITLED

The People armed against Socialism; or, a Word for the Antiquity and inspired Authority of the Bible, by the Rev. W. J. ELLIOT, Incumbent of St. Matthew's, Manchester.

BY SPENCER WALPOLE, ESQ.

Oh! what a reasonless machine
Can Superstition make the reasoner man!—*Alfred's Epitaph.*

IN THE PRESS, AND SHORTLY WILL BE PUBLISHED,
No. 1, PRINCIPLES, of a THIRD EDITION of the

MARRIAGE SYSTEM

OF THE NEW MORAL WORLD

BY ROBERT OWEN.

WILLIAM WESTWICK informs the Sociologists, and Public generally, that he has opened a Community Temperance Hotel and Coffee House, in the Premises, No. 15, ~~St. James's Street~~ Liverpool, where those who favour his views will find every department on superior accommodation, at reasonable prices.

Well-aired Beds, and every convenience for Travellers.

The Hotel is within a minute's walk of the Railway Station, and in an airy, healthy, and respectable neighbourhood.

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THE PORTRAIT OF MR. OWEN.

PAINTED BY BROOKS AND ENGRAVED BY RYALL.

MR. OWEN has expressed his Opinion that this is the best Portrait of him ever published; and, in Testimony of his Approbation, affixed his Autograph, a Fac-simile of which is engraved under the Portrait.

Impressions of the Size of THE NEW MORAL WORLD, and fitting with it, 8s.; Price 6d.; on larger Paper, for framing, 1s. 6d. on India Paper, 1s. 6d.

Orders from the Branches and the Trade to be sent to the Secretary, at 39, Beckett's Hill, Birmingham; or the Publisher of the New Moral World.

Leeds: Printed and Published for the "Universal Community Society of Rational Religionists," by JOSEPH HOSKIN, at his Printing and Publishing Office, 5, Market-Street.

THE NEW MORAL WORLD:

UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 56, and 4 and 5 Will. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSHUA HARRISON, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 55. New Series.

SATURDAY, NOVEMBER 9, 1839.

PRICE 2d.

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FOURIERISM.*

ARTICLE II.

OF THE ATTRACTION OF THE PASSIONS.

"Duty springs from man, but desire springs from God." This motto of FOURIER contains an important truth. Duty; or the notion of right and wrong, is the result of a conscience which is not divine in its origin, or natural or intuitive in its workings; but it is the result of a conscience which is dependent for its existence upon the peculiar circumstances with which it is surrounded, and which is not the same in any two nations on the face of the earth. We may go further and add, that it is not precisely the same in any two families of the same nation; or, indeed, in any two individuals of the same family. Hence, legislators, and other influential men, who have control over the laws and institutions of a people, possess a corresponding power of modifying the perceptions of duty in the minds of their fellow-creatures. But it is far different with desire; an element which springs from God. The word *desirable* is equivalent to the word *attractive*, and the word by which FOURIER has treated of the desires and impulses of our nature, is attraction; and as inert matter possesses a material attraction, he has distinguished it by the affix, *passionné*; or, as it may be rendered in English, *the attraction of the passions*. This attraction, or the tendencies of the passions, is the same among all people; civilised or savage, and in all ages—ancient or modern—notwithstanding the abuse which ignorance has caused, and the attempts made by fanaticism to alter and distort its legitimate effects. As this attraction of the passions is of divine origin, it follows that the misery which exists, is to be explained by the artificial medium in which this attraction is placed, and happiness can alone be expected, when the social fabric is built in harmony with the indestructible passions of man. It is this harmony between the institutions of society, and the passions or attractions of man, that will alone constitute real happiness, and which is, therefore, the destiny of the human species. It is thus that we must understand the golden maxim of Fourier—a maxim held, in high repute among his disciples, and which is engraved upon his tombstone at the Cemetery, at Montmartre;

"LES ATTRACTIONS SONT PROPORTIONNELLES AUX DESTINÉES;" or, as it is rendered in English, "The destinies of the species are in proportion to their capacities."

To satisfy these desires or attractions, is the path of true wisdom;

*(Continued from page 835.)

for as they are of divine origin, so are they also the loadstone which God has vouchsafed to us for our guidance. The medium of society, as at present constituted, presents an insurmountable obstacle to the harmonious satisfaction of these attractions; and hence, the social reformer must seek to obtain a new medium, wherein the harmony and freedom of these attractions may be provided for. True morality consists only in the harmonious and unfettered exercise of the capacities of the species.

In this new medium, where full freedom will be allowed to all the attractions of our nature, that delightful equilibrium and harmony, which all our systems of rewards and punishments have not been able to produce, will spring into spontaneous existence. Attraction will cause every man to fulfil his duty, merely by the satisfaction of all his desires. Man will then cease to be a living contradiction, placed between the impulses of nature on the one hand, and the prescriptions of blind custom and of ignorance on the other hand. The more we employ threatenings and prohibitions to the promptings of the soul, and the instincts of the body, the more shall we require repressive force, and the greater will be the increase of crime. The new social medium, on the contrary, will realise, with mathematical precision, the employment of all the energies of man. It will utilise the propensities, harmonise the impulses, and unite all the desires of his soul; in short, it will make the satisfaction of personal interest absorbed in the general interest of the whole.

It will be no unprofitable task to pause occasionally in our account of Fourier's system, and compare it with the system of Mr. Owen. By this means, we shall be enabled to perceive more clearly wherein the two systems agree, and wherein they differ. We look in vain for any dogmas in Mr. Owen's system, which can be at all compared with the ridiculous assumptions of Fourier, in the departments of cosmogony and psychology. In this respect, the rival systems present a striking contrast between the calm and cautious reasonings of the Englishman, and the speculative and lively assumptions of the Frenchman. But when we follow Fourier into his views of human nature, we perceive a greater attention to actual facts, and logical deduction therefrom. This remark is more particularly applicable to that portion of his views respecting human nature, which we have described above, than to that portion which we shall describe hereafter. Indeed, it would be difficult to point out the fallacy in the preceding theory of human nature; and it will be found to be an echo of Mr. Owen's views, though dressed in different phraseology. If we transpose the words "*organisation*" and "*attraction passionné*,"

which are almost synonymous, we shall find there is little real difference in the two systems, with regard to this fundamental doctrine of human nature. We may therefore with safety conclude that both Owen and Fourier agree in the following view of human nature; though from the diverse circumstances in which they lived, each has clothed it in a phraseology peculiar to himself:—"That human nature is composed of certain indestructible primary elements, called by the different terms—'organic susceptibilities,' 'feelings,' 'propensities,' 'passions,' or 'attractions,'—that these elements are not essentially bad or depraved, but produce misery at present, in consequence of the unfavourable medium in which they are exercised; and that when the knowledge of the social science shall be possessed and practised, the medium of social institutions will be arranged in harmony with the primary elements of our nature, and will not fail to produce human happiness."

ANALYSIS OF THE ATTRACTION OF THE PASSIONS.

"The '*attraction passionelle*' is the impulse given by nature anterior to reflection, and which is indestructible, notwithstanding the opposition of reason, duty, or prejudice."

Fourier took great pains to analyse this attraction of the passions into its primary elements, and the results of his labours are as follows:—"This attraction is divided into three main divisions; first, the sensuous attraction; second, the gregarious attraction; third, the distributive attraction.

I have preferred the word *sensuous* to *sensual*, because the latter generally conveys an idea of sensuality. The sensuous attraction is the cravings of the senses, and is divided by Fourier into five; viz., sight, smell, taste, hearing, and feeling. He appears to have been ignorant of the sixth sense, by which we discern weight, and which has only lately been discovered, by the researches of Brown, Bell, and Simpson.

The second, or gregarious attraction, expresses the tendency in man to group together with his fellow-men; and which is the result of sympathy, or mutual affection. Fourier divides it into four divisions; or, in other words, this tendency to group is manifested in four different ways: first, friendship; second, ambition, (which is the source of political groupings); third, love; and fourth, affection for family, or, as our Craniologists would term it, philoprogenitiveness.

The third, or distributive attraction, determines the general character of society, and is divided into three divisions: first, the cabalistic, or the spirit of emulation and discord; second, restlessness, or a love of frequent change; and third, the composite, or an ideal enthusiasm of disposition, which is the principle of accord in society, just as the cabalistic is the principle of discord.

Such is Fourier's analysis of human nature; and such are the twelve radical and indestructible passions, which it is necessary to satisfy each with its appropriate nourishment, ere we can expect harmony for the result. The following table will exhibit them at one view:—

<i>Attraction passionelle.</i>	Sensuous	Sight, Sound, Smell, Taste, and Feeling.
	Gregarious	Friendship, Ambition, Love, and Family Affection.
	Distributive	Cabalistic, Restlessness, and Composite.

The first division concerns the individual only.

The second radiate in a circle of mutual intimacy and affection.

The third exercises an influence over the whole social fabric.

Let these twelve passions have free and uncontrolled exercise, and the result will be the religious sentiment, or passion for social harmony, or universal unity, just as the blending of the prismatic colours produces the white solar ray.

† Fourier, *Nouveaux Mondes Industriels*.

And, as there are infinite shades of colours, so also are there infinite shades of passions. But while the passions vary in degree, they do not alter in kind; their number always was, and ever will be, twelve; a number which Fourier takes the trouble to support by considerations drawn from universal analogy, such as the sidereal system, the prismatic colours, and the musical gamut. The predominance of one or more passions is that which distinguishes the character of each individual. We must judge of the individual character by the number, the nature, and intensity of the dominant passions. At least, two of the gregarious passions are necessary to form a character at all above mediocrity. The interest of a romance, or of a theatrical piece, consists generally in the struggle of one passion of this description, against one or more of the other passions.

The true knowledge of individual characters, which is so indispensable for the proper organisation of society, is scarcely to be attained in the present state of society. Every character is more or less distorted and falsified by the conventional manners of society, which too often require a suppression of many feelings, which would otherwise attain a frank and natural development. Nature, however, is wiser than man; she does not see fit to produce characters in one monotonous mould, such as custom and fashion would dictate; but she produces such varieties as will form, when united, one harmonious whole. As with wonderful precision she adjusts the proportions of the sexes, so with equal precision does she adjust the character of the individual to the wants of the social régime.

Before quitting this analysis of the twelve radical passions, it will be necessary to remark that, according to Fourier, there is not a single mode of human action (the case of lying excepted) which cannot be traced to the influence of one or more of the twelve passions, as the sources of actions. As to certain modes of character, such as anger, hatred, envy, avarice, &c., and to which we commonly attach the name of *passions*—they are nothing but effects, and are most commonly called into existence by some obstacles which prevent the legitimate satisfaction of one or more of the twelve radical passions.

This analysis of human nature bears so close a relation to his social arrangements in the Phalanstère, that I shall forbear to make any critical remarks upon it, until I have described his social mechanism.

Amo.

OUR SOCIAL AND POLITICAL CRISIS

ARTICLE I.

In giving insertion to these articles, we beg that it may be understood we by no means abandon our frequently-expressed opinion on the subject of the Corn Laws. But it is well, that the arguments on both sides of such an important question should be seen by our friends and our correspondent reasons the matter so calmly, and at the same time solicits the co-operation of the Social body on such unexceptionable grounds, that we gladly give his articles the place they deserve. Our opposition to the Anti-Corn Law advocates has not arisen from any want of perception of the iniquity of these laws, but from a desire to prevent high-raised expectations from insufficient measures, and the consequent disappointment and reaction which always attends the realisation of such fallacious and stop-gap reforms.—Ed.

PARTIES AS THEY NOW STAND.

"The denouement" of our political and social drama appears to be fast approaching. Every week, nay, every day, brings fresh evidence of the fact to those

individuals who look carefully and seriously upon the "signs of the times."

The recess of the British Parliament has released the representatives (*par excellence*) of the people from London smoke, and the Club-Houses: the Tories from parliamentary divisions, to partridge shooting and agricultural dinners, with a knowledge of the damning fact that they are still "out;" the Whigs, to something of a similar kind, under another name, and the quiet consolation of being still "in;" and the Radical party to Corn Law agitation, and giving "an account of their stewardship." Meanwhile, trade is languishing. The money market is "down," and corn "up." Security in any speculation is a mere farce, and bank engagements almost a "dead letter." Mercantile men are thrusting their hands into empty pockets, and asking their neighbours, "What shall we do next?" The workman is asking for bread, or a means of getting it. The prices of every thing, but corn, are *falling*, and Poor Law Union Workhouses are *rising* in all parts of the country, in order to give the people a specimen of what co-operation will do towards improving their condition, when that condition is almost hopeless. Spirit-broken, ragged, and in want, the honest, hard-working mechanic, must eventually seek the protection of these clumsy specimens of social co-operation; and we see the very individuals adopting the machinery and classification of a system which they impudently tell our operatives is utopian and inefficient. They first grind them to the earth, and are afterwards compelled to adopt an imperfect working of the co-operative principle, in order to maintain the paupers competition has produced. Admirable consistency!!!

Meanwhile, the plot thickens. We have a National Bank on the brink of ruin. We have an increasing population, and an increased power of production, with a decreasing demand for our produce. We have a people ready to starve and ripe for rebellion, and an aristocracy rolling in wealth and wallowing in luxury, coolly looking on and smiling defiance:—a pigmy on a bursting volcano. We have a Tory press, rampant with a bigotry and intolerance, worthy of the darkest ages of ignorance and superstition. We have a state church completely opposed to the feelings and religious opinions of the great mass of the people, and a clergy who appear determined to drive extremes to the very extremity of all human forbearance. Their cry is—Money! Money! Give! Give! Their *nostrum* for starvation and discontent is—church-building, Bible Societies, and Missionary schemes; and, as a church *militant*—bullets, bayonets, and the tread-mill. The liberal portion of the press are divided in opinion. Chartism is "down" as a political measure; but the feeling which gave it birth still smoulders in the bosoms of its advocates, and very little will rouse it into a fearful and astounding demonstration. It is "not dead, but sleepeth." The more rational of the political reformers, and their representatives, amongst the press, are agitating, most strenuously, a repeal of the Corn Laws: maintaining that such laws cramp our energies as a manufacturing nation; that they destroy our trade, and make bread dear; thus starving our population in a double sense: first, by making corn high-priced, and then by driving employment from our shores, thus removing the means from our workmen of obtaining

money to purchase this high-priced necessary of existence. Competition, according to these individuals, is the vital principle of national prosperity. Forgetting altogether, that if, by competition, one man, or one nation, is prosperous, it must be at the expense of some other individual, or nation. Thus misery is produced in one place or other; but so that it is not at "home," appears to be all these political economists think about.

Our social friends, on the contrary, take their stand against competition, and maintain that co-operation is the only real and effective political economy; that a repeal of the Corn Laws would not remedy the various ills that now oppress this country, so long as competition exists. Thus, these parties, each seeking to improve our social and political condition, are opposed to each other upon two subjects of great importance to our common country—the Corn Laws and the competitive principle. Such is our social and political state at the present moment.

The question now is, "How are we to remedy it?" Let Socialists re-consider this Anti-Corn-Law question. Let them ask themselves, "Shall we be retarding or accelerating our own progress, by joining our Anti-Corn-Law friends in their cry for a repeal of these starvation acts? Without at present going into the expediency of this co-operation, I think every Socialist will acknowledge that the Corn-Laws are *unjust*—that they add to the miseries of competition by their one-sided operation—that, therefore, being *unjust*, they deserve the strenuous and determined opposition of every honest man. This being granted, and having now laid down our present social and political position, I shall, in another article, enter fully upon the reasons why every Socialist should join in Anti-Corn-Law agitation; and hope to prove that they will only insure their own progress more steadily thereby.

PENCIL'EM.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUM- STANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY XVI.

The doctrines peculiar to the author of Christianity, those which, so far as our knowledge extends, can be traced to no other source, and which consequently distinguish that divine teacher from every other, appears to be comprised in the following injunctions; all his other "sayings" having for their object the illustration or enforcement of these maxims:—"Swear not at all;" "Resist not evil;" "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away;" "Love your enemies;" "Do good to them that hate you, and pray for them which despitefully use you and persecute you;" "Lay not up for yourselves treasures upon earth;" "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on;" "Whatsoever ye would that men should do unto you, do you even so to them."

Could the powerful and wealthy have been induced to act in obedience to these humane precepts, neither

altars, nor armies, nor sanguinary laws would have been required; the principles contained in that divine compendium, "Love thy neighbour as thyself," would alone have become sufficient to regulate society; because they would have secured to every reasonable being a reasonable share of common enjoyments: but he who prescribed this rule knew too well that it could not be practised in the state of society which then prevailed, nor, indeed, in any state which should at all resemble it. On this account, he adopted for the use of his followers some modification of those social arrangements under which the Essenes had, for a long time, experienced unusual felicity. That happy state, which in the figurative style of eastern eloquence is called "the kingdom of heaven, or of God;" in which there was to be neither care nor sorrow, marrying nor giving in marriage; into which it was impossible for a rich man to enter; and which, as already stated, was promised to commence immediately, can refer only, as the event has proved, to that community of property and equality of rights, introduced among the apostles, by the solemn division of bread and wine at the last supper, and soon after established for the benefit of all the disciples, in the manner described by St. Luke, (Acts, iv. 32, 34, 35.) "And the multitude of them that believed were of one heart and one soul, neither said any of them that the things which he possessed was his own, but they had all things in common, neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need."

It is easy to believe that under the influence of these powerful motives the disciples of the new religion increased rapidly. They, in fact, soon spread over almost every part of the Roman empire, making incessant encroachments on the established superstitions; but owing to imperfections in the social arrangements, and to other causes which will be shortly stated, the benevolent part of the institution had only a brief existence. It was soon transformed into that system of fraud and extortion, which, during the lapse of nearly sixteen centuries, has obstructed knowledge and perverted science, and brought down to the present times no trace of its primitive excellence, but a shadow and a name.

To judge from known circumstances and real events, we are warranted in believing, that all the miraculous proceedings recorded of the early Christians, together with all the supernatural hopes and fears instilled by the gospel, were only meant (according to the fashion of those times) to serve as auxiliaries to their social arrangements. This benevolent institution, as already stated, was formed, not only to sustain a more elevated system of morals, than had ever been in practice among the Jews, but entirely to supersede that overwhelming selfishness which had nearly extinguished all social rights. Its humanising influence was expected to "leaven the whole lump," so that persons of every condition, in every region, might enjoy the blessings of mutual kindness, in peace and concord; and, by the gradual extension of these gentle influences, produce such a moral change in the condition of society, as would really transform it into "the kingdom of God;" that is, (considering that "the kingdom of heaven is

within you,") into the universal dominion of sympathy and love.

And if we compare the fervent charity which, according to all accounts, prevailed in the first "Communion of Saints," with the spiritual domination by which it was displaced, when rapacity was encouraged by example and protected by favour; when the flood-gates of wickedness were set open, and moral disease was propagated, to afford employment to more spiritual doctors; when mighty states were plunged in endless wars, and unoffending nations plundered and exterminated for the love of Christ! or, if we compare the fellow-feeling and mutual respect; the plain-dealing, honesty, and sincerity, which is said to have characterised their proceedings, with the overbearing pride; the cruel disdain; the fraud, cant, and hypocrisy, which the spirit of competition now engenders among the rivals in politics, religion, and trade: we shall be satisfied that no such resemblance to the kingdom of God exists at the present day; nor ever can, so long as the principles which regulate human feelings, and govern society, are intentionally compounded of such hostile elements.

The morals and institutions of the primitive Christians were intended to join the whole human race in "unity of spirit—in righteousness of life—in bonds of peace;" and also, (as far as rights and enjoyments are concerned) in equality of condition; and for some time had a direct tendency towards this desirable end. The substitutes we have now got, have, on the contrary, an ever-increasing tendency to produce division, hatred, envy, calumny, malice, revenge, the greatest possible inequality, and all uncharitableness.

The religion, therefore, we pretend to practice, is not Christianity, but a turbulent mixture of various creeds and dogmas derived from other superstitions, and adopted by the multifarious sects into which the Catholic faith is perpetually sub-dividing in various proportions, according to their different degrees of weakness and cordiality!

We shall not waste time in a vain attempt to distinguish these different shades of insanity, but proceed to explain a few only of the numerous causes which conspired to produce the deplorable change.

The first and principal of these, seems to have been the omission of a well-organised system of co-operative industry, so regulated, as to supply the necessary wants of the disciples in a regular manner, and thus exempt them from the uncertainty of that precarious subsistence which depended on the bounty of new converts. The Essenes, from whom the idea of community was borrowed, derived much advantage from certain agricultural operations, which they carried on conjointly, for the purpose above stated; but the Christians were taught (in conformity with their theological principles) either to wholly disregard these considerations, or to let them depend on the efficacy of prayer, the favour of heaven, and the benevolence of prosperous brethren; and, indeed, so long as the hopes and fears inspired by the expected arrival of the day of judgment operated with vigour, there was no apparent lack of kindness and liberality; but in proportion as the near approach of this alarming event grew less and less probable, "the love of many waxed cold," and so the love of

MONEY revised, and by degrees introduced such a change into the new social arrangements, as eventually subverted the whole scheme.

The manner in which this change was effected, and the consequences which immediately followed, will form the subject of succeeding essays.

X.

ON FAITH.

FAITH, according to revelation, is "the substance of things hoped for, the evidence of things not seen;" it is the basis upon which stand all hypothetical systems, creeds, and opinions. The more dark and mysterious the object, and the more conflicting the moral evidence, the more is the exercise of faith required; and this has, in all ages, and under every system of political arrangement, been the grand, the mighty obstacle of human improvement. Abstract theories, absurd fables, and the idliest conjectures have engaged the faculties of men, and involved them in disputes, to which they have found no end.

It has been observed, that opinions wear out in remote periods of time, and, as the rays of truth shed their light on the chaos of human systems, so are their errors and imperfections rendered conspicuous. They pass away; but the course of time changes not the nature of principles; truth remains the same, without variableness or shadow of turning. Upon the development of truth depends the permanent happiness and perfection of all human beings: ignorance is the original source of every other evil in society; and the systems of faith have only tended to its perpetuation. For all nations, in every age, have had their creeds, their sacred books, their priests, their temples, and their mysterious worship; but however varied and contradictory may have been the doctrines, yet has the effect been ever uniform and successful in the enslavement of the mind, and its implicit reliance on testimony: evidence it requires none; for faith is itself evidence—"the evidence of things not seen." But those who presume to exercise the powers of the mind by reasoning, will scarcely be convinced by this mode of evidence. The priesthood have uniformly taught the people that their reason is utterly incompetent to decide upon such matters; that it is of the earth, earthy; and not qualified for the contemplation or comprehension of heavenly things. But we would fain ask, what can enable us to decide? If they answer, it is the gift of God, by the manifestation of the spirit, we reply, it is strange that those manifestations should so widely differ and have so opposite a tendency. The priests of each varying dogma assert their own divine mission, and give each other the lie. Now, if a being possessed of divine wisdom had indeed authorised them, they would have been gifted with one spirit and one doctrine; and instead of strife, hatred, and persecution, peace, harmony, and brotherly love would have prevailed. But a tree may be known by its fruits; and if systems of faith may be judged by this comparison, it may truly be said their fruits have been bitter. Truly has it been observed, that they have made the earth a scene of strife. But it may be contended by the children of faith, that it is the abuse of religious principles that has produced this hydra of evil. We would ask, where

can the beneficial effects of religion be shown, if not in the suppression of sin and evil in the world? The Christian system of belief was to have accomplished the redemption of the human race, and produce peace, charity, and good-will throughout society; but has it achieved those glorious results, and restored mankind to happiness? Has it spread the principle and practice of universal benevolence and charity on earth, or lessened the amount of human suffering? No! although so many ages have rolled away, yet is the fulfilment of the prophecies, that the influence and power of the gospel would rid the world of the reign of evil, as remote as when the fishermen of Galilee were sent forth to preach to the Gentiles.

October, 1839.

R. K.

MEGPUNNAISM.

We copy the following account of a horrible division or branch of the crime of Thuggiam, from *The Friend of India*, April 11. It will add another proof to the already overflowing fund, of the influence of circumstances in forming the human character, and shew the idea of an innate faculty, called "conscience" to be a mere metaphysical phantom.

MAJOR SLEEMAN'S REPORT ON MEGPUNNAISM.—We now redeem our pledge of giving an abstract of the valuable report which has just been sent in to government, on the subject of Megpunnaism. This barbarous term refers to a division of the crime of Thuggee, out of which it grew, after the siege of Bhurtpore, in 1826. While the Thugs murder their victims to obtain their wealth, the Megpunnas immolate travellers to obtain their children, whom they afterwards sell into slavery. The great founder of this system, Kheema Jemadar, was considered so holy a man, that after his arrest, he was entreated by the villagers to extinguish a fire which had broken out in a village, and, by a singular coincidence, the fire ceased as his hands were extended to heaven in supplication. The greater part of the gangs, who have engaged in this revolting system of murder, sustain the character of religious mendicants; and the system itself is firmly believed to be under the patronage of the goddess Kalee. In common with the Thugs, they have a slang language, common to all the initiated. Unlike the Thugs, however, they always take their families with them on their murderous expeditions; the females assist in inveigling travellers, and in taking charge of the children, till they can be disposed of. Their victims are generally chosen from the more indigent classes, the disappearance of whom is less likely to excite suspicion than that of more wealthy individuals; and they find that it is more lucrative, as well as more safe, to murder the poor for the sake of their children, than the opulent for their wealth. The Brinjarra, who are widely scattered throughout the upper provinces, are ever ready to receive the children of the murdered parents; and they enjoy many facilities for subsequently distributing them among the brothels of the principal cities, or disposing of them to men of wealth and consideration. Suspicion may be at once lulled by the declaration, that the children were purchased from indigent parents, who had no longer the means of sup-

porting them. The system is of so recent an origin that it has not yet spread farther than the Upper Doonab, the Delhi territories, and the Rajpootana and the Alwar States; and the number of the initiated does not exceed three or four hundred. The conviction of offenders is rendered difficult, by the custom they adopt of throwing the bodies of their victims into the nearest river, and by the distance to which the children are carried, and the obstacles which are found in tracing and identifying them.

The present report consists of the confessions of some of the principal offenders, and the depositions which were taken in cases brought to light by the exertions of the officers in the Thuggee department.

The report closes with a list of *two hundred and twenty-three* Thugs employed in the system of murdering indigent parents for the sake of their children, who are still at large; together with their age, caste, connections, and their respective districts; and a note appended to it says,—“A gang of forty-four of the above prisoners has been arrested by Lieutenant Mills, since this list was preferred; and with them seven more children of murdered parents have been recovered.”

TYTHERLY COMMUNITY.

A JOINT STOCK COMPANY FOR ERECTING COMPLETE ESTABLISHMENTS.

To the Editor of the New Moral World.

SIR,—I have read with much interest the articles which have lately appeared in your valuable journal respecting the Tytherly estate; and as I am located where I have few opportunities of communion in the principles of Socialism, I offer no apology, but my deep interest in their advancement, for sending you my reflections on the subject.

I am much disappointed (in the absence of further information) that Mr. Owen has resigned the Governorship; or rather that the scale adopted should not be such as would realize his views of a Community, and am anxious to know why such a scale is not adopted, as I had fondly hoped the time was come when Mr. Owen would begin to live in Community, and thereby attach to himself the most congenial minds amongst his disciples, to assist him continually in the great work which he still has left to perform; and that they may be thereby enabled the more fully to imbibe the ideas which so particularly direct all his actions. If such a course of proceeding be prevented by the state of the funds of the association, I think you are now in a position where the Central Board may fairly issue the prospectus of a Joint Stock Company to raise them, after having published the necessary estimates in the *New Moral World*; and I cannot doubt but there are friends enough who have sufficient confidence to advance them.

The important step of the first Community is one which must materially decide the progress of Socialism for the present generation; and the eyes of thousands, as yet unknown to the association, are anxiously watching every movement which is taken. I fear not the zeal or

energy of the members; I have every confidence in the gentlemen appointed to form the board of management; and with regard to pecuniary success, when Mr. Owen's economical arrangements are brought into fair action, whatever opinions may be held adverse to your progress, the not being able to realize an abundance of wealth will not be classed amongst them.

The great dangers appear to me to be:—First, Whether the parties who associate will be sufficiently imbued with the true spirit of the New Moral World, to see in any difficulties which may occur, what that spirit really is. Second, Whether public opinion will be far enough advanced in your favour to allow the free exercise of the principles which Mr. Owen has developed. Should the former unfortunately occur, who so capable as Mr. Owen to decide what is right; and with regard to the latter, how can public opinion be more justly conciliated than by having congregated together with the venerable Founder of Socialism, persons qualified to be his associates, in whom the world may look in vain for error, and who can shew by their labours and conversation that they are fitted for the task of instructing their brethren in all good works.

I look to the question of what description of manufacture is carried on at Tytherly as being one of secondary importance. Agriculture, building, and furnishing, together with the handicraft trades the members have been brought up in, will furnish employment for some time; and any of the lighter branches of manufacture may be added as soon as required. Two things, however, appear to me to be indispensable, the letter-press printing establishment, as recommended in the *New Moral World*, of October 5th, and a liberal educational establishment, as a Normal school for Socialism. The latter would be useful in the highest degree in affording employment to the talents of your best members, and in supplying powerful and tried missionaries for the cause, as circumstances may require them, as well as in educating either for agricultural or general purposes the youth of all those families, whether members of the association or not, who have sufficient confidence in the Social principles to place their children under your care.

I fear not but these two establishments, in addition to their forwarding the general interests of the society, may be made equally remunerative as any manufactures you could adopt.

I may, perhaps, shew my short acquaintance with Mr. Owen's views by the remarks I have offered, but looking to the pressure of circumstances in the Old World which is daily increasing with such force as to send men eagerly in search of any change; few can conceive the readiness with which a rush to community may be made; when should those who are called on to take the lead and management of new Communities be themselves deficient in the true spirit of Socialism, misfortunes from within may occur greater than all the blindness and error of the external world can cause.

I cannot subscribe myself a member of the Universal Community Society of Rational Religionists, nor am I aware of any clause in the rules by which I can be admitted, living so far from any Branch of the Society; I am, however, ready to co-operate in any manner in which I can be useful, as no one can be more desirous to see the

sufferings of humanity relieved, or have a stronger conviction of the potency of Mr. Owen's views to effect such relief.

I am, Sir, your's truly,

WM. GALPIN.

Dorchester, October 23rd, 1839.

[We had the pleasure of seeing Mr. Owen in Leeds, on his way to Scotland, and of learning from him that he will continue to watch carefully over the proceedings at Tytherly, and also that there is some prospect of the establishment being so much enlarged by the addition of more land, so as to come more upon a par with his ideas and wishes respecting a Community. As we hope shortly to visit the estate in company with our venerable founder, we defer any further remarks until in possession of more facts. The Joint Stock system recommended by our correspondent, will, we believe, not succeed until by the unaided energies of our own society we shall have demonstrated the practicability of our principles. When this is accomplished, capital will flow in perhaps faster than it can be properly used; and until it is so accomplished we are hopeless of making any impression upon general society, sufficiently strong to form a really powerful and useful Joint Stock Society.]

The Letter Press Printing Establishment and School, as approved of by our correspondent, are to be introduced with all speed into the establishment; by means of the latter we hope to be able to give many parents an immediate and most gratifying participation in the benefits of Community through the persons of their children.

Our correspondent is not precluded by the laws from rendering all the assistance in his power to the Society. The Directors are empowered to treat with individuals in his situation, and we are certain that an interchange of letters between him and the General Secretary would be equally satisfactory.—Ed.]

THE SOCIALIST'S DEVOTION.

"No suppliant knee I bend,
No coward words of self-contempt I send,
Nor any fear extorted praise I pay
To thee—Nature divine,
Myself—of thee a part,
Worshipping thee, I worship mine own heart,
And he who loathes himself, blasphemes thy away,
Pollutes thy sacred shrine.

I own no creature birth,*
No freak of some Creator's pride or mirth,
Mere puppet of his might: No—World of Beauty,
I am—for I must be;
In mine own right I stand;
Beneath this blessed sun, on this sweet land;
And, being independent, own no duty,
Save to myself—the Free;

And, therefore, must I love;
Permitting no imagined Lord above
To come thee,—Glorious Universe, declaring
Thy constitution crime!
My soul herself obeys;
Feeds on thy loveliness, and hymns thy praise.
Spirit of Life! thy myriad fashions wearing,
Inherently sublime.

Though cruelty and pain
Torture thy brightness with malignant stain;
Yet,—though beneath the oppressor's chain I languish,
I cannot hate; for Lo!
The great potter-maker pleads
Mild-eyed necessity; and whose heads
Her heavenly voice,—despite the dreariest anguish,
With quenchless love shall glow.

Oh circling blue Scenery;
Embowering me within these stately trees;
Oh Trees; where evermore the birds are singing;
Oh Birds! and all beside;
Ye merry bright faced maids;
Ye sportive youth, leaping amidst the glades;
Ye dancing groups, into the music springing,
In youthful joy and pride:—

Now, while your beauties press
Revealingly around me, I confess
My dull affection with repentant sorrow.
Oh founts of all delight,
How feebly have I striven
To make your planet a terrestrial heaven,
How little helped on the glorious morrow
Of life's discordant night.

Yet ever when I see,
Even as now, thy glory that shall be
All uncontrollably leaps up my spirit,
To praise thee, Universe, whence I inherit,
Exempt from fear's alloy,
His weight of joy;
Unto whom now I offer
Rapt adoration, which no priestly scoff
Of thee and thy dear love may hope to know.
Before whose shrine I vow,
With neither faltering nor vindictive brow:—
To seek, despite even death, the overthrow
Of every system which doth thee degrade.
So may I share the noble gratulation
Those patriots feel who watch their expectation
Fulfilling fast, while brightening through the shade
Of Anarchies thou ridest; as in Heaven
Oft have I seen the moon unfurl her splendour,
And trample down the clouds; behind her driven,
A bright subservient convoy they attend her,
Moving victorious to the calm serene,
Where undisturbed she reigns a fair and balcyon Queen.

EMER JONES.

Epping Forest, Sunday 21st July, 1839.

* How very absurd are the idolatries of the present day, who believe or profess to believe in an Eternal Deity, and yet continually harangue about the infinite obligation of creation, and maliciously represent us as God's potter's chaff, &c. &c. Can they not perceive that the actions of an Eternal Thing must all be necessary, of which actions their supposed creation is one. An Eternal Thing can not have made its nature for itself, and consequently is not the author of its own actions, and unto it no merit can be awarded, still less any obligation incurred for the same.

MAHOMET AND THE HEREAFTER OF THE ARABS.

A German in the service of Abdel el Kader gives the following as the belief which is prevalent in that part of the globe, on the subject of the world to come:—"They believe that when the soul reaches the other world, it is conducted before the tribunal of God, who sits under a magnificent tent, with Mahomet at his left hand. Allah casts into a pair of scales held by the Prophet the good and bad deeds of the departed. If the scale-bearer wishes well to the latter, he presses upon the scale which holds the good works, that the one which contains the bad may not sink too much. The believer, who is found worthy of being admitted into Paradise, is conducted to his tent, where he finds his horse and his weapons, and reposes on magnificent cushions, where food and drink of exquisite flavour are brought him by the heavenly Houris. The tents are white as lilies, and set up in luxurious vallies, surrounded by beautiful mountains, and flowing with milk and honey. The coolases and mountains are full of game; and that he may pursue the pleasures of hunting, the Mussulman is never in want of gunpowder."

Thus does the undying believer float on in an endless stream of heavenly felicity. If a Mussulman appears before the judge's throne, whose scale, into which Allah casts the bad actions, sinks too deeply, Mahomet leaves the transgressor to the severity of an offended God, who condemns him to the torments of hell, when he finds himself in a furnace heated with coals, in the midst of Christians and Jews. The soul unceasingly repeats the creed. At last the servants, who keep up the fire, make their appearance, and hear with horror that one of the faithful is among the abandoned. They ask their unfortunate fellow-believer the cause of his exile, his name, and that of his family. They then go to the members of the latter, who are in Paradise, and induce them, by touching representations, to intercede with the Prophet. He, touched with the misery of a Mussulman, proceeds to the tent of Allah, who, on hearing his request, answers, 'I have given thee the power of binding and loosening; thou hast the keys of Paradise and of hell: go and release the condemned.' Upon this Sidi Mahomet sends to Tartarus an order to release the sinner, who cannot, however, as he is blackened with the smoke, enter Paradise at once. Houris are called to wash him with precious oils and ointments, and to pour healing balsam into his wounds, though, to distinguish him from the rest, a black spot is always left on each of his ears."

[This is as worthy of belief, and much more rational, than some stories on the same subject, promulgated nearer home.—Ed.]

THE NEW MORAL WORLD.

Saturday, November 9, 1839.

A MEANS BY WHICH ALL THE MEMBERS CAN EASILY AND EFFECTUALLY AID COMMUNITY OPERATIONS.

The means by which the estate, now in the possession of the Social body, can be rendered most fruitful and productive, are worthy of the attentive consideration of all its members. The trite remark need scarcely be repeated, that the most important results are effected by the combination of small means; for the present favourable position of the Social principles and the Universal Community Society are, of themselves, a most gratifying and satisfactory proof of its truth.

It will be evident, that the success of the experiment now begun will very materially depend upon the productiveness of the soil. The quantity of food which can be raised upon it will determine the number of persons the Community can maintain; and every practical suggestion for increasing its fertility is worthy of careful attention.

By the letter of Mr. Aldam, from which an extract was lately given, it appears that the tenants who have just vacated that part of the Tytherly Estate now in our possession, have been acting in the usual way of farmers with their land, previous to the expiry of a lease; namely, taking out of it as much as possible, and putting as little in. The consequence is, that it is much exhausted, and a liberal system of manuring must be immediately commenced.

The Agricultural Superintendent has already decided the description of manure necessary for the peculiar soil at Tytherly: it is bone manure; and as we think a few words on the subject may prove serviceable to the society in more ways than one, we venture to call the attention of the members to some brief hints upon it.

Bones rank among the most expensive manures, varying in price

from £6 to £7 a ton, and upwards. We are informed 150 tons, at least, will be required for the Tytherly Community, so that it will be at once apparent, what a large sum will be necessary for this department of the proceedings.

Bones are, however, useful only in so far as they contain certain properties; and if these are absent, the policy of applying them as a manure at all, is exceedingly doubtful in certain cases.

The science of Agricultural Chemistry is of comparatively recent introduction, and, like all novelties, is, as yet, but partially understood, approved of, or reduced to practice. Nothing, however, can be more obvious than the simple proposition, that the manure, whatever it is, is applied to the land, because it contains some quality of which the land is deficient, or which, by chemical action upon it, stimulates into greater activity its productive energies. It is, therefore, of importance to know the component parts, both of the land and the manure; because, by this alone, can the propriety or result of their union be predicated.

Mr. HATCHETT, the eminent chemist, has given an analysis of the constituents of bones, and a table of the proportions in which these constituents are contained in the bones of the human species, and of various animals. Respecting the chemical composition of bones he says:—

"The component parts of bones are chiefly four, viz. the earthy salts, gelatine, and cartilage. The earthy salts are three in number:—

- 1 Phosphate of lime.
- 2 Carbonate of lime.
- 3 Sulphate of lime.

"The proportion of fat seems to vary from one-sixth to one-fourth of the weight of the bone."

Annexed is the table referred to, calculated from actual experiments made with the bones enumerated.

100 parts contain of the	Gelatine.	Phosphate of Lime.	Carbonate of Lime.	Loss.	Total
Human.....	23	63	2	2	100
Horse.....	9	67.5	1.25	22.25	100
Ox.....	3	93	2	2	100
Sheep.....	16	70	0.5	13.5	100
Swine.....	17	52	1	30	100
Calf.....	25	54		21	100
Elk.....	1.5	90	7	7.5	100

Thus, it appears that the bones of the human species and the calf afford the most gelatine, those of the horse the least, except the elk.

The gelatine is the most beneficial, or fattening, portion to the land; it is also an important expedient in making portable soups, and also in the manufacture of glue. The bones, in these cases, are first subjected to repeated boilings or otherwise, and, in most cases, the gelatine is, with the fat, extracted before they are sent to the mills to be crushed for manure. The weight of the gelatine is about 1-16 of the bone.

Thus, the bones, after the gelatine and fat have been extracted, are divested of their most enriching properties, and little is left but lime, which is applicable to some soils, but not to others; and which, even for the land to which it is most applicable, can be purchased for a much lower price than it can be procured in the shape of bone dust.

It is calculated that for every ton of bones taken upon the land in an unadulterated state, there is at least one cwt. of flesh; and the experiments of the late T. A. KNIGHT, of Downton Castle, an eminent horticulturist, who tried the watering of plants with broth made from bones, have been cited to prove that animal matter is the food of plants; a nutriment for which they have, so to speak, an eager appetite, and upon which they thrive rapidly and vigorously.

These chemical researches and experimental proceedings receive a

strong confirmation in the fact, that the bones which were several years since imported from the continent, were found most stimulating and fertilising in their effects, compared with those now obtainable; they had not been subjected to the roasting and boiling processes, to which we have alluded, and deprived of every thing except the earthy salts and the cartilage, which remained in them. The extent to which this is now done, explains the reason why the cultivator of the soil is now frequently disappointed in his expectations of the fertilising properties of this kind of manure.

To carry bone dust, thus impoverished, to Tytherly, would be like carrying "coals to Newcastle;" with this difference, that the foreign article would be three times as dear as the home one; and, therefore, the means of procuring the manure in that state which will be really beneficial to our Estate must be devised and executed.

These statements are made with a view of more forcibly impressing on the members of the Universal Community Society the importance of attending to a suggestion made by Mr. FINCH, the Deputy-Governor of the Community.

He proposes that each branch of the society should adopt means for the collection of bones, and their deposition in a properly chosen depot, until a sufficient quantity has been obtained for the purposes in view, when he will charter a small vessel at Liverpool to carry them to Southampton, with a bone crushing machine, and such other articles as may be forwarded by the friends in this part of the country, useful for the colony.

Two advantages will spring from the adoption of this suggestion: first, that the manure will be obtained in that state which alone renders it valuable to the community; second, that it will be thus obtained at an expense, at least, one half less than would have to be paid for the inferior article.

The expense of collecting, of carriage, &c., could not, upon an average, with the means in our possession for doing the business cheaply, exceed £3 per ton; and as a mere saving in money to the society, would, upon the quantity assumed, be equal to between £400 or £500, at the lowest calculation, while the effects upon the land would be incalculably superior.

Every member, who is the head of a family, has it in his power to aid this plan, by saving the refuse of his own table; and the managers of each branch, by providing a bone house and a collector, to go round at certain times, would be very materially aiding the good work; and all the expenses thus incurred might be placed to the credit of the Branch, with the Community fund; or, if they preferred, be repaid by the trustees in cash.

If the suggestion be taken up as it deserves, all the details requisite to carry it out could be easily entered into by communicating with Mr. FINCH and Mr. ALDAM.

Believing that this is a matter of very great and general importance, we should recommend a meeting of each Branch to take the subject into consideration, and the adoption of some general resolution thereon; for the object will be frustrated, to a great extent, if the movement is not general, fully understood, and cordially assented to. It had better not be done at all, than half done. The facts and hints now supplied will form a sufficient ground-work for consideration at these meetings, and the practical knowledge of the members, in the various localities, will, no doubt, add to their weight and validity. Most earnestly do we commend the proposition to general attention and support.

TREATMENT OF MR. CONNARD'S FAMILY.

By a letter from Oldham we learn, that in consequence of the extreme destitution to which his family have been reduced, by the with-

drawal of their only support, his labour, they have been compelled to seek assistance from the parish officers. This was given for about seven weeks; when one of the officials, a member of the Select Vestry, called on the writer of the letter to borrow the back numbers of the *New Moral World*, for the purpose of learning what amount of money had been contributed by the friends throughout the various Branches. He was furnished with the information sought, and at the same time informed that money had to be borrowed for the purpose of paying the law expenses of CONNARD's petition and schedule, and also to meet the immediate exigencies of his family; that this debt amounted to £14; and that these subscriptions had been applied to its repayment.

This gentleman, however, laboured hard to convince his brethren in office that it was wrong to allow any relief to this distressed family out of the funds under their control; and when Mrs. CONNARD went before them to have a re-hearing of her case, after several questions respecting the contributions announced in the *New Moral World*, one of the officials told her that her husband did not want to come home; that he might get out if he would; or if he would pay Mr. AINSWORTH the money, be liberated at any time. "But," said he, "from what I understand, the man is insane; so I would advise you when he comes out to send him to the next lunatic asylum;" and much more of the same sort; after which they dismissed the case. Honesty and insanity seem to be synonymous in the eyes of these gentlemen. Had Mr. CONNARD been clever enough to have played any of the tricks which are common among "men of business," or his conscience easy enough to enable him to digest an oath, to please the Commissioner, he might have been in different lodging than a prison to-day, and his family in a better dwelling than a damp cellar, which was never before occupied by any human being. The whole of the conduct displayed towards this victim of persecution is a plain proof of the readiness which exists to proscribe opinions and injure those who hold them, when these happen to be in contradiction to the popular notions; and it is perhaps fortunate for the cause of free inquiry, that the person selected as the *trial* victim, to ascertain how far they might venture in their coercive endeavours to put down new principles and plans, has been so well qualified for undergoing the severe trial and sufferings to which he has been subjected. We have before us a letter from him, in which he refers to the Commissioner's grant of a re-hearing, on the 20th inst., and the expression of a wish that he may have changed his opinions when brought before him again. Mr. CONNARD says, in reference to this wish:—

"I dare say the 'learned Commissioner' would be glad to creep out by the sacrifices of my principles, and the Christians to say the Commissioner had made a convert of me. That will never be; if I cannot obtain my liberty with truth, I shall not with falsehood. Although I am sick and weary of imprisonment; tired with being half fed; and rise in a morning from a straw bed, and find myself shut out from society; kennelled up like a dog at night, only to find myself a prisoner in the morning; yet, with all this, I cannot change my opinions to extricate either myself or the 'learned Commissioner.' The tenor of his language seems to imply, that, if I do not change my opinions—that is, if I do not tell him a barefaced lie, (which would suit him better than the truth,) he cannot put me to my oath, and will be 'justified' in again remanding me. Be this as it may, I shall do my best to obtain my discharge. I shall try every point within my limited knowledge of law to obtain justice; if I should succeed, I shall be heartily glad; if not, of course I must submit. At the best, I fear it has been my ruin with regard to temporal affairs; but with regard to 'spiritual' matters, I am perfectly at ease."

In another portion of the letter he says:—

"I shall be satisfied if my incarceration, and what I have suffered, and may yet suffer, will be the means of setting the 'law' right upon this subject, as I feel convinced that other similar attempts will be made."

"Next to my wife and family, the cause of Socialism occupies my thoughts, and a portion of my time in prison; at all times, and in all places, whenever I have an opportunity, my object shall be to spread

the principles, and push on the cause of humanity, as far as I am able. We have had a large placard put on the pump in the prison yard, recommending publications containing exposures of the 'pernicious tendencies of Socialism,' knowing it was done to try 'to counteract the effects of Socialism in the yard.' I requested those who were opposed to Socialism, and considered the 'Owenites' were in error, would purchase them—read them publicly in the yard, and I would reply. But it would not do. None could be found to try the experiment. Since then there has been a fair in the town, when the walls were posted with the bills before-mentioned."

It is cheering to see that our persecuted brother holds fast the integrity of his principles, and that his sufferings are likely to be made the instruments for effecting great and lasting good. We must however recollect that he is suffering for each of us; that he is fighting our battle, defending our rights of conscience, and it may be by his stout resistance to the command to fall down and worship the idols of popular ignorance, is preserving many of our body from similar suffering and injury. We must therefore make his case our own, and whether the "Learned Commissioners" may again doom him to imprisonment, or open the door and bid him go free, we must be prepared to recompense him for these sufferings and injuries as far as we are able. Another subscription in all the branches at the close of a Sunday evening's lecture should be made for the assistance of his unfortunate family. We are happy to learn that the friends in Oldham have elected a committee for the purpose of receiving and distributing all subscriptions for this laudable purpose, consisting of Messrs. John Nicholson, William Keay, and John Ryan. All communications for the Oldham Branch, are requested to be addressed to J. Ryan and Co. Tea Dealers, Yorkshire Street. The Treasurer acknowledges the receipt of the following monies:—

	£.	s.	d.
Stockport,	1	17	0
Ripponden,	1	0	0
Birmingham,	0	14	6
Hyde,	0	10	2
	£4	1	8

NEWSPAPER SAVINGS.

In order that our readers may be fully aware of the excitement created by our proceedings, we present them with two articles, as specimens of the manner in which the opponents of Socialism endeavour to impede its progress. The first is taken from the *Newark Times*, where it appears as a quotation, but the reference to the original is not given. The second is from the *Age*, a paper which has long been assigned the foremost place in blackguardism among the newspaper press; albeit, it is somewhat amusing to read the rebuke of WESTMACOTT, the editor, in reprobation of immorality! Were we at all inclined to make personal remarks, the career of this man would afford one of the most melancholy and disgusting instances that could be adduced of the complicated and multiform vices, engendered by an irrational state of society, but such retaliation is equally alien to our feelings and the principles we profess. These lead us to compassionate such unhappy individuals; to refer their aberrations to the unfavourable influences which have operated upon them; and to treat them with the tenderness and pity due to such unfortunate victims. The very style in which the observations they make, are couched, and the palpable falsehoods they promulgate, are subversive of the great principle of morality, and even of the religion they profess to defend; and the obliquity of mental and moral vision which dictates such effusions can only excite deep pity, instead of reprehension. What but insanity could prompt such writing as that which follows?—

"This, most assuredly, is the era of intellectual diarrhoea—of Augean accumulation in the matter of moral feculence. Doctrines,

social and political, are daily and hourly broached which would lead one to suppose that NORMANBY has given to Bedlam what he had previously bestowed on the Irish gaols—a secure employment; that Brixton had lost its gymnasium, and that the Penitentiary had been converted into an Atheist conventicle!

"These reflections were suggested by our witnessing the blasphemous ranting of certain vagabonds, called 'Socialists,' who desecrate the Sabbath by flinging their foul filth upon Christianity—upon the hierarchy of the Church of England—upon the laws of property—upon the rites of marriage—in short, upon every thing that is held moral or sacred amongst us. These worthies have their Social Tracts, their Social Chapels, their Social Festivals, their Social preachings in Kennington Common, and a Social Forum almost within hearing of the Prime of all England. The enormities of SHILLER constitute their texts—the sublime truths of the Bible afford subject for dull and brutal ribaldry. ROBERT OWEN is their Apostle, and verily his disciples are worthy of their master, for they are the very *élite* of metropolitan prostitution and villainy.

"Will it for a moment be credited that on the Sabbath-day, and during the hours when a man is punishable for selling a glass of small beer, that these vagabonds are found holding forth to their delighted hearers the doctrines of the wildest Atheism? Will it be believed that even *women* give lectures on 'the delusion of a future state'—on 'the stupid tyranny of marriage,' and on 'the Social Euthanasia of unlimited lust?' Can it be contemplated without sentiments of horror and disgust, that Cockney cobblers and Scotch 'scabbers,' who cannot connect two ideas without a logical blunder, or utter two sentences without grammatical stupidities, that these worthies should be the Coryphæi of Socialism, the apostles of 'the intellectual movement,' the disciples of ROBERT OWEN, and the regenerators of benighted man! And, finally, can it be credited that men professing themselves to be Christian Clergymen stand forth in oral controversy against the neophytes of Atheism, and exhibit, by their deplorable ignorance and ill-temper, that they are one of two things, viz., either venal fools to set off their supposed opponents, or else men utterly unqualified for the sacred vocation they profess?

"Yet, the deplorable fact is such—a fact which any one may, for 'the small charge of twopence,' fully ascertain in these conventicles of perdition. Here will be heard praises the most panegyric in favour of that Republican 'El Dorado,' America. Here will be heard tirades as stupid as they are atrocious, against the aristocracy and the law of primogeniture; against commercial wealth and commercial enterprise; against the spirit of emulation and of competition; against the Church; against the right of property and the law of inheritance; against honourable and God-like ambition; and finally, against all the institutions upon which the great fabric of our national existence is based. Here will be heard appeals to the stalwart arms of mechanics and the brawny muscles of the boor, in invidious contradistinction to those 'whose minds o'erwrought their tenement of clay'—the men of science and of literature. Here will be heard exordia like the following:—'*Friends, (that is, the working men,) you are the source and origin of all wealth! Your hardy hands dig from the earth its hid treasure. You build our houses, cultivate our fields, weave our garments, and produce all the comforts and luxuries with which society abounds—and yet you are poor!*'

"Here will be heard theories and theorists, that in the wildest days of the French Revolution would have been smashed at the cannon's mouth, just as the Social Sections of the Quartier Saint Marcenue were pulverised by the Capitaine BONAPARTE, when they came to bully the Convention. And all this being a fact as notorious as MELBOURNE's gastronomia, the QUEEN of GREAT BRITAIN and IRELAND, the Virgin Daughter of the BRUNSWICK, and the Head of the Protestant Church, admits to her august presence a man, the founder of this beastly and frantic system—a man who openly sneers at Royalty—a man who scoffs at the ties of matrimony—a man who denounces Christianity as a moral swindle—a man who, if he had his will, would uproot from their foundations the institutes of Europe, and bid Chaos to come again.

"Is Lord MELBOURNE aware of these facts, or will he condescend to give us his usual answer to Parliamentary questions; that is, his total ignorance on the subject. If the Noble Premier had been ignorant of OWEN's principles, he should have informed himself of them before he introduced such a person to the QUEEN; if the Noble Premier had not been ignorant of OWEN's principles, he should never have introduced such a person to the QUEEN. In either case he is culpable—most criminally so. Yet what cares he? Like the herd of Esau, to which his Lordship evidently belongs, he loves

'*aurum agere aurum;*'

and for our own parts we should not feel astonished at hearing that the Prime Minister, with perhaps some one else, had been discovered assisting one of those fine evenings at the Atheistic Temple of Mr. ROBERT OWEN, to the great joy and edification of the Acolytes of Infidelity."—*Age*.

THE SOCIALISTS.

"The Socialists appear to be most industriously spreading the poison of their doctrine throughout England, possessing, on their organ, a periodical called *The New Moral World*, which they circulate with a variety of most abominable publications, by thousands, in the villages and towns of England. They engage their able and zealous men as missionaries, a sort of itinerant minister of vice, to each of which is assigned a district or circuit of country, which he is to impregnate with the germ of Socialism. They are, unhappily, succeeding in their work of demoralisation to an alarming extent; not merely in our manufacturing districts, where the population is dense, and public morals are at the lowest ebb, but in many a quiet and beautiful country village: working insidiously, distributing their tracts, and entrapping the unwary by their fervid and for the dissemination of their wares, and their glowing description of Paradiseal happiness, which the practical working of their system is pronounced to be capable of effecting. Their tracts generally contain the most awful blasphemies and the most depraved language—denying altogether the existence of a God—holding out, if not all, of the horrible doctrines of Tom Paine, and charging upon Christianity the majority of the evils which overrun the world. This grand comedy, the passion, for the disorders of the moral world, is, the deluding society into a herd of brutes; to lower the standard of morals to the lowest possible point, and remove all restrictions to the most unbounded licentiousness. *Their undesignated object is, that every one should walk in his own lust.* The carrying into effect these assumed principles would be the universal immolation of chastity, honour, and philanthropy, at the shrine of the foulest vice; the purest affections of the human heart must be crushed, and heart and brain just sit enthroned in her stead; the noblest feelings of our nature would be blasted, religion prostituted to the lowest depths of ignominy and vice, and Christian charity itself become a phantom and a mockery. Duty, truth, justice, and piety, would be annihilated, and their place usurped by the most revolting and detestable degradation of humanity, before the foul and loathsome altars of sensuality and crime. The temple of Socialism can only be erected on the demolition and ruin of domestic life; the sympathies of every household must be dried up, every tender tie snapped, every social comfort spoiled, and the heart crushed towards into an absorbing, isolated selfishness, before Socialism can lay the first stone of her execrable fabric; and the materials from which the structure must be reared, are the fragmentary remains of every dismantled, shattered, blessed hearth, and the shivered fragments of all that constitutes the happiness, the security, the endowments, and the bliss of an English freeman. Home, with all its attractions, with all its powerful excitements to virtue, all its unalloyed happiness and sacred fountain of felicity, must be swept from the earth, to make room for the eternal and obscene revelry of Socialism. Blighted hopes, withered joys, and all the wild work of moral demoralisation, are to usher in this anarchy of industry; the strongholds of morality are to be demolished, virtue herself debased, and vice worshipped in her stead. We are called upon to sacrifice our domestic joys, our moral safeguards, our purity, our peace, our character, our conscience in this world, and our hope full of immortality in the next. The sacrifice is costly beyond conception. What is the sacred good we are to grasp which can outweigh so vast an offering? Is it to establish the alumnus of the Socialist; an alumnus which, if ever realized, will be found to constitute the horrible millennium of blasphemy, vice and misery. *And yet the head of this atrocious system is publicly pronounced to our youthful and unwearied servants, in the sight of all England, by Lord Melbourne.*"—*Newest Times.*

"*The Age*," in the same paper, informs its readers that Lord MELBOURNE has dined with her MAMMOT five hundred times since she came to the throne; but has only ONCE condescended to accompany her to the church; or, as he terms it, "the House of God!" God news this for the parsons! and still more and more it be when accompanied by the further information that Lord PALMERSTON, and almost all the other Ministers, are nearly as neglectful of this "sacred duty." Verily, the Church is in danger! and it behoves the *Age* to cry aloud: loudly in behalf of his friends, the parsons. Example is catching; and if the people at large copy "their betters," what will become of them?

OPENING OF THE HUDDERSFIELD HALL OF SCIENCE

This eminently expressed event took place last Sunday, and will long be remembered with pleasure by the Socialists of this district. Notwithstanding the unfavourable weather which prevailed both on that and the previous day, large parties of friends were present from Man-

chester, Oldham, Halifax, Bradford, Leeds, Sheffield, and the greater portion of the towns and villages in the neighbourhood. The Hall, which is not yet completely finished, is a large and handsome stone building, situated in a highly respectable part of the town.

On the ground floor are two cottages, a large school room, committee room, and kitchen. The lecture room extends over these. Its dimensions are 17 yards by 13. The roof is very richly ornamented. The lecturers' platform is to occupy a position directly in front of a splendidly stained-glass window, executed by Mr. Joseph Smith, of Manchester. The taste displayed in this fine specimen of this beautiful art, and the excellence of the workmanship, must strike at once the connoisseur and the uninitiated with admiration. It is flanked on each side by a handsome but less richly ornamented window of the same large size. Immediately opposite this, and over the entrance, the musicians' gallery is placed, which was on this occasion fully occupied by musical and instrumental performers of great talent and skilful execution; the whole of them, we are happy to say, being immediately connected with the branch. The other two sides of this spacious Hall are so arranged that at any future period they may have galleries erected; and it is to be hoped that the debt now on the building will be speedily liquidated that the spirited projectors and trustees may carry the intention into effect. When the building is entirely finished it will be one of the most complete and handsome edifices, for its use, to be found in the West Riding of Yorkshire.

The morning meeting was numerously attended, and the proceedings commenced by Mr. Joshua Hobson reading the 125th hymn; while it was singing, in excellent style, Mr. Brindley entered the room, as Mr. Hobson was giving out the following lines:—

"The sons of night, in darkening lines,
To bar its progress vainly form;
The equal sun more strongly shines,
And gathers brightness from the storm."

It was felt by many to be a most appropriate greeting. Mr. Fleming then made a short apology for the necessary absence of Mr. Owen in Scotland, upon important business; after which the full and effective orchestra performed an overture in a most masterly style. Mr. Fleming then delivered the opening address. It was a succinct explanation of the objects and uses of the Hall of Science now meeting in various parts of the country, and contained a brief but clear exposition of the data upon which the three most important sciences are based; to the elucidation of which these Halls are specially devoted. It is, however, needless to enter into any lengthened account of this address, as we understand Mr. Fleming has consented to publish it immediately, and it will thereby be placed entire in the hands of those who desire to know the nature and extent of the objects contemplated by the projectors of these edifices. It occupied an hour and a quarter in the delivery. The numerous and respectable audience listened with the deepest attention, and evident pleasure, to the important truths and subjects submitted to them. At the conclusion another hymn was chanted in a magnificent style; and after an invitation to discussion, which was not accepted, the meeting separated, and the first portion of the day's proceedings terminated.

In the afternoon an overflowing audience assembled. Immediately before commencing, a number of visitors from Manchester, among whom were Messrs. Buchanan, Heywood, Hall, the President of the Manchester Hall of Science, and others, made their way with great difficulty to the platform. An outcry was made for another lecture to be delivered to the great numbers prevented from gaining an entrance, and Mr. Buchanan was solicited to deliver it in the School Room, below: the fatigue of his journey, from which he had just arrived, after a most comfortable and disagreeable travel over the bleak and lofty hills which separate Lancashire from Yorkshire, compelled him to decline; the same reason applied to the whole of the party; and consequently the second audience was left without a lecture. After a Hymn and Overture performed in the same exquisite manner, Mr. F. Helleck of Sheffield, delivered a clear and cogent lecture upon the Formation of Character. At its conclusion, the President of the Manchester Hall addressed the meeting on the present state of the commercial world, which he described from his own knowledge acquired from his connection with a large and influential firm, to be of the most melancholy description, both as regards capitalists and labourers; he strongly showed the importance of such institutions for the tuition of all classes in a knowledge of the means by which our Social Institutions could be amended, and a full enjoyment of the benefits derivable from a proper use of the natural and artificial means of production as our command to be enjoyed by all classes without contest or controversy. Another Hymn was sung, and it being too late for any discussion, owing to a Tea Party having to be held in the Hall, previous to the evening lecture, the meeting separated. A very numerous company assembled at the Tea Table; the seats being occupied and warmed by three or four sets of tenants in succession.

In the evening, another glorious meeting assembled. The proceedings were opened by an overture and hymn; after which, Mr. Fleming proceeded to deliver his lecture upon the "Foundation of False Religion; or, the Doctrine of Original sin philosophically and scripturally examined." Perhaps such startlingly bold sentiments were never proclaimed to the public of Huddersfield before, and it spoke well for the progress of the public mind, that they should have been listened to, not only without interruption, but with evident sympathy by the great majority of the meeting. Mr. Isaac Ironside, of Sheffield, shortly addressed the meeting at the conclusion of the lecture, and read a list of the articles which had been contributed for community purposes in Sheffield in the course of a week.

Mr. Fleming then named a child of one of the members publicly, making a few appropriate remarks upon the occasion, and then announced that an hour would be allowed for discussion, ten minutes being permitted each speaker, and the speakers to address the meeting from the platform, in order to prevent confusion. Mr. Brindley rose and persisted in speaking from the body of the room, while he complained that not more than ten minutes were allowed, boasted of the fair play he always allowed the Socialists at his meetings; that he gave them half an hour, &c., &c. Mr. Fleming replied and reminded him of his conduct to himself at the Theatre of Arts, Birmingham, and at St. Mary's Hall, Coventry, and Mr. Buchanan followed with an exposé of his conduct at Manchester, which evidently touched him to the quick, for he immediately discovered, after having diverted the attention of the meeting to this subject, that the question was "original sin;" and, under pretence of speaking to that question, gave vent to a mangled outburst of hypocrisy and rancorous malignity, which not a little astonished the good people of Huddersfield. The *Rev. Gentleman-in-embryo* having thus discharged his bile, immediately and precipitately retreated: there were too many of the Manchester people present, to permit falsehood to be told without instant contradiction, and of course, the place was unsuitable for the display of his peculiar talent. The meeting then closed, and the large congregation separated in the most orderly and peaceable manner, apparently highly gratified with the proceedings of the day.

Nearly £20 was collected in aid of the Building Fund at the conclusion of the different lectures. Mr. Knight, the Assistant District Missionary, will lecture in the Hall next Sunday, (to-morrow,) and Mr. E. Lenn will lecture at Halifax in the place of Mr. Knight.

EXTRACTS FROM OUR CONTEMPORARIES.

A WORD ON BEHALF OF A NEGLECTED PORTION OF SOCIETY.

From the Leeds Times.

MUCH is said and written in these days for the improvement of the social and political condition of men; large and important measures are meditated, even for the education and protection of children; scarcely, however, do we find a single writer who is ready to put in a word for the improvement of the social and political condition of Women. God knows, this is not because they refuse such improvement, or do not stand in need of it; for on no condition of life does the iniquity of our present institutions press with more degrading and baneful effect, than it does on that of Woman.

The political grievances of which men now complain so much, are as nothing compared with those social maladies suffered by women; the exposure of which, however, never meets the world's eye, nor is proclaimed to the world's ear. Men go out with their grievances to the public, and seek to alleviate their wrongs in each other's sympathy; but it is the nature of woman to suffer on in silence and submission; when her sufferings at length drive her before the public, it is rather to be the jest of the ribald mocker, than the object of the public sympathy, defence, and protection. Yet, in nine cases out of ten, the causes of such sufferings are to be sought in the degraded position in which woman has been placed by the laws, enactments, and institutions, by which she has been

surrounded; the evils of which, like the evils of almost all other laws are to be traced to the guiding principle of SELFISHNESS, operating on those who first created and established them.

CHARLES LAMB, in one of his fine "Essays of Elia," doubts whether, in complimenting ourselves on our modern gallantry as compared with that of the ancients, it be not rather a conventional fiction than a present reality. He could only believe that such a principle actuated our conduct, when he could forget that in the nineteenth century of the era from which we date our civility, we are just beginning to leave off the very frequent practice of whipping females in public, in common with the coarsest male offenders; that in England women are still occasionally—hanged; that actresses are yet subject to be hissed off the stage by gentlemen; that more than one half of the coarse drudgery and servitude of the world is performed by women. Nor shall we believe that this vaunted "age of liberty" is aught other than a conventional fiction and a public lie—and that the world which believes it has, in this respect, only been made a big fool of—so long as we see woman, in her present degraded social and political condition, allowed to remain all neglected and uncared for.

It is no unusual thing, in this age of liberty, as readers of newspapers are aware, for women to be brought to market by their husbands with a halter round their neck, and sold to the highest bidder! This is very much a type of the present social condition of woman. It shows, at least, that the idea prevails among a certain class, that woman is property—a saleable market commodity; and if this estimate do not so prominently characterise the remaining classes, it is because the "conventional fiction" has been agreed upon, and men are thus cheated into the idea of liberty and refinement.

We cannot, for our own part, believe in a prevailing spirit of liberty, so long as we see a woman's person liable to be held by a man as property, while she herself, in such a state, is not allowed to possess property: her intelligent nature—her noble spirit and powers—her entire individuality—her name and fortune, being merged, without her future control, in the civil identity of another. Who has not heard of Mrs. Siddons' humble petition to her idle and profligate husband, that he would bequeath to her for her subsistence, a fraction of her own noble earnings!

Neither can we believe in the prevalence of the principle of liberty, as long as husbands are empowered by law to extort obedience to their will, be it what it may, by wringing the mother's heart by tearing her own children from her. The law prevents the physical torture of beating and bruising; but in sanctioning the outrage on her strongest feelings, it sanctions the infliction of torture, compared with which physical pain would be mercy.

Nor shall we believe that either gallantry or justice are any thing else than mere names, so long as women, when thus legally debarred from possessing property, are next hunted through society by notices in newspapers such as the following:—

"CAUTION."

"I, John Brute, hereby give notice, that I will not be answerable for any debt or debts which my wife, Elizabeth Victim, may hereafter contract."

"JOHN BRUTE."

* The Custody of Infant's Bill of Sergeant Talfourd, remedies, in some respects, this evil; but, as usual, the advantage is all on his side.

THREE notices to this effect actually appeared in a local contemporary (the *Mercury*) of last week! And is it only the "wife" who is in all cases the offending victim? Are there no husbands who, by intemperance, improvidence, and recklessness, make shipwreck of their own, their wife's, and their children's fortunes? Yet, never do we find her "caution" coming before the public, though in the very great majority of cases, she is more the sinned against than the sinner. It is not her province, forsooth! Her only duty is obedience, rendered to her legal Lord and Master. The law has arranged that she should have no control even over her own earnings; that she should yield a devoted submission to her master's will; and, no matter what his iniquities, remain bound to him, his inalienable property, his legal slave, beyond the possibility of relief or redemption. We mistake! redemption she has; but its way only lies through a foul species of crime to which there is thus actually attached, a kind of glittering and incentive premium.

The justice which our man-made laws have meted out to man and woman in their several social relations, is surely of a most unequal kind; serving only to keep up forms, in an immense number of instances, at the expense of happiness, comfort, moral and mental improvement, and social peace and well-being. "But the purity of manners must be kept up," says some one. And how kept up? By acting a gross lie in the face of the world, and preserving a mutual relationship, perhaps unwarily entered into, in spite of the cruelty, grossness, injustice, and falsehood, which such a situation involves. Such purity is, indeed, like the whitened sepulchres that were glorious without, but within, full of dead men's bones and all manner of uncleanness.

In almost all such instances of misery arising from social mal-arrangement and individual imprudence, the burden of the evil falls on the woman. Custom, habit, and education, have possessed her with a weakness which leads her to trust for happiness to another, instead of endeavouring to achieve it for herself. She has been led to throw away her self-dependence, from the cherishment of which spring the highest powers of humanity, as well as the best and truest sources of her own happiness. Her education has, in fact, rendered her the weaker vessel; and, as such, she is always made to go to the wall. Laws have been made for her, not by her—still farther prolonging her condition of social degradation and depend-

Poor thing of usages! coerced, compell'd,
Victim when wrong, and martyr oft when right.

Such is the social condition of woman in this boasted "age of liberty and civilization." Yet to this subject, though affording matter of the deepest possible concernment to society, is it scarcely ever considered seasonable to allude. It is a sore spot—a very ulcer, corroding society to its core; yet do neither our teachers nor legislators educate or legislate as if there was any such evil in the world. But woman is fearfully avenged in the long run. The law of retribution and reaction comes to her aid, and society at large has re-inflicted on it the accumulated debasements which its laws have heaped upon her.

Out upon the empty words echoed by lip-liberals, while such things are allowed to continue! Away with the selfishness of those who would seek everything for themselves, and nothing for the improvement of the condition of woman. Yet need we not despair. Such things

dare be spoken of now-a-days without raising the bear-garden shouts which they used to do; and the writings of such women as Mrs. Jamieson, Miss Martineau, and Mrs. Grimstone, are even read with the attention which the importance of this subject deserves. Hope is to be gathered from all these things. The progress of knowledge and free discussion will do much to mend this matter; but a great deal also depends upon woman herself. "There is no salvation for women," says Mrs. Jamieson, "but in ourselves: in SELF-KNOWLEDGE, SELF-RELiance, SELF-RESPECT, and in mutual help and pity."

PROGRESS OF SOCIAL REFORM.

MANCHESTER, OCTOBER 28, 1839.—Mr. Buchanan lectured in the morning, "On the Philosophy of the Ancients," being a continuation of his previous lecture, delivered at the Institution sometime ago. Mr. James Clarke lectured "On Charity," in the afternoon; and in the evening, Mr. Buchanan lectured "On Marriage." This week, Mr. Brindley has issued placards, announcing lectures, and challenging Mr. Owen and Mr. Buchanan. This was answered by a counter placard. This agitation caused the Hall to be filled to overflowing on Sunday evening, October 27th; the audience might be computed at about 2,000; and a deep interest and anxiety was evinced to hear the lecture on the Marriage question; a lecture in which Mr. Buchanan displayed great forethought, discrimination, and sound judgment. It was delivered in a feeling and eloquent manner, and many had their old mistaken opinions changed for a thorough understanding of our principle, and especially on the subject of Marriage. At the conclusion of the lecture, a full explanation of the affair of Brindley was given, and our friends were requested not to attend Mr. Brindley's lectures, to lose their time and money. Our success has been admirable; for we had eighteen candidates admitted in the course of the day.

It is requisite that a brief explanation should be given of this affair to the readers of the *New Moral World*, in order that they may know how to treat any of his statements when he comes among them. A Committee was mutually appointed to arrange for a set discussion between Mr. Buchanan and Mr. Brindley. When the meeting for settling preliminaries took place, Brindley demanded that the loss, he alleged, had occurred at the former meetings in the Corn Exchange, should be paid out of the proceeds of this discussion. The sum so demanded amounted to £19. 3s. 6d. This was refused on the part of Mr. Buchanan, and the giving of the proceeds to a public charity insisted upon, as the only ground upon which a discussion could take place. This stipulation was refused, and Brindley lost temper, a very easy thing for a man with a bad cause; he heaped the utmost abuse upon the parties who met for arranging, which they bore as well as they were able, and ultimately he issued a placard announcing free discussion, half an hour at the close of each lecture, &c. but coupled with shillings and sixpences for admission. Our friends promptly met and exposed this Jesuitry and attempt upon the pockets of their fellow-citizens; and the consequence has been that instead of the thousands who attended the former meetings at the Corn Exchange, so little interest is taken in the fate or

proceedings of this fire-brand, that the attendance on his first three lectures, even with large placards, reducing the price one half, has varied from 40 to 60 or 70 at the utmost. Enraged at this ill success, the Saturday evening lecture was stopped entirely. The *Manchester Chronicle*, which had never noticed his defects, inserted his unneeded calumnies, and accompanied them with an article of such a bitter and violent description, that if life and property are not destroyed in Manchester, it is no fault of the writer. It was also announced on Monday last, a grand attack was to be made on the private characters of the leading Socialists. Infatuated men! Suppose all the Socialists were as black as the devils of Christian imagination, would that overturn the principles of Socialism?

J. LOWE.

PRESTON, OCTOBER 27, 1839.—I am happy to inform you that the good cause is still flourishing in this quarter. We are now nearly a twelvemonth old; and, on reviewing the year, we have no reason to be dissatisfied with our present position. We have laboured under many difficulties; want of lecturers especially; never seeing a Missionary oftener than once in three or four months; yet, in spite of this and other obstacles, we number between thirty and forty members, are in possession of an excellent room, and have succeeded in making a very favourable impression on the public mind, as the very full and attentive audiences that are generally present abundantly testify. We are now about to make a very considerable advance. Mr. Clarke, of Manchester, lectured here last Sunday and Monday evenings, and succeeded in making a very pleasing impression. On representing our situation to him, he agreed to come here as stationed lecturer for a period of three months, upon very reasonable terms; such, at all events, as circumstances fully warrant us in supposing we will be able to sustain, without incurring any great loss. The conduct of our members, on this occasion, has been very gratifying, as they came forward with great promptitude with offers of weekly subscriptions, (which we have entered into) in order to meet any deficiency in the funds. We have received the sanction of the Central Board to his appointment, and we expect him here in the course of the week; we are thus about to assume a bolder stand than we have hitherto occupied; we have every confidence in the character and abilities of Mr. Clarke, and expect that much good will result from the encounter that will, in all probability, ensue, as it is natural to expect that the supporters and abettors of the present system will take the alarm, and endeavour, by all the means in their power, to put a stop to the spreading of our principles; but, although they may succeed in strewing a few thorns on our path, the delightful and healing influence of our principles will more than counteract these, and render our progress as pleasant and cheering as the ultimate effect will be beneficial both to them and us. I observe, by the *New Moral World*, that Mr. Newall has written to the Secretary of State, concerning the Longton affair; and from the answer sent, he appears to doubt the correctness of my report. I assure him it was true in every particular; and the best proof I can adduce is, that the same report appeared in the *Preston Observer*, without any contradiction being attempted by the parties implicated. The answer is just such as I expected; and I most fully concur in the concluding observations of Mr. Newall on this subject—we must

treat those individuals with kindness and charity; it is the only legitimate and effectual method of vanquishing them. It may appear slow, but it is not the less sure. Let us remember the story of the traveller who drew his cloak around him the more tightly, the keener the wind blew, but who was obliged to relinquish it under the melting influence of the sun. So will it be with the cloak of prejudice and error; it must and will yield to the divine influence of truth, if administered in a kind and charitable spirit.

JOHN MC. ARTHUR, Sec.

NEWCASTLE DISTRICT, Oct. 23, 1839.—The Rev. Joseph Barker has now completed what he was pleased to designate at the commencement, a complete examination of the system of Infidel Socialism, with a view to contrast it with Christianity. The last lecture, (the 7th) came off on Friday evening; as usual, there was a very large audience. "All hail! Christianity." "Hide your diminished heads, ye Infidel Socialists." "Sing to the Lord gloriously; the horse and the rider hath he cast into the sea." These, and such as these, are the exclamations of the Rev. Gentleman and his backers; although I must say, having made diligent inquiry, I have not been able to find one person whose previous impressions on Socialism have been in the least altered by the Rev. Gentleman's much-vaunted performances. And no wonder; the great principles of Socialism were never handled by him—the five facts he never deigned to mention; as far as he is concerned, nothing has been explained: the whole has been, in fact, a repetition of his sixpenny tract; unfounded assertions, wilful misrepresentations, and lachrymose appeals to feelings of a superstitious and priest-ridden assembly. "Truth is great, and it will prevail." Hundreds of persons, who never once gave the subject a moment's consideration, are now anxiously inquiring for, and perusing our publications. The sale of the *New Moral World* has immensely increased, and fresh members are daily enrolled; so much for the Rev. J. Barker's calumnies and falsehoods. At the commencement of the quarter, the Branch here, will be in a position to carry on the war against ignorance and superstition, in a manner far exceeding any former attacks. We shall commence with holding "Revivals," when probably some other opponents will appear against us. We hope soon to have our beloved Founder amongst us which will give additional interest to the excitement now existing. This evening we have had a most delightful festival and tea-party. I never witnessed a greater number of happy faces than were there present. Our friends appeared in various costumes—Highland, Spanish, Swiss, &c., which afforded an excellent opportunity for reminding them of the overwhelming power of circumstances in producing national peculiarities. As most of the attenders were young, it was thought advisable not to extend it to a very late hour. I should like to have seen Mr. Barker amongst the spectators. I can scarcely believe that he would have come to the conclusion which he arrived at in Oldham, that hundreds of parents would have to regret the fatal moment their children entered there.

C. BARKER.

[By a note added to the above, we learn that Mr. Owen had arrived at Newcastle on his way to Scotland, and would lecture on Sunday 27th October, twice; when we have no doubt the usual crowded audiences which always attend his lectures in Newcastle would be present.—En.]

DARLINGTON.—PUBLIC DISCUSSION BETWEEN THE REV. JOSEPH BARKER AND MR. JAMES CAMPBELL.—This discussion commenced on Monday evening, the 21st ult., and was continued for three successive evenings. Mr. Campbell opened it by reading, explaining, and supporting the five propositions on which the Rational System of Society is based. His opponent, instead of replying to these arguments, commenced a virulent attack upon the private character of Socialists; and gave in lieu of reason or argument, a superabundance of abuse, filthy language, and violent vituperation; in fact, the whole of what he stated, on this and the following evenings, was merely a repetition of his pamphlet and the falsehoods which Mr. Jones so ably exposed in Lancashire. He accused Mr. Owen of denouncing marriage and recommending promiscuous intercourse, and challenged Mr. Campbell to prove the contrary, who quoted in reply Mr. Owen's addresses in the years 1833 and 1839, as a complete and explicit refutation to the calumny. On the second evening Mr. C. opened the debate by developing the co-operative and economical arrangements of Socialism; which he did in so clear and distinct a manner, as to defy opposition. His opponent, in reply, said that he agreed competition was a great evil, and that so far as our economical arrangements were concerned he would not oppose us, but that we taught there is no God, that men and women ought to live after their nature, and he concluded that that would be like the *brute best*. Mr. C. ably replied to these objections. Mr. Barker opened the discussion on the third evening, by stating that he had proved that Infidel Socialism never had done good, never would do good, and never could do good, but that Christianity had done good wherever it had gone. Mr. Campbell in reply, quoted from Dr. Lang's letters, and proved from them and other authorities, that wherever it had gone it proved injurious, as it first corrupted the morals, and finally extirpated the aboriginal inhabitants of any new Colony. On the fourth night Mr. Barker opened the proceedings, by reading a long string of of printed questions, which occupied half-an-hour in reading, and called upon the audience to mark whether Mr. Campbell answered them all or not! Mr. C. replied to as many as his time would permit, and few passed unnoticed. Mr. Barker made the admission that man was not accountable to man for his belief, but said he was responsible to God, because he had a soul as well as a body; whereupon, Mr. Campbell pressed for an explanation of the cause of this responsibility, seeing that the Rev. gentleman contended that God was the giver of both soul and body, and could not justly make man accountable for that which was his own creation. The discussion has been of immense service to us, inasmuch as we had thereby an opportunity of laying our principles before an audience of 1400 persons in the Primitive Methodist Chapel, who could not by any other means have heard them; and the immediate result has been an accession of nine candidates to our Branch—a good earnest of the benefits we shall in future derive from this event.

GLEANINGS.

Remembrance of a Panacea.—Mr. Farlow, who has published his reminiscences of a twenty years residence in India, details the following interesting anecdote:—While in Bengal, my society was accidentally captured by one of the most enlightened natives. He was a person of profound parts, and most acute discernment. We became

deeply attached to each other, and daily spent hours together in the investigation of moral and physical science. Years after our acquaintance had commenced, I received from England the present of an elegant microscope. This, upon his next visit, I exhibited to the Bhamini, and directed his attention to the animalcules in water. He made no observation, and I saw him not for some time. After months of absence, he called and said he was desirous of purchasing the microscope. "It is a present from a friend, and it is impossible for me to sell it." "That friend's object was to afford you gratification. Were I to give you ten or twenty times its value, your friend's object would be equally obtained." "You place the matter in a new, and perhaps correct point of light. Pay me—rupes, and the microscope is yours." He handed me the money, and I gave him the instrument. Seeing it eagerly he at once dashed it upon the floor, and broke it into a thousand pieces. "Why this frantic act?" I exclaimed. "It was for the promotion of science I believed you had made the purchase." "No! I am taught by the religion to which I firmly adhere, that he who destroys life will be eternally punished. I have however learnt by that instrument, that I cannot either breathe or drink without destroying myriads. My knowledge and my faith are therefore at variance, and I am made miserable during existence. I bid you farewell, and farewell for ever!" He left me, and I never again saw my conscientious friend.

Disinterestedness of the French Republican.—As to corruption, it was imputable to few or none of them; indeed, the generally received phrase was, that they had all time saving this. The men who had, unwearied, the distribution of the whole revenues of France, distributed among themselves monthly the sum of 360 francs for all their expenses; and when Robespierre was put to death, the whole property found in his possession was thirty-six of the last supply thus issued to him. Carnot, in like manner, never received a farthing of the public money for his official services; but, in a different respect, his singular disinterestedness was truly striking; it was peculiar to himself, and it proved to demonstration how entirely every selfish feeling was absorbed in his zeal for the public service. Though at the head of all military affairs, he never received his own promotion in the army more rapidly than the most friendless subaltern. He was only a lieutenant when he came into office. He was only a captain while directing the operation of fourteen armies, and bestowing all ranks, all commands, upon his brother officers. It was not till the latter part of his directorship that he became colonel, and he remained colonel only while king of the country.—*Lord Brougham's Sketches.*

Two Grecian Nurses.—Saw the funeral of a child pass the window: three Greek priests walked in front, singing a hymn; about half a dozen persons followed, among whom was the father, who carried his child in a basket bedecked all over with flowers. The face and hands of the infant were exposed, and their pallid hue contrasted strangely with the bright flowers and raiment scattered over its body—appropriate accompaniments, and fit emblems of the purity of the deceased. It was a touching and an impressive sight. I do not wonder the Greek children die; to me it is a matter of surprise that any of them reach the years of manhood, considering the discipline of their early months. On my arrival here, I was struck with the extraordinary appearance of my landlady's child. I saw it first in the nurse's arms, with the face quite blue, eyes almost starting from their sockets, mouth open, and tongue half protruded. Having had but a casual glimpse, my impression was that the poor infant had been born with a disease arising from imperfect closure of the foreman vessels, but on seeing it a second time, and examining the drum, I found it strapped round the chest and abdomen with a broad flannel belt, drawn tighter positively than I would girth a horse. It was in vain that I tried to force my finger between the bandage and the body. Here was a ready solution of the lividity, &c. The nurse could speak only Greek, but I sent for the mother, who knows a little French, and explained to her the danger of such a system, and that she would to a certainty suffocate her child if she persisted in strapping it on. She heard me with great *sang froid*, and then coolly made answer that she was the mother of ten children, all of whom she had treated in precisely the same way, without choking any of them. This was certainly strong practical refutation of my fears. However, I was so earnest in my entreaties, that she consented to slacken the bandage, which was immediately done in my presence. I thought if the poor infant could but speak, what blessings it would have poured upon my head. However, I was more than rewarded by seeing it as how after its girth was undone, throwing back its head, with a natural colour in its face, and crowing and smiling in the nurse's arms. The child is two months old; and the mother tells me that it is a universal practice among the Greeks in Turkey to pinion the arms to the body with a similar bandage for forty days after birth; the arms are then released, and the bandage is applied to the body only, for forty days more, so that this poor child has yet twenty days of girdling to undergo. Strange and unaccountable practice! Can it have any influence in causing the exceeding thin waists of the Greek men?—(From Dr. Cameron's "Notes of a Wanderer in Search of Health.")

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

BRANCH BOARDS.—An error occurred in the notice inserted in the *New Moral World*, of last week, relative to the newly appointed officers of the various Branches. By referring to Law 39, it will be seen that the newly appointed officers of the various Branches do not retain their offices until the termination of the present month, when the Quarterly Reports become due; but that they enter upon their duties on the first of November.

BRANCH SECRETARIES.—The Laws 36 and 37, being obscure, in reference to the periodical change or reappointment of the Secretaries of the Branch Boards of Management, the Central Board have decided that the Secretaries shall vacate office at the termination of each quarter, being subject to re-election.

P. C. MANCHESTER.—In the notice under this head, in the *New Moral World*, of last week, for law 24, read law 26.

MR. CONNARD.—The Central Board have received, for Mr. Connard, 2s. 6d. from a friend at the Hall of Science, Finsbury Branch, No. 16; also 1s. from Mr. Robinson, which should have been sent with the monies collected before.

NEW MORAL WORLD.

T. E. Leinster, we dare say means well; but he is ignorant, or misinformed as to the motives which have produced our conduct in the matter he refers to, and, unfortunately, he has followed the fashion of the world at large, in ascribing the worst instead of the best. The time may come when all may be satisfactorily explained: meantime, we recommend the practice of the charity he preaches, and assure him our silence arises not from unfriendly feelings or insufficient means.

C. R. W.—The objections have been received, and will be made use of.

THE SABBATH, Article 2, in our next.

J. D. received; next week.

J. L., Edinburgh, is thanked for two numbers of the *True Scotsman*. We shall endeavour to reply to Benet Barbaton when we have the whole of his weighty objections before us. Will J. L. continue his favours?

MR. JAMES LOWE acknowledges the receipt of 5s. from the *Hulme Class* for Mr. G. Connard. This Class deserves to be imitated by others; they pay an extra halfpenny per week, which is applied to help the contributions of their poorer brethren, and purchase books for the Class. The 5s. acknowledged is a portion of the accumulations arising from this source.

WE MUST DEFER THE SHEFFIELD LETTER till next week. It is delightful to read of the practical manifestation of their zeal.

E. C. SHAW should apply to the Central Board.

S. M. T. RECEIVED.—We shall probably be in London, on Sunday week. Other Correspondents next week.

IN CONSEQUENCE of the Editor's absence at Huddersfield, he did not discover, till too late for remedy, that the *Birmingham report* had been enclosed this week. It shall appear in our next.

MR. OWEN'S WORKS.

NOTICE TO PUBLISHERS.—The Central Board of the Universal Community Society of Rational Religionists, have been appointed, by Mr. OWEN, to be the Publishers of his Works, and no parties are at liberty to re-publish any of Mr. OWEN's Works, except by special agreement with him.

By Order of the said Board,

RICHARD BEWLEY, General Secretary.

Board Room, 20, Bennett's Hill, Birmingham,
November 4th, 1838.

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AN ADDRESS

DELIVERED AT THE OPENING OF THE

HUDDERSFIELD HALL OF SCIENCE,

On SUNDAY, Nov. 2, 1838.

BY **G. A. FLEMING.**

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Of Ignorance and Error fly;
The morning star of Science beams;
And Truth illumines the mental sky."

Leeds, J. Hobson; Manchester, A. Haywood; London, J. Cleave;
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"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

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SATURDAY, NOVEMBER 16, 1839.

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THE NECESSITY AND ADVANTAGES OF A JUNCTION OF EDUCATIONAL AND ECONOMICAL REFORMERS.

THE preceding papers upon this subject will have put our readers in possession of a tolerably distinct idea of the objects of these two parties; it will be seen that each of them have most laudable and important objects in view; while to those who have been accustomed to study man's entire nature, who know the intimate connection which subsists between all his faculties and powers, whether physical, mental, or moral, and are thereby convinced of the necessity which exists for duly satisfying and cultivating all—not a portion of these varied elements in each individual—if we would effectually secure happiness to him, or the well-being of society at large, it will be equally evident, that the separate adoption of their respective measures would only end in disappointment, even to their advocates.

Some two years since we had several personal interviews with T. WYKE, Esq., M.P., the intrepid and earnest advocate of National Education in the House of Commons, as well as some others, scarcely less celebrated for their advocacy of this great and healing measure. Upon one occasion we visited Mr. WYKE, in company with a zealous friend to mental improvement, whose works have tended materially to the spread of correct opinions, and whose purse and personal exertions have been liberally applied to forward the cause of Education. The interview took place at the house of one of the most enlightened manufacturers of Manchester; and Mr. WYKE, during its continuance, expatiated with the warmth and enthusiasm of a noble mind upon the benefits to be derived from the introduction of National means of enlightenment, detailed the effects of the preliminary schools in Ireland, and explained the measures he had in contemplation for the furtherance and completion of the work so well begun. In the course of an earnest and animated conversation, after expressing our concurrence in much that had been advanced, we urged the necessity for first satisfying the physical wants of the population, before offering them mental food. We said, that a stomach at ease, and a mind unharmed by the cares and anxieties attendant upon a daily desperate fight with poverty and pinching want, are indispensable pre-requisites to mental and moral instruction; and the attempt to communicate the latter, effectually, without the former, is as rational as commencing to build a house at the chimney top, instead of the foundation. Man's animal wants take the precedence in urgency of all the others; food, air, and exercise, are as necessary to keep the complex machinery of

the human being in healthy and regular motion, as the due supply of oxygen is to support combustion, or the presence of the sun to daylight. We asserted, that the present state of our productive and distributive arrangements precluded all chance of beneficially introducing good arrangements for mental tuition, and that a paramount necessity existed for prefacing or accompanying these with economical measures, which would reduce the hours of toil, and banish destitution and discontent from the working man's hearth. In support of these views, we adduced the rough jottings from a pocket-book of a few facts, collected among the hand-loom weavers of Padiham shortly before. One fact, noted down on the spot, deserves remark:—a young woman who was at work upon what was considered a good job, would have to throw the shuttle 15,600 times, carry the warp to and from the warehouse, and fasten it to the loom, all for the magnificent sum of 18d. ! What time or inclination could be left for mental improvement in such circumstances? Life can only, with such veritable slaves, be one long, wearisome, gnawing struggle with want and toil. A national school-room, and well instructed masters, would only mock their misery: they are famishing for bread, and dying by inches from long protracted hours of labour; why mock them by giving them stones and books? In addition to these poor wretches, who would for ever be shut out from participating in any benefit offered by national schools, a large portion of the inhabitants of all large towns and cities, who have no settled employment, but pick up a living how and where they best may; hordes of children, the offspring of these parties, who run about without parental control or restraint, contracting the vices of civilized life, more debasing and pernicious than that of a savage; and the myriads of others, who would be taken by more careful or avaricious parents to toil for the purpose of adding a trifle to the weekly pittance of the family; would all be excluded from reaping any benefit from this measure. In fact, while the labouring population are kept constantly immersed in pecuniary difficulties, struggling in a whirlpool of evils arising from intermittent employment, and low wages while in employment, the amelioration hoped for by the mere mental educational reformer can never be achieved. Such were the arguments we then urged. Mr. WYKE seemed to assent to their truth, and to appreciate their importance. It is too much, however, to expect, that he has been able to make them of any practical avail. As the active leader of a party, no doubt, the whole of his energies have been demanded for the furtherance of that cause which he understands best, appreciates most highly, and to which he is most closely bound; nor is it perhaps desirable that his attention should be distracted or his energies divided: the task he has prescribed himself,

and pursued with such persevering ardour for years—is one worthy of and demanding the whole powers of a great mind.* We should, therefore, counsel a division of labour; and while we should rejoice to see a junction between these two parties, advise that each should still specially attend to the subject they are best acquainted with. The measures which by their union could be effected would be equally open to the discussion and superintendence of both.

The defects of the allotment system have already been briefly alluded to, and it is unnecessary to recapitulate them. The most prominent is, that while the Educationalists make provision for the mental, and neglect the physical powers, the five-acre-farm advocate provides for the physical, and neglects the superior faculties. The position in which these small cotters would be placed, must almost entirely preclude the cultivation of these faculties upon a systematic plan, and correct principles. Society is one of the most potent agencies in calling the faculties into activity, and giving them a direction and employment. It is needless to say, that the society which would be created by this dispersive distribution of the labouring population, would be anything but favourable to high mental and moral excellence.

If, therefore, either of these parties desire to attain effectually the objects proposed as the end of their labours, they must unite: they have the same co-relation to each other as the physical, intellectual, and moral faculties of man, for whose improvement both of them labour, and which they will certainly fail in fully securing but by the union of their respective plans and efforts.

It would be easy for these parties, with the power, wealth, and influence in their possession, to establish immediately Home Colonies, in which their respective principles could be tried, and their practical application to the formation of a superior character, and production of contentment and plenty, demonstrated. A few experiments of this nature would most powerfully assist in directing the attention of society at large to the plans by which the results were obtained; and do more, in three or four years, to advance their respective objects, than a couple of generations, spent in their present isolated, and, to a great extent, theoretical, efforts. Nor in thus paving the way for the speedy adoption of a rational, enlarged, and safe measure of reform, which would claim the support of the good and wise men of all parties, would the originators and supporters of the first experiments incur the slightest risk of pecuniary loss. Even if the establishments should fail in realising the results which sanguine people might look for, still, at the worst, the labour bestowed upon the land would have increased its original value; but it is demonstrable, that with united labour and united expenditure, greater fertility and diminished consumption would be secured, and the return to the capitalists, who might venture upon such a benevolent experiment, become greater than any other investment, railroad, or otherwise, at the present day can produce. There would also be the certainty that the prosperity, intelligence, and wealth thus created would be permanent. One improvement would suggest another, and new powers and facilities for creating wealth and exciting fertility would accumulate from the possession of land, machinery, and active industry, under the guidance of knowledge and experience.

One other pressing reason for the union of these parties is to be found in the present divided sectarian and excited state of the public mind. The nation seems reeling with mental riot and intemperance; religious and commercial madness appears to spread like an epidemic; insanity, suicide, and murders increase, till the black catalogue of evil

* It is to be hoped that the recent elevation to office of Mr. Wyse, heralds mental and moral improvement, which though they may fall short of the good aimed at by the Rational Reformers will yet materially aid in teaching it.

appeals and sickens the observer. Some secure and quiet anchorage for the tossed and shattered bark of society is sorely wanted: and who can so fitly or speedily provide this as the parties we now counsel? Besides, until they have furnished some such unanswerable proofs of the soundness of their views, their verbal and written expositions will be thrown away; rampant selfishness and sectarian ignorance will continue to impede the progress of sound and substantial reform, and embroil in intestine commotion and contest, a nation whose powers are all imperatively demanded at this crisis, to ward off a fearful revolution of blood and tears.

Nero's musical performances, amid the blazing ruins of Rome, were not more maniacal than the conduct of our aristocracy and capitalists at the present moment. Social disorganisation has already commenced; it is seen in the bank, the manufactory, the warehouse, and the workshop; and instead of taking measures to restore health and soundness to the body politic, we hear nothing but party squabbles, bitter recrimination, and fierce polemical controversies; while the wild antics of religious revivals, with their attendant madness and melancholy deaths from nervous excitement, attest how rapidly social monstrosities are springing from the debris of irrational institutions. The Socialists would fain avert these evils, and their yet more bitter consequences, from their fellow-countrymen and the world; but, unfortunately, too many of them, blinded by prejudices or misled by craft, turn away from the only effective remedy for their maladies, with bitter loathing against both it and the physician. Like wisdom in the Proverbs we shall, however, not fail to lift up our voice in the market-place, and testify, not only against the evils of society, but also declare the remedy which can alone effect their removal. *UNION—the union of all moderate, experienced, and rational men, is the first step to be taken.* Happy shall we be if our exertions, in any degree, tend to its furtherance.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUM- STANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY XVII.

For a long time previous to the advent of Christianity, it had been the practice of ancient Rome to allow all her subjects great toleration in matters of religion. This wise policy contributed, in some degree, to the rapid extension of her empire; it smoothed the way to her victorious career, by dispelling the fears of the weak minded, and deadening the hostility of an influential class, whose favour it was not easy to conciliate; the conquered provinces, moreover, were less disposed to revolt, when they found, that by changing their masters, they had only *diminished* their vexations! Prompt payment of tribute, and orderly submission to the Legions, was nearly all the obedience required. No one was molested for speculative opinions, whether philosophical or theological! Sometimes, indeed, her victorious generals paid a visit to the temples of a vanquished nation, for the pious purpose of returning thanks to *their* Deity for the assistance he had vouchsafed during the struggle! On these occasions it was usual to relieve His shrine of superfluous ornaments, and his coffers of useless wealth—and if his effigy was *skillfully* executed in *precious* materials, they allowed it the honour of a distinguished place in their own

triumph, or obtained for it a niche or pedestal in the Pantheon; along with the guardians of the Capital. If these honours were peevishly declined, an image of Venus or Diana was sent to console the God for his desecrated altar, and to assist in replenishing his treasury. By these means a sort of bank for savings was created, in which the poor were permitted to deposit small sums for the general use of the State! But it was reserved for the piety of after-times to improve this device into a prolific source of revenue capable of affording supplies, not only to the minor branches of a conqueror's own family, but to his nephews and cousins, to the remotest degree of relationship!

The indulgent disposition of the Roman government produced a corresponding feeling in the inferior classes. The priests of numberless superstitions which infested every part of the empire, laid aside their animosities; or, being restrained by the laws within bounds of decorum, lost their natural antipathies, and like village quacks, were sometimes so kind as to administer poison to each other's patients. Religion, thus bereft of its ancient aliment, fell into a state of apathy, and degenerated from a lively sentiment, into a cold ceremony—an affair of pageantry, procession, and sing-song! At times, indeed, the violation of a temple, or of a vestal, produced a feeble and brief outcry, but the offence was soon forgotten, or forgiven, by the injured parties. Now and then, too, an orator or public pleader for lack of argument, or to round a period, invoked *celestial aid*; but statesmen, philosophers, and sensible persons of every kind, had lost all veneration for those aerial phantoms which were fast melting away into the shades of oblivion, while their votaries were descending by shoals into the gulph of materialism! This indifference to religion had become almost general; for every class above the rank of slaves were more intent on fame than salvation, and still more on luxury than either! The time not spent in tented fields was applied to the improvement or embellishment of their dominions, or devoted to the most vivid and even *fierce* enjoyments; so that the whole people were either occupied in the construction of stupendous works, or spent their leisure hours in military triumphs, processions, exhibitions, and theatrical entertainments; even the slaves were at times gratuitously admitted to the sports of the arena, so much calculated to inspire a moderate estimate of the dignity of human nature, or a heroic contempt of death.

With a people thus circumstanced, the introduction of new religious opinions, of a highly speculative character, was not likely to attract much notice either from the *learned*, or from persons of rank and authority; especially as the Apostles addressed their appeals to the poor, and did not pretend to interfere with the duties of subordination; but the case was very different with inferior orders of citizens; the sympathy expressed for their *lost* condition—the concern evinced for their *eternal* welfare—the overwhelming and everlasting ruin with which they were *immediately* threatened, both body and soul, if they did not *believe* and *repent*, at once alarmed their fears and engaged their gratitude; so that the new doctrines had spread into every part of the empire, and multitudes of converts been already made before they began to excite any jealousy, even among the heathen priests.

The reader needs not to be informed that one of the

good objects of the Christian dispensation, was, to annihilate those absurd superstitious which selfishness and ignorance had engendered in every part of the world, and to replace them by its own pure, simple, and elevated ideas of *one* common FATHER, and common FRIEND. The persons who undertook to perform this dangerous office, fully appreciated the difficulties they would have to encounter; they knew full well, they had to wrestle, not against flesh and blood—but against principalities; against powers; against the rulers of the darkness of this world; against spiritual wickedness in high places: therefore, they essayed rather to *unearth*, than to *overthrow*, the existing systems. To this end, they used only the most humble instruments, and the most simple language—but this language was often fraught with lofty sentiments or profound thought, and generally obscured with hidden meanings, and dark innuendoes. Hence the admonition so frequently repeated, of 'he that hath ears to hear, let him hear;' 'whose readeth let him understand.' &c.

When John, the Divine, 'saw one like unto the Son of Man, standing in the midst of seven Golden Candlesticks, holding in his right-hand seven Stars,' he himself, explains that the Seven Candlesticks represent the Seven Churches of his own Diocese, and that the Seven Stars denote the angels—that is, the Presbyters, or Ministers—thereto appertaining (Rev. i. 20), but he moreover says, that 'out of the mouth of this likeness of the Son of Man' (meaning thereby *himself*, whose hair was thin, at the age of ninety, or so, as 'white as wool,') 'went a sharp two-edged sword,' thereby intimating that the doctrines he was about to communicate must, by them, be so modified, as to cut both ways, that is so as to terrify the evil, and instruct the good, without exciting alarm in the powerful.

We have another mystical communication of a similar kind conveyed under the simile of opening a Book with Seven Seals. (Rev. v. and vi.) The opening of the first five Seals had reference to events already passed; namely, to the divine mission of Christ; the destruction of Jerusalem by the Romans; the false Christs and heresy of the Nicolaitanes; the persecutions under Nero, and the assumed reward of those martyrs—but the opening of the sixth and seventh seals were meant to be symbolical of events then commencing, or shortly expected to take place. By the Sun becoming black, as sackcloth of hair—the Moon becoming as blood—the Stars falling from heaven, and the heavens departing as a scroll when it is rolled together* is to be understood the overturning of these pagan superstitions by which these objects were held in veneration, and of which catastrophe, symptoms had already begun to appear in the conversation of some of the pagan priests, (that is, those Stars, or Angels, or Ministers, had already begun to fall from their spheres or heaven!) Encouraged by these tokens, as well as by the fortitude and constancy, which the Christians had shewn in their recent persecutions, Saint John, anticipated triumphant

* All these violent metaphors were evidently used to convey a figurative and occult meaning: for though we allow the Jews to have been in respect of physics and Astronomy, the most ignorant of the ancient civilised nations—it is not to be supposed they would have recorded as the word of God such nonsense as these passages contain, if taken in a literal sense! But as above stated, they were intended not merely to instruct the faithful, but also to frighten the selfish! "The force of 'prophesying,' could no farther go!"

and speedy success to the good cause of equality, justice, and charity—for he says, “the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, *fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?*”

How much to be lamented that these anticipations of the worthy old Saint, were not realised according to his expectations! for whether by the day of judgment, he meant the commencement of the reign of peace and justice, (agreeably to our construction) or the sovereign rule of reason, sense and truth; or (according to the mystical sense) the ‘end and consummation of all things;’ the mind sickens at the thought of the *millions* of MILLIONS that have since perished in misery, and whose souls, if the latter theory could be true, have been consigned to eternal perdition, (through the delay of this consummation) most of whom, never had the least chance afforded of even so much as to hear of that *blessed faith*, by means of which their doom might perhaps have been mitigated.

Seventeen hundred years have now elapsed since THIS GREAT FAILURE took place! It seems, therefore, full time, that some enquiry should be made into the cause of its occurrence as well as into the uses to which the assets of the original firm have been hitherto applied.

KEEPING THE SABBATH.

(Continued from Page 820.)

The most effectual and beneficial way to close “Gin Palaces” on Sundays, is, to open *gratis*, on that day, to the people, all other places of rational entertainment for intellectual recreation,—the only true *fulcrum* on which to raise NATIONAL MORALITY, and secure the progress of civilization!

THE CLERGY CONDEMNED BY THEIR OWN LAW.

Let us examine these zealous Messengers of God by their own text; let us bring them to the bar of the Bible, and try them by their own law.

We have already seen, from the three specimens of Jewish persecution against Jesus Christ for Sabbath-breaking, that the modern Christians and the ancient Pharisees are of the very same breed.

It is the pure and unadulterated blood of Jewish hypocrisy, descended in a right line, and blackened and thickened a little in its course through the dark ages of Roman Catholic Monkism.

It is the same Jewish blood, I say, which flows in the veins of the present generation of saints and “righteous men!” Otherwise, why show such a religious respect for mere formalities.

The Sabbath is a Jewish ordinance; it is one of the ten commandments given to Moses upon Mount Sinai, and given along with many other laws and precepts which are now annulled and abrogated.

THERE IS NO INJUNCTION IN THE NEW TESTAMENT FOR KEEPING THE SABBATH!

The Sabbath day, as well as all those other forms and

ceremonies of the Jewish ritual, was a type of things in the heavens, as St. Paul says, or of good things to come; and it is classed by the great apostle of the Gentiles with meats and drinks, and new moons, and other ceremonials, which were to cease at the coming of Christ. “Let no man,” says he, “judge you in meats or in drinks, or in respect of a holy-day, or the new moon, or the Sabbath day, which are a shadow of things to come.” (Col. ii. 16.) “Ye observe days, and months, and years,” he says, in another part of his writings “I am afraid of you, lest I have bestowed upon you labour in vain.” (Gal. iv. 10.)

Then, again, in another epistle, he seems to regard it as a matter of indifference: perhaps he saw the predilection for Sabbath-keeping too strong to be checked, and he writes in the following strain:—“One man esteemeth one day above another; another esteemeth every day alike; let every man be persuaded in his own mind; he that regardeth the day, regardeth it to the Lord; and he that regardeth not the day to the Lord, he doth not regard it.”

POSITIVE INJUNCTIONS ARE GIVEN TO REFRAIN FROM SABBATH-KEEPING.

Such is the opinion of the apostle Paul respecting the Sabbath, and there is not a single injunction to be found in the whole of the New Testament to continue the observance of it; but positive unequivocal precepts are given to abstain from the keeping of holy-days, of which we have such abundance in the English Church, which calls itself a follower of Christ and St. Paul.

These positive injunctions to refrain from Sabbath and holy-day keeping, the church has despised, and not one month can be found in the almanack, which has not some of its days consecrated and set apart to the worship and memory of some of the blessed saints and angels. This is in direct opposition to Christianity; but it pleased their vanity, their gluttony, or cupidity, perhaps, and they ventured to differ in this from the inspired apostle.

That there was something of Epicurism in this opposition of the church to their standard of faith, will perhaps appear more evident, when we consider that there are two positive precepts given by the Holy Ghost and the Council of Jerusalem respecting eating, to which our pious clergy pay no more respect than they would to the braying of an ass or the chattering of a magpie. “It seemeth good to the Holy Ghost and to us,” says this unrepented edict of inspired apostleship, “that ye abstain from eating things strangled, and from blood.” Repeat this command to a person whilst he is munching the breast of a fowl or a roasted hare, or carousing amid high-flavoured venison; he would only look at you with a satirical grin, and wipe the grease from his mouth. Here is consistency! Here is clerical piety and filial obedience to their heavenly Father and the Holy Ghost, their Comforter!!

They are commanded neither to keep the Sabbath-day nor any other species of holy-day, yet they keep the one, and adulterate every month of the year with the other; and to crown their hypocrisy, and despite of the spirit, they eat strangled fowls, in defiance of the prohibition. Yet mark this! they will not suffer a poor woman to sell oranges nor tea and coffee on a Sunday, because it is the “Lord’s day!” If there is such a crime as impiety, or blasphemy, surely this is it; but we, because we are in

the minority,* are called impious blasphemers; they in the majority, good, respectable "righteous men." But another, day, this rising, generation, will brand them with deserved and everlasting infamy.

ONLY OBSERVE HOW THE SABBATH IS KEPT BY THESE HYPOCRITICAL IMPOSTORS!

One would expect from these pious and strict disciples of our Lord and Saviour, that they would keep the Sabbath day most devotedly at home; that they would adhere to the very letter of the precept in their own observance, since they are so very liberal in their compulsory methods of enforcing the duty upon others.

The commandment says, "Thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates."

But observe how it is kept by these sacrilegious impostors. Not long since we read in the newspapers of a clergyman threatening to take away his custom from a baker, if he continued to bake upon a Sunday;† and this is a fair specimen of the spirit of the religious world upon this question. They would extinguish all the bakers' fires upon a Sunday; the consequence would be, that the servant girls or mothers of families would cook the meat at home. By the present system the girls and mothers are free, and the labour of one gives liberty to twenty, who are thus enabled actually to keep the Sabbath, by relaxation of the body. But the parsons would confine all the women at home, and make them break the Sabbath in solitude and uninterrupted labour, merely to prevent the baker from receiving wages on a Sunday; for that is all the evil; the wages are the eye-sore that galls these servants of the Most High; and it shows by what name that God of theirs deserves to be known.

It appears, then, that instead of keeping the Sabbath by these regulations, that they are enforced for the very purpose of breaking it; for they do not expect people to fast on a Sunday, merely to please God Almighty, who makes no distinction between Sunday and Saturday.

Does a Bishop's or an Archbishop's cook get a holiday on a Sunday? Are the ovens of our pious gentry all cold as an ice-house on the first day of the week? Do their men-servants and their maid-servants keep the Lord's-day, and rest from their labour? Do the cattle that is within their gates enjoy the Sabbath? What sort of animals are those that drag them to church, and return them in safety to their homes?—do they enjoy the benefit of the fourth commandment?

Who are those two fellows, the one before, the other behind the rolling machine that conveys the pious worshippers to and from the house of their God? Do they enjoy the benefit of the fourth commandment? Do they not work for wages upon a Sunday? Ah! but they are dressed in livery, they do not sell oranges, tea or coffee, or bake pies.—God forbid.

CESSATION OF HARD-LABOUR IMPLIES RECREATION OF MIND AND BODY.

If, instead of following the suggestions of their own

* The Rev. Hugh Stowell differs from our Correspondent here. At a late meeting in Leeds he solemnly assured the audience that careful investigation had convinced him that all the church, chapel, and conventicle attenders of every description and denomination, were the minority of the nation, and that a great majority of the people were utterly heedless of, or opposed to, what he termed religion.—Ed.

† A man has just been fined forty shillings for selling coffee, and a boy forty shillings for cleaning his shoes, on a Sunday!!!

curious piety, they would, by their own example, show a strict obedience to the letter of the fourth commandment, our legislators might save themselves the trouble of dictating new laws upon the subject—escape an additional share of reproach and odium—and really effect their purpose in a more satisfactory and conciliatory manner; but they seem determined to constrain the people, whilst they reserve perfect liberty to themselves. Are they not bound as Christians to give their men-servants, their maid-servant, and their horses a holiday upon Sunday? Yes; but instead of doing so themselves, they would compel the poor and the industrious to do it by a statute. They themselves may roll to and from the church in their carriages, but the saints would put a stop to stage coaching, and steam, and rail-road travelling; and, if they could, God knows whether they would not stop the wind from blowing, and the sun from shining on the Lord's Day,—anything but what they ought to do. The commandment merely requires a cessation from labour, it does not forbid amusement, nor intellectual recreation; but on the contrary, the cessation from labour implies an indulgence in recreation of mind and body; but the laws are made to deny the latter to the servant and working man, whilst the master is thus permitted to enjoy his or her services, seven days instead of six, which is a gain of fifteen per cent to the master, over and above the certainty of everlasting damnation for "Sabbath breaking."

HOW DO THEY KEEP THE SABBATH AT HOME.

At home on a Sunday one would expect that these devout Sabbath keeping families must present a most beautiful aspect of all the Christian virtues in harmonious blending. No slander suffered, I ween, no invidious remarks on the pride and vanity of those who are rather in advance of themselves in finery or family importance. It should be so.

But men and women are frail creatures; and these pious and respectable nurslings of our Virgin Mother Church, though they neither bake pies, nor sell oranges on the Lord's Day, but religiously confine themselves to their own firesides, like good Christians, are engaged in much more immoral and illegal employments—ripping up the domestic secrets of their intimate acquaintance; caricaturing the looks, dress, or manners, of their rivals, or covering with malevolent aspersions the characters of those to whom they profess an ardent attachment, and towards whom they maintain the appearance of cordial friendship.

But this is good Christian Sabbath keeping, notwithstanding; for they do not open shop, or bake, or sell oranges like the profane.

The Lord is well pleased with them, therefore, and pitieth their infirmities; but bakers and orange-women shall be cast into outer darkness, where there shall be weeping, and wailing, and gnashing of teeth; where the ovens shall never be cooled, and the oranges shall shrink into cinders for lack of moisture. J. E. S.

(To be continued.)

OUR SOCIAL AND POLITICAL CRISIS.

ARTICLE II.

SOCIALISTS AND CORN LAW REPEALERS.

Having stated, and, I trust, shown, simply from their tendency; that the Corn Laws are unjust, and there-

fore deserve the opposition of every honest and right-minded individual. I now proceed to consider in what respect Socialists will accelerate their own movement, by joining the great body of Reformers in the cry for Corn Law repeal; and also, why they are in duty bound to join in that cry. Not because they believe that it is calculated to effect any thing like the prosperous results expected by the repealers, but because the law is in itself unjust, and must eventually, if maintained, produce consequences most lamentable for the social welfare of Britain.

A failure in the harvest, and a falling off in national credit, must positively bring affairs to a speedy crisis. Dear bread, little money, a languishing trade, and, as a consequent, a starving population, are great helps to rebellion, revolution, and crime. Every man's hand against his fellow-man. Each striking for himself, regardless of consequences, and careless of the misery and degradation which must inevitably result. The feeling which produced Chartism will again burst forth, armed for revolution. Physical force will stalk through the land triumphant, and moral power and social feeling must, for a time, fall before its wild aggression. Physical want is but a dangerous power to play with, and hungry men seldom reason how they are to get bread, but they "get it" when best they may. The *Anti-Corn Law Circular* very shrewdly asks the question, "Are the British population at present so contented, so rich, and so happy, so well pleased with the constitution, that famine prices will have no effect in exciting their hostility, insubordination, and rebellion?" Let Socialists reflect upon this before they go too far in their opposition to the Corn Law repealers. Let them consider that, as Socialists, they are not advocating a sudden and physical-force change, but a gradual and moral one. Let them consider that, in the event of a political convulsion, should revolution succeed, the scramble which must ensue would bring so much insubordination as effectually to check, for a period, the onward progress of rationalism. And if, on the contrary, rebellion should be stopped in its mad career, the aristocratic rulers of Britain, spurred on by the bigoted fanatics of the church militant, would not fail to place Socialists under the ban of the laws, and thus put a check upon their movement.

The vital principle of rationalism must be peace and good order; these are essential to its existence. Moral, and not physical power, must be its motive force. It is essential therefore that every Socialist, beware of any agitation calculated to produce anarchy and confusion, and equally beware of opposing the legitimate agitation of a question calculated to soothe and allay discontent.

In opposing Chartism so effectually, they had not to contend with the cool-headed intelligence of the middle classes, but with the hot-headed ignorance of a duped and disorganised populace. Therefore, as a matter of expediency, it is their interest to join in the cry for a repeal of the Corn Laws; telling their repealing friends, however, that they do not believe that the abrogation to effect the change the Anti-Corn Law men contemplate, but that it may be the means of assuaging that unhealthy and feverish excitement, now so prevalent, and thus allow time for the consideration of more effectual remedies for our social and political evils.

By adopting this course, they assist, upon principle,

in that which is considered, by popular opinion, the measure of the day. Should this not succeed in doing all that its advocates expect, they cannot, at least, charge the Socialists with a *dog-in-the-manger* opposition. Failing, as we well know it must do, in effectually ameliorating the social condition of the people, the Anti-Corn Law men must then look out for some other means of producing a healthy and permanent change in society. And to whom will they be so likely to turn, as to those individuals who joined them in their cry for cheap corn, because a law that made it dear, they (the Socialists) held to be unjust; but, at the same time asserted, that the repeal nostrum would not effect its object? On the contrary, if Socialists obstinately oppose the repealers, and the latter attain their wishes, as eventually they must, simply because they have just grounds to go upon; when the remedy does not succeed, which is equally certain, they will turn round upon rationalists, and vent their spleen in angry bickerings, and a species of re-active opposition, even should they attain their object, without a tremendous political convulsion.

The Corn Laws is one of the last remnants of the feudality of the dark ages, and like the feudal system itself, must soon exist but in the page of history.

Let Socialists, therefore, no longer lend their aid to the aristocratic supporters of an unjust law, by opposing those reformers who are agitating for its repeal, but let them honestly and conscientiously give their aid to the repealers in destroying the impost; not because they agree in all these individuals argue will be the result of free Trade, but because it is an act of justice, and therefore may for a period check the onward progress of the country towards revolution.

Socialism cannot flourish amidst anarchy and confusion. It has every thing to lose and nothing to gain by such a state of things. Dear bread produced the first French revolution, which swept the feudality of a pampered aristocracy from the continent of Europe; but it involved in its vortex much that was good, much that was estimable, much that was calculated to effect social and political amelioration.

We now come to the conclusion that Socialists ought to join the cry for Corn Law repeal, and ought to petition Parliament as a body—giving as a reason—not that they consider it can produce any permanent good to society, so long as competition and the present arrangements of society exist; but, first, because it is an *unjust law*—giving the few a power over the many as regards the first necessary of life, which is calculated to destroy the due balance of interest in society. Secondly, because anarchy and confusion must inevitably result from a one-sided system of legislation, which protects one class of the community at the expense of the other.

Such are the reasons why Socialists should be Corn Law repealers; and it is to be regretted that they have so frequently opposed the agitators of that question. But surely no good; but much harm must result; because they throw themselves open to a charge of capriciousness, or dog-in-the-manger like opposition. Having now laid the matter fairly before them; may we not hope that a different view of this Corn Law question will influence their future conduct?

PENCIL'EM.

"FREE-WILL OFFERINGS!"

The non-insertion of our last report may have given rise to the supposition, among our friends, that "Socialism" in the good town of Sheffield has been in a very dormant state lately. That such an opinion is erroneous, the subjoined report will show. Since I last wrote to you we have been progressing in a very satisfactory manner: our dancing classes have increased wonderfully, and our Hall on the Sunday evenings is always as full as we could wish. Our opponents seem to have learned a lesson from experience, and carefully abstain from coming to open hostilities; excepting a flying shot or two, at some of their own packed meetings, they sedulously avoid all mention of our name.

A fortnight ago our friend Ironside received a letter from Mr. J. Smith, calling his attention to the suggestion of Mr. Aldam, in a late No. of the New Moral World, viz., that "what was given would not have to be bought," and calling on each of the Branches to immediately collect all they could, as "free will offerings" to Community. Our friends were determined that so valuable a suggestion should not be long in being acted upon; accordingly last Wednesday week was the time appointed for the "offerings" to be brought in. We did not expect, owing to the shortness of the notice, and, above all, the shortness of the time, that we should have any thing considerable. But as Mr. Smith had said we were to send "anything and everything;" we determined to try our best, and at all events show that our wills were good, if our means were short. Judge then of our pleasure and surprise to see, on the appointed night, the "offerings" come rolling in so fast, that friend Ironside had to write hard and fast to enter them. Seeing that the spirit was moving them so efficiently, we were unwilling to deny those an opportunity of giving who had not yet done so; we accordingly announced that the "gathering" would continue till the following Wednesday; and on the Sunday all the "gifts" were exhibited, and a brief elucidation given by Mr. Ironside after the lecture, of the many mechanical contrivances we could have in Community, to supersede disagreeable manual labour. Among which, *blackening shoes*, by revolving brushing, having been purchased by Mr. J. Aldam, we set them in motion, as well as we could, to show how it was done, with which the audience seemed very well pleased. Stray "offerings" kept coming in, till the following Wednesday, when they elbowed each other, to get forward with them, in a manner, pleasing to behold. Among the rest I must not forget to mention the *Ladies*, several of whose names will be found on the list of donors. Many gave who are not members, as tokens of their good will. All the articles given, were of the most useful description. Many of them were made expressly for the purpose; and, as specimens of excellent workmanship, are declared by many, good judges, to be unrivalled. Our friend Mr. Miller's knives are marked "Hampshire Community, October, 2, 1839." Some of the Razors are beautifully figured with the same. The large Clasp Knives by Mr. Bradshaw, are of the same pattern as those procured by Mr. Cobbett for his labourers; they are in fact, from the same mould. A number of articles now making are not yet finished, and do not appear upon the

list. This is merely the *Pattern Card*, the first gathering.

If our friends at all the other Branches will bestir themselves in the same way, we may completely set our Communicants up in the house-keeping line, with "free will offerings." We make Cutlery at Sheffield, and have sent some. Bedding Clothes are made at Manchester, and will be wanted at Tytherley. Leeds, Birmingham, and other places, have their peculiar manufactures: so that we might fit them up with every thing they will require.

The following is the first list, we send, and we hope soon to see it followed by others. We have all competed long enough for the Old World, let us now compete for the establishment of the New one.

Sheffield has the honour of erecting the first "Social Hall," and of giving the first "gift to Community." "Go ye all, and do likewise."

F. HOLLICK.

October 21, Old Style,
30th day 1st month, year 1, New Style.

LIST OF PRESENTS TO THE HAMPSHIRE COMMUNITY.

Three bricklayer's hammers, H. Bennet; three carpenter's hammers, a Friend, per H. Bennet; three shoe maker's hammers, E. Bennet; one dozen knives and forks, R. Cartledge; one dozen $\frac{3}{4}$ in. stag pocket knives, Wm. Pearson; one 26 in. hand saw, C. Duckenfield; one 22 in. hand saw, I. Ironside; three 8 in. London turn screws; one pit saw, set; one dozen spade gimblets, sorted to $\frac{1}{2}$ in.; three dozen ditto, $\frac{1}{2}$ in.; quarter a dozen London turn screws, 8 in.; half a dozen augurs, sorted to 1 in., John Oldham; one falling axe, S. Cropper; one hedging bill, Mr. Hodkin; six pair of axes, Miss Colley; one hatchet, a Friend; one scythe, J. Ironside; one rake, a Friend; one turnip and one garden hoe, S. Tyzak; two towels, Miss Buxton; seven pair razors and half a dozen table knives and forks, Miss Broadhurst; one hoe and one bill hook, J. Armitage (his own make); two hoes, one trowel, one adze, Mr. Marfin; one spoke shave, Mr. Wills; two scythes, T. Taylor; one 26 in. hand saw, H. Tyzak; one back saw and one lock saw, J. Lawton; one carver and fork, C. Wells; one ditto, ivory handles, J. Stevenson; bottle of oil and bag of garden seeds, J. Nelson; 2s. 6d. in cash, Mr. Beak; one set of stag knives and forks, with two pair of carvers (marked "Hampshire Community") D. Miller; one box, C. Badger; one scythe, J. Ibbotson; one pair of sheep shears, J. Sharman; one pocket knife, J. Oldham; one pair of stag carvers, and packet of small joiner's tools, Mrs. Turner; half a dozen tea spoons, pair of sugar tongs, and one 26 in. hand saw, Wm. Norvan; one 26 in. hand saw, J. Aldam; one butcher's steel, G. Wilkinson; one 2 feet rule, and one spoke shave, J. Armitage; one dozen best dressing combs, half a dozen hair cutting ditto, and four horse combs, a Friend; one pair of patent razors, three eight Scotch screw augurs, $\frac{1}{2}$ to $1\frac{1}{4}$ in., and one whetstone, J. Oldham; three knives and forks, J. Bennet; one pair of carvers, J. Green; two planishing trowels, 11 in., and one cast steel brick trowel, 12 in., a Friend; two pair of razors, S. Lawson; three triangle garden hoes, S. Herring; pair of towels, Miss Goddard; six towels, Mrs. Hague; three pair of patent razors, marked "Hampshire Community," Mr. F. Ley; one large ham, from Whalley Hall; three revolving branches for blacking shoes, J. Aldam; brace and bit, L. Ironside; one clay spade, F. Hollick; one ditto, Mr. Miller; four ditto, L. Ironside; one dozen table spoons, Mrs. Hollick; one dozen large clasp knives, Mr. Bradshaw; three patent razors, Mr. Simpson; one dozen saw files, C. Pashley; one dozen carving forks, Burrowen and Allison; pair of glass salts, one small saw, and half a dozen table knives and forks, G. Drinkell; pair of salts, Miss Youls; pair of carvers and a steel, a Friend; one hatchet, adze, and chisel, L. Y.; one pair razors, Wm. Lawson; one pair of wood rakes, J. Deakin; a rake, J. Nelson; a valuable assortment of garden seeds, by a lady; one large dung fork, S. Marfin; one farrier's horn and two farrier's knives, S. Armitage; and one pair of pruning shears.

TYRANTS SHOULD BE, AT LEAST, SUPERIOR MEN.—Power and genius in the tyrant offer the consolation, that if the chain have galled us, it has been bound by a hand fitted for supremacy. The last misery of a slave, is to have been bound by a creature even more contemptible than him-self; to have given to folly the homage due to talent—to have stood before meanness, and trembled under the power of the feeble.—(Fr. Chatelet, *Solothel*, vol. 2, p. 171.)

CHRISTIANITY IN CHINA.

To the Editor of the New Moral World.

SIR,—Christian doings in all parts of the world being interesting to you and the readers of your Periodical, I have transcribed the following passages from the *Canton Press*, of Saturday, the 20th April, last. The Chinese Proclamation, from which I make the extracts, is very long, but I give you the cream of the correspondence:—

"Lin, a High Officer of the celestial empire specially appointed by His Imperial Majesty to put down the Opium trade, hereby issues his commands to the foreigners of all nations.

"I have examined and found, that during the last several tens of years, by means of your destructive Opium poison, ye have duped our people out of I know not how many myriads of myriads of money. While ye, scheming after private advantage, have directed your minds to the sole object of gain, our people have been losing their properties, and compromising their lives! The reason of heaven loves to make a just return! and think you there will be no retribution?"

"I have heard it said that Opium is not permitted to be smoked in your own countries, but on the other hand is forbid by the sternest laws, the smoker of it being doomed to death! This shows clearly that you know Opium to be a life-destroying drug. Now if you forbid your own people to smoke it, and yet do not forbid them to sell it to us that it may be smoked, this is not in conformity with the golden rule of "doing as ye would be done by." In addition to all this, the laws of our Empire look upon the vendors of Opium as guilty of a graver crime, than he who merely smokes it, and we visit his offence accordingly with a much heavier punishment.

"I ask for nothing more than that you give me up all the Opium in your possession, and that you write out a Bond to the following effect: that you will henceforth and for ever, never more deal in Opium, or if you dare to bring any more Opium hither, you are willing that the cargo be confiscated, and the people put to death.

"What prospect is there of our ever again permitting you by means of your noxious drug, to obtain dishonestly the wealth of our poor deluded people, and entice them to commit an act by which their lives are forfeited to the laws of their country?"

"I have with the most profound respect examined the ends of this great Tartaro-Chinese Dynasty (i.e. the Ta Tsung Leun le) and I find it written therein, that if a Chinese or a foreigner violate the laws, he shall be judged and condemned by one and the same statute. Now stop and reflect, if you slay a man, it is nothing more than the crime of a moment, and still the law requires you to pay with your own life the life you have taken, and in the case of him who sells Opium this is done with direct intent to dupe people out of their properties, and deprive them of their lives. Moreover the properties that you thus fraudulently get possession of, and the lives that you thus take away, are not those of a single individual nor of a single family; and ought a crime of this magnitude to be punished with death or not?"

"By reason of your unlawful traffic in opium, you have involved our simple people in guilt and misery. There is not a good or upright man whose heart does not grieve, and whose head does not ache at it, especially in reference to those who have been induced to sell and smoke opium, and have been put to death on that account.

"It is said of you men from afar, that you adhere pertinaciously to the terms truth and justice. Now our Mandarin are all proclaiming to you and adjuring you by the words of "truth and justice;" and on the contrary we find you to possess not the slightest iota of either! Are your hearts tranquil at this? Do you yet give in to the force of circumstances or not?"

"Happiness and misery, glory and disgrace, are all in your own hands, say not that I did not give you early warning thereof!"

"A special proclamation! to be struck up before the Foreign Factories.

"Taoukwang, 19th year, 2nd moon, 12th day.

"Canton, 26th March, 1839."

You will see by the foregoing how admirably the doings of Christians abroad harmonize with their sayings at home.

The good sense and right feeling embodied in the Chinese proclamation, ought to make our Christian boosters blush at finding themselves thus cast into the

shade by a people charitably classed by them among Pagans and Infidels.

Your Brother in the good cause,

SEPTIMUS UNUS.

London, Nov. 5th, 1839.

WASTE LANDS.

To the Editor of the New Moral World.

SIR,—I shall attempt no answer to your strictures on my letter in this day's number, wherein there are also some misprints. I believe those infected with religious phobia to be equally incurable with the hydrophobia.

As my purpose is to promote Socialism by practical discussion, I prefer referring to your opinion on the reclaiming of *cultivable* waste lands in these islands.

I have heard others, beside yourself, speak of the said *cultivable* waste lands, but have never yet been able to ascertain where they are situated.

In the course of certain sylvan pursuits, I have myself been over some considerable portions of waste land in all our three countries, but have failed to discover any of the cases so described. I put gentlemen's parks out of the question, though they are frequently of very rough land, and often pasture sheep as well as deer, the former of which are articles of food as well as grain is, and moreover produce clothing.

I will state some facts respecting Dartmoor, in Devonshire, a circuit say of about sixty miles. Judge Buller and Sir T. Tyrwhitt got grants of certain choice portions, and, after considerable expenditure, formed some inclosures, bearing the coarse grass, which flourishes in that climate during the summer months.

I have been assured, that though you may obtain a couple of crops of oats, by breaking up certain spots, you will not get any thing more to grow there for seven years. I am the most disposed to credit this, having been informed that when some of the Dorsetshire downs, which had been substracted from the sheep, and forced into cultivation during the war, were sought to be restored to pasture, no grass seeds could be found to grow there, and they had to be left to a recovery of the indigenous herbage through a long lapse of years.

I have been forced away from attempted sporting operations on Dartmoor by driving rain and mists, and on reaching the lower country, have found that the sun had been shining there the whole day. It has been shrewdly suggested by sagacious observers, that if the elevated bogs which attract the clouds in that quarter were drained, there would be an end to the Dart and other rivers arising therefrom. The soil at these altitudes, little above a thousand feet, is generally of a most *hungry* description, and seldom to be improved by digging.

Not so the sites of the pauper colonies in Holland. Those, I apprehend, to be about the level of the sea, (a great matter in point of climate,) and, if the sands whereof they are composed can receive an admixture of clay, from pits sunk through them, no better soil can be desired, after a few years' working.

It remains for me to speak of bog-cultivation. The objection before urged may be valid, or otherwise, but

there are bogs in low situations which feed no rivers, and are, apparently, only nuisances. I happen to have, at some distance from hence, a spot of this description, neither so deep nor so wide as the bog of Allen, but which seems as if it would turn into beautiful meadows, with a little easy drainage. I should, therefore, be very much indebted to any of your correspondents, who would instruct me in the process of decomposing the said peat, after it is drained.

It appears to me, that when that operation is effected, if it does not become a *caput mortuum*, it is very like a piece of dry sponge, which renders it a puzzling matter to make putrefaction take hold of it. Indeed, I am told there is a tanning principle contained therein, which enables it to defy rot.

In conclusion, I wish specifically to state, that my objects are to prove that we have few or no waste lands worth cultivating, and that emigration is necessary, both to the relief of the country from a superabundant, increasing population, and to the advantageous spread of Socialism.

A FREEMAN OF EXETER.

London, Oct. 26, 1839.

[Want of time prevents us from replying to our Correspondent this week. Perhaps some of our friends will take up the formidable objections urged by him in the preceding article; they are worthy of consideration, and, at all events, are put forward most confidently.—ED.]

PRESENTS TO COMMUNITY

The following articles have been forwarded to Tytherly, from a valued friend at Worcester; one bag of Garden Seeds; four Gravy Spoons; two do; twelve Desert Spoons; one Soup Ladle; six pairs of knives and forks; one pair of Carving do.; one Letter-Copying Book; one Rosewood Tea Caddy (full of Tea); two Paper Folders; two pair of Candlesticks; one Tea Pot; one Coffee Pot; also, from Mr. J. S. Hornblower, of Birmingham, one volume of the "Library of Entertaining Knowledge," *Forest Trees*."

THE NEW MORAL WORLD.

Saturday, November 16, 1839.

PROPOSED ENLARGEMENT OF THE NEW MORAL WORLD!

THE rapid extension of the principles and society of which this Journal is the accredited organ, appear to render imperatively necessary a corresponding enlargement of the medium by which that progress is communicated to the public. It must have been apparent to all, who have looked to the number of replies to correspondents, that our space is by far too confined for the numerous calls now made by a awakened and awakening intellect for free utterance; many superior minds now withhold their contributions, from a perception of the impossibility of getting an insertion, who would otherwise gladly aid the onward movement; the Reports of Progress, in which our friends universally feel such deep interest, are either greatly curtailed or entirely omitted; and the literary, scientific, and miscellaneous reading, which it is desirable our Journal should contain, in addition to matter purely and strictly bearing on our progress and principles, is now entirely shut out; by which means, the paper is prevented from securing the support of a large circle of readers, to

whom such matter is acceptable, and our own friends deprived of the information and improvement which would attend its insertion.

These and other reasons, which will so readily suggest themselves to our readers, as to render unnecessary any recapitulation from us, have determined us to solicit the opinion of the various Branches upon the following proposition:—

"That, at the commencement of the ensuing year, the *New Moral World* be enlarged to the size of the *Court Gazette*, which contains sixteen quarto pages of three columns each, and to be sold for *Three-pence*."

If it is deemed expedient that a portion of each impression should be stamped, it can be sold for *Fourpence-halfpenny*, the ordinary price of weekly papers; the *Court Gazette* sells for *Sixpence*.

To those who may not have an opportunity of seeing the paper referred to, we may say, that they will have a tolerably correct idea of the proposed enlargement by putting two copies of *Chambers' Journal* together. The *Court Gazette* is rather larger, and so would the *New Moral World* be, if altered. It is proposed, also, to print it with a uniform type, not exceeding in size the small and beautiful brier type in which this article is set. The addition of paper and type would be fully equal to eight pages of our present size, or twenty-four pages in all. *Chambers' Journal* is universally considered at the head of cheap periodical literature; the *New Moral World* would be cheaper; and the greater facilities which the enlargement would provide us, should be so used, as to insure the production of a Journal of superior and varied matter. Two or three pages, at least, would be devoted under a distinct heading, to notices of new inventions, scientific discoveries, new works, and general literature; larger quotations from the contemporary press, where these express either favourable or adverse opinions of our views, more ample details of our progress, and greater variety in original communications would also form a part of the projected improvements, should the society decide in favour of the alteration.

The success which attended the doubling of size a year ago, offers the strongest encouragement to venture upon this additional improvement. Our circulation was doubled: and we are happy to say, seems at the present to be gradually and steadily rising, notwithstanding the many drawbacks it suffers from size and other causes.

The Officers of the various Branches are, therefore, earnestly requested to call meetings with as little delay as possible, for the discussion of this subject, and to forward to the Central Board their resolutions thereon, if possible, before the end of the present month, in order that time may be given for the necessary alterations in paper, the procurement of new type, presses, &c., which the alteration will require. It is also advisable that the resolutions should express an opinion respecting the propriety of stamping a portion of the impression. We consider this very desirable, and calculated materially to promote the spread of the principles and sale of the paper. It is unnecessary to remind our friends that the profits arising from the *New Moral World*, after defraying the very moderate outlay incurred in getting it out, go to the support of the cause, and into the funds of the society;—not the pockets of individuals. In supporting this paper, therefore, and extending its usefulness and circulation, they are supporting their own society, and their own interests in that society. We trust that we shall speedily see this paper in such a position, as mainly to support the Social Missionaries, and render unnecessary any calls upon the members for that purpose. This great and desirable object could easily be effected by each member making himself an agent or canvasser for it, promoting its sale by all the means in his power, and, by his exertions being seconded in an appropriate manner at head quarters—that is to say, sending out a journal which in matter, manner, and size would give satisfaction to those into whose hands it fell.

The Publisher and Editor trust that the importance of the subject, and the short time which remains for deliberation, will stimulate immediate attention to it. They rely with the most perfect confidence upon the good sense and social feeling of their fellow members to take the proper view of the subject, both as respects the spread of the principles we mutually profess, and the interests of the society in which we are united.

NEWS FROM COMMUNITY.

We have a letter from Mr. ALDAM, dated the 3rd inst., by which we learn that all is going on well, save that the wetness of the season somewhat impedes the progress of wheat sowing. What is sown is well put in with five cwt. of rape dust to the acre, a small patch being left here and there for experiment. It is intended to sow about fifty acres with the best seed that can be procured; eighty sheep have been sold, and the rest are now upon a few acres of turnips, which have been bought for them; the other cattle at present upon the Estate are nine horses, one cow and calf, and nineteen pigs, eight of which are fattening for the purpose of making *Hampshire* bacon. The hands at present employed (hired labourers) are three ploughmen, two threshers and straw cutters, one shepherd boy, and a woman. The arrival of the first draft is anxiously looked for. Mr. Aldam says he has plenty of money for present purposes. The neighbourhood is big with expectation as to our proceedings, and daily application is made for employment by the surrounding peasantry; the condition of whom is described to be of the most heart-rending and poverty-stricken description, having to keep a wife and family, find fuel and clothes, and run the chance of sickness, upon nine shillings a week; ten shillings being a rare exception. They live in the most inferior manner, and on the worst of food. Mr. ALDAM thus describes the life of some carters:—A little fire in an outbuilding boils a pan of water, which with bread and salt, constitutes their breakfast; at night they sleep either on straw under the manger, or in a loft above, with one blanket and a few old macks; a New Poor-law bastille closes the dismal prospective. Yet, these ill-used miserable victims of a bad system, are described by Mr. ALDAM as industrious, cheerful, and faithful, when treated with sympathy and kindness; and he expresses an earnest wish that our future proceedings may enable us to alleviate their wretched condition.

It has been discovered that the buildings for Community may be raised for little more than one half of the expence that was anticipated, by our adopting a mode of building in general use in that part of the country, instead of using bricks. The houses can be built of chalk, which is first reduced to mortar, and mixed up with straw; this composition is then used in layers for making the walls of the buildings, one layer being added as fast as the preceding one sets and gets firm. By the adoption of this system of building many hundreds of pounds will be saved to the society. Bricks would have cost 7s. 10d. per thousand for duty and clay, exclusive of labour, coal, and leading for a mile and a half after being made. The whole of this will be saved, as in chalk building (save a very few bricks) there is nothing but labour wanted; and in getting the chalk ready for building, the labourers will be making the cellars at the same time.

As respects the stability and comfort of this mode of building, we are informed that the houses are warmer in winter, cooler in summer, and always dryer than brick houses. Mr. ALDAM instances an independent gentleman farmer, (our next neighbour) who has a beautiful country-house, three stories high, with three fronts, most tastefully built, and beautifully ornamented, which is built nearly all of chalk; and he avers that he would rather build of chalk for his own dwelling,

than of bricks, if he could have the bricks for nothing. This gentleman is also prepared to accommodate us with a house at Broughton, the village next to our estate, from which it is distant a mile, until arrangements are made for lodging our members in their own erections; we can also have, at a short distance, a brick and lime-kiln, at a moderate rent, from him, if we want them.

Mr. FINCH has made calculations, from which it appears that a complete square, calculated for five hundred individuals, consisting of bed-room and sitting-room for each adult above seventeen years of age, and accommodation for the juniors, upon the principle of Mr. OWEN's large plan, together with eight public buildings at the corners and centres, and four large dining halls, projecting into the interior of the square, can be completely finished; and, indeed, the whole establishment, including farming stock, &c., completed for £14,000, which will average about £50 per head for each male adult, £30 each female, and £20 for juniors under seventeen years of age. The whole of this capital may be repaid, with interest, in seven years, by nine hours labour per day.

A code of laws drawn up by the Committee of Management for the internal regulation of the establishment will probably be published in the *New Moral World*, in a fortnight; those desiring to possess copies of this valuable document, should give early orders to their publishers, that we may be prepared to supply the increased demand consequent upon its publication.

Since writing the above, Mr. FINCH has sent us two letters, from which we take the following interesting and important extracts:—

"I write to request that you will intimate to the members called to go upon the land, that each member should take with him, or her, good and sufficient beds and bed clothing for themselves and families; all their good clothes; all their tools; all their books, that are valuable and useful; their music books and musical instruments, with sufficient good chests and boxes to keep all their things safe and neat. *Chairs, tables, bedsteads, &c., will not pay for carriage, and will get broken on the way.* Some coverlets for beds, pieces of shirting, sheeting, calico, & flannels, &c., would be useful for our stores; also, woollen stockings. Any persons bringing any of the articles above-named, should have them valued, and credit should be given for them as part of their contributions to the funds of the Community Society, because these articles, to a limited extent, would be as useful to us at Queenwood, as so much cash, and would probably be more convenient for the members to pay than money. The best, quickest, and cheapest way of travelling, will be by the Liverpool and Manchester Railway, to Birmingham; by the Birmingham and London, to London; by the London and Southampton, to Basingstoke;—from whence coaches can be had to Wallop, four miles from Broughton; or the Salisbury coaches will take to Stockbridge, six miles from Broughton; or will put down passengers at the end of a lane, four miles and a half from Broughton; and Broughton is one mile from Queenwood Farm. The railway to Birmingham, from Liverpool, by the second class train, is 17s.; third class, 11s. Birmingham to London, second class, 20s. London to Basingstoke, second class, 6s. Coach to Wallop, outside, 7s."

In the second letter, he says—

"We shall determine, or rather have determined, to build our houses with puddled chalk. Mr. Braby has a model, Mr. Tiffin has one, Mr. Edwards another; and a combination of them are making a splendid model. The London men are taking the lead in every thing. Mr. Green desires me to communicate the following information to the members going down to Tytherly, and to their friends who may wish to go there:—Heavy luggage sent to Tytherly by carrier from London, should be sent to the White Horse, Friday, Cheapside, directed to go by Larcomb's waggon, to Mr. Aldam, Queenwood Farm, East Tytherly, Hants. Mr. Aldam to pay the carriage, as agreed with Larcomb."

"Passengers by coach and railroad will please take notice that the Herald coach leaves the Saracen's Head, Snow hill, London, every morning before six, fare 16s. to Broughton lane, about two miles from Queenwood Farm. A cheaper way is by railroad to Basingstoke, 7s. thence by Winchester coach to Popham lane, one shilling, leaving nineteen miles to walk, through Sutton, Stockbridge, and Broughton."

"From Hull to Portsmouth, thence to Southampton, thence by land through Romsey, Lockerley, and Tytherly."

* Liverpool to Portsmouth, and the same way as above.

* When members arrive in London they will get good accommodations at Mr. Presley's Coffee house, 4, John-street, Tottenham Court Road, west end of the town; or at Mr. Cobham's Coffee house, Newgate-street, City, middle of street, north side; this is most convenient for passengers to Tytherly.

We expect to meet Mr. OWEN, the Committee of Management, and Central Board in Birmingham in a few days from this present writing, when these subjects will receive that full and deliberate discussion which their importance demands; we shall afterwards visit the Estate with Mr. OWEN, and shall be then enabled to give our readers the results of personal observations thereon. We ought to mention before concluding, that Mr. ALDAM writes, "he never was happier, better employed, or more cheerful in his life."

FRUITS OF THE RELIGION OF FAITH, OR CHRISTIAN CHARITY EXEMPLIFIED.

It would appear that a bitter and unscrupulous warfare against persons is henceforth to be the policy of the opponents of Socialism. Feeling that their arguments against its principles are futile and inconclusive, so much so that the audiences who are gathered to hear them, invariably incline to the adoption of the social views, and that they themselves thus become instruments for forwarding the progress of the system they hate so violently; they have abandoned all seeming regard to argument or charity, and are now making a fierce and indiscriminate onslaught on private character.

The case which we quote from the proceedings of the London Police, is another sample of the reckless and licentious manner in which our opponents try to get up cases against Socialism. As is the case with many of its compeers, truth is so ingeniously blended with utter falsehood that it is almost impossible to disentangle the specious meshes of the lie. There is something extremely plausible and circumstantial about the tale "New Carpenter's Hall, Manchester," Mr. OWEN performing a marriage ceremony—the payment of £25 into the Community Fund—and the regulations said to be introduced in these "harmonies," are all plausibly imagined. In fact the tale is well got up, and Miss Mary Ann Bennet deserved her £a. from the poor box for her ingenuity. What a pity that such a nicely arranged story should be a lie! From a letter of Mr. OWEN's, addressed to the editor of the *Social Reformer*, we extract the following:—

"The account published in the *Herald* respecting the woman undergoing a form of marriage by me in the Carpenter's Hall is altogether false, no marriage ceremony of any kind has ever been performed by me in the Carpenter's Hall, Manchester, or in any other part of Great Britain."

In short, this is only another of the disreputable stories invented and propagated by our opponents, in the hope of exciting to violence the dupes who follow their leading. Upon the attenders of our meetings, the members of our societies, they can have no effect but that of producing mingled wonder and compassion for the unfortunate wretches, who are so utterly demoralized by their education and prejudices, as to hatch and promulgate such falsehoods. We can fearlessly appeal to all who have ever attended any meeting of Socialists, public or private, in any part of the country, to those who are most intimate with the family, business, or public life of any of its leaders, if these are not marked by the influence of principles which lead directly to affection, forbearance, honesty, temperance, and public spirit. They know how intimate and inseparable is the connection between virtue and happiness, and they pursue the paths of the former from their instinctive love of the latter.

Whatever we believe or promulgate on the subject of marriage, as at present practised, has always been accompanied by the qualification, that, bad as these laws and customs are, they must be continued and

preserved until the state of society, from which they spring, is first changed for one more favourable to domestic, as well as public happiness. We never have, and never shall, counsel any change in this respect, until arrangements have been made to make woman independent; to free her from the shackles of ignorance, prejudice, and poverty; and, above all, to destroy the notion of *property of human beings*, upon which the present immoral system rests—any attempt to change the marriage institutions of present society, until the structure of society itself is first changed, would cause more evils than we now endure, and these are sufficiently numerous and lamentable to deter the social reformer from being accessory to their increase; he desires to diminish, not to add, to the sum of human suffering. We shall, however, return to this subject next week; and, meantime, bring before our readers another example of the manner in which *Christian* ministers and *Christian* newspapers work upon *Christian* manufacturers and masters, to treat their clerks and workmen, wherever these are supposed to be inclined to Socialism. The *Manchester Chronicle*, which represents, with singular force and fidelity, the intolerance and fary of the ultra Tories in politics and religion, has signalled itself by the number and virulence of its attacks upon us. Last Saturday it contains another cry for the legal suppression of the *New Moral World*, and the arrest of our missionaries—and then proceeds to state—

"We rejoice to learn that his (Brindley's) labours are rapidly attracting the attention, and meeting the encouragement, they deserve. Several eminent manufacturers, and others, of liberal political principles, and who usually abstain from interfering in any such agitation, have had their eyes opened, by very significant warnings, to the necessity of arresting this baneful pestilence. We caution all employers to ascertain with care whether any disciples—nay, whether any apostles—of this vile abomination are to be found in places of trust or confidence. If we are rightly informed, such individuals are to be found lurking in the purloins of even public institutions. Assuredly, the employer who knowingly retains such a man in his service, jeopardizes his own interest, compromises his own character, and is a traitor to society at large."

Now we have been informed, that this paragraph although intended to be the guiding hand to a general and pitiless persecution of all those persons who hold social principles, is directed in an especial manner, is in fact, a direct threat to an individual whose connections in Manchester, public and private, are of the highest character; and who is highly respected by, and moving amongst, the principal gentry and inhabitants. His employers, from whom he holds a high and confidential situation, are here "stigmatized as traitors to society" if they do not act upon the hints here thrown out, and repeated, we have reason to fear, at their table by so called *holy men*; in short, his ruin is determined upon. There is no fear but that his talent in commercial affairs, his excellence as an accountant and penman, would make him eagerly sought after by others, if this should happen; but that his persecutors will follow up their work by preventing wherever possible, any re-instatement in a situation. We shall, however, have more to say on this subject in our next, and shall also be able to give an account of the manner in which these pious charitable Christians, used one of their own proprietors last week, unfolding a scene of barbarity and immorality, of such a nature as to make one weep to think that such deeds can be perpetrated by beings bearing the human form, and calling themselves *Christians*.

CO-OPERATIVE HALLS FOR INSTRUCTION AND AMUSEMENT.

The London Co-operative Building Society, enrolled according to Act of Parliament, to provide useful and well-regulated institutions for THE INDUSTRIOUS CLASSES, affords an excellent opportunity for the investment of small sums. The capital required is THREE THOU-

SAND POUNDS, in £1 shares, on which an annual payment of FIVE PER CENT. is guaranteed. *The Security thus presented is unquestionable*; for as the buildings to be erected, are to be used constantly on the most liberal basis for the improvement—mental and bodily—of the industrious classes of every creed, sect, or party, the returns are certain. Besides the Universal Community Society are to be the permanent, though not exclusive, tenants of the Halls.

The intended plan of operations is that a Sinking Fund shall be created out of the surplus profits of each institution; and that this fund and other capital not engaged shall be laid out in the erection of other Halls, until the public demand, which is very pressing, is properly met, and the population are provided with suitable accommodation for the attainment of rational and innocent amusement, and useful instruction, at a small expense.

This is an object in which every person is interested; and, as the directors still want more shareholders, it is hoped that no one will hesitate to put forth his hand to secure for himself and his posterity the certain source of much comfort and enjoyment.

The first Hall advances rapidly towards completion, and will be ready for the festivities at the close of the year.

Gin drinking and other degrading gratifications will speedily disappear as the taste for social meetings, for the promotion of friendly and cheerful intercourse, through the medium of lectures, conversation, concerts, singing, dancing, &c. is diffused throughout the population. But appropriate buildings are not to be had at any reasonable cost and under proper management. The present attempt to provide these, therefore, calls loudly for support.

Vocal music has been represented as a means of softening the manners, refining the taste, and raising the character of the great body of the people. This has been experienced in many parts of the Continent; and though long neglected, and even repressed, by the debased and ascetic in this country, into whose hands power had unluckily fallen, it is trusted that this state of matters is gone, and that those who would participate a little pure enjoyment, will remember that it is only to be procured by shaking off all inertness in regard to the support of such institutions as those now begun to be erected, and within which the finest bands of musicians will speedily be organized.

It is not, however, to any one purpose, that these buildings are to be devoted. Every man, and every woman, too, for henceforth there is to be no detraction against one-half of the species; whether possessed of one talent or of ten talents, will be required, by the urgency of the circumstances in which all will be placed, to develop such talents, as a means of promoting their own happiness, by increasing that of others. It is thus alone that we can cherish and cultivate human sympathies, and that the happiness of individuals becomes identified with that of the community of which they form a part.

Immediate and cordial assistance is, therefore, expected from all who desire to assemble under the most kindly influences, to obtain or to communicate knowledge, in moral or physical science, and to exercise and gratify their social dispositions; and who also desire to see intelligence and morality supersede ignorance, and its associates, vice and intemperance. These objects being familiar to the members of the Universal Community Society, assistance is particularly requested from them—the more so, as their Central Board has a reserved power, under the laws, to purchase up shares for the general behoof.

Applications for shares, or for further information, may be addressed (post-paid) to the Secretary, Mr. George Simkins, 69, Great Queen-street, Lincoln's Inn Fields, London.

By Order and on Behalf of the Board of Directors,

W. N.

POLICE CASE EXTRAORDINARY!

THE "SOCIAL" SYSTEM.—On Friday last, a young woman, who gave her name Mary Ann Bennett, with an infant seven months old, in her arms, applied to the Hon. G. C. NORTON, for his advice and assistance.

Cook, the gaoler, who had introduced her, reminded the magistrate that a few weeks before she had been brought to this office by the police, on a charge of having attempted to destroy herself, in consequence of being deserted by her seducer, the father of her child; and at that time the brother-in-law of the seducer came forward, and offered to allow a weekly sum to her, to enable her to support herself and her child. This, however, after a few weeks he neglected to do, and the consequence was, that she was now reduced to a state of great destitution, and without the slightest means of providing for herself or offspring.

Mr. NORTON said he recollected the case very well, and that the applicant, when last before him, had stated that she had been seduced by a member of the "Social System," or "Community," as it was called. He then desired her to repeat the whole of the circumstances.

The applicant, who is a very intelligent and rather good looking young woman, then stated that she had been brought up to the dressmaking business, and that, having saved £25 while in a situation in Jernyn-street, St. James's, she proceeded to Manchester, and set up there in a small way of business, but this not answering, she engaged herself as barmaid, at an inn, at that place. While in this place, she became acquainted with a young man named John Joyes, an engineer, who for some time paid her attentions, and promised to marry her. After a little time, he (Joyes) represented himself as a member of Mr. Owen's "Social Community," and importuned her to become his "partner" under that "system," assuring her at the same time, that the greatest possible happiness would be the result. She resisted his importunities for some time, but unfortunately, at length, about nineteen months ago, consented to his wishes, not however before he had faithfully promised to take her to London, and marry her at St. Martin-in-the-Fields, which church she understood she had been christened at. Some time after the birth of her child she had ascertained that Joyes had another wife, or at least had lived for some considerable time, with a young woman whom he had married, according to Owen's "Social System," and deserted her and her three infant children, of whom he was the father. About five weeks ago, without the slightest provocation on her part, he also deserted her, (applicant) leaving her without the slightest means of subsistence for herself and infant—for the purpose, for all she knew; of bringing some other young woman into wretchedness and misery.

In reply to the questions of the magistrate, the applicant said, that before she went to live with Joyes, a sort of ceremony of marriage took place, and was performed by Mr. Owen, at the New Carpenter's Hall, in Manchester. The nature of the ceremony, was that they were to live together as man and wife, but that, at the same time, if either of them found any body else who could do them greater good, and with whom they could be more happy, to separate and have them. She also said that neither Joyes nor herself had been inmates of the "Community," as the latter had only paid £25 out of the £40 that was required by Mr. Owen, as admission money. She was, however, acquainted with the regulations of the "Harmony," which were that its inmates were dressed in a particular livery; that they dined at one common table; that each, at different hours of the day, worked at their respective trades; that they spent the Sunday in dancing, singing, and all sorts of amusements, instead of going to church or any place of religious worship; that the children were taken from their mothers shortly after they were born, and handed over to nurses appointed for that purpose, so that the mothers would have no further trouble with them.

Shelswell, the officer in attendance, here remarked that these "Harmonies" would become famous nurseries for the factory children, and added, that he supposed that if any two of its inmates should, by chance, live seven years together, they would be entitled to a gammon of bacon.

Mr. NORTON ordered five shillings to be handed from the poor box to the poor woman, for her present use, and Cook said he would call on the brother-in-law of Joyes, to see if he could not get him to perform his former promise.

The poor woman expressed her gratitude to the magistrate, for his kindness, and said she had a most thorough disgust for the "System" which had brought her to disgrace and ruin.

[In addition to Mr. Owen's denial, given in another place, of having at any time or place, performed any marriage ceremony, as stated by this woman, we have to add that the advertisement announcing the opening of the Carpenter's Hall, by the Socialists, appears in No. 4, of the present series of the New Moral World, published on the 17th November, 1838; that an account of the opening on Sunday, 25th November, 1838, appears in No. 6, published on the 1st December; the writer officiated on that occasion, in the place of Mr. Owen, who was prevented by important business from being present. The Hall was only partially finished, and was for the first time occupied by the Socialists at that period. Mr. Owen did not lecture in it, until some time after its opening. The clever concocter of the above story, is, therefore, out in her dates only *seven months*, as she states the ceremony to have been performed in the Carpenter's Hall, by Mr. Owen, before she went to live with the man complained of—and that is *NINETEEN months* ago, tho Carpenter's Hall *has not been open twelve months*!—Ed.]

PROGRESS OF SOCIAL REFORM.

MANCHESTER.—The operations of the Tract Society continue to meet with growing success; and promise to become extensively useful, in forwarding the good cause. In whole lines of Streets where they were formerly refused or destroyed, they are now most readily received and read; and the visit of the collectors and distributors eagerly looked for. We earnestly impress upon our brethren in the country, the propriety of immediately copying our example. It is impossible to estimate the good which may thus be affected. The alarm which our opponents here, feel, at the vigor with which we prosecute our enterprise, is the best proof of its efficacy. Brindley has issued a placard in which he extracts the whole of my information last week, together with the advertisement of the opening at Huddersfield; by way of stirring up the dying energies of the faithful. Ought we not to be exceedingly thankful for the kindness which prompt this additional publicity given to our progress.

J. HALL.

BIRMINGHAM, Oct. 28th, 1839.—A better prospect seems now to be opening before us; our lectures are now attended exceedingly well, the Chapel on Sunday evening, being crowded to excess. The want of a regular lecturer is now supplied to our entire satisfaction; Mr. Mackintosh, who has been approved by the Central Board, is now engaged as stationed lecturer for the Birmingham Branch, his scientific acquirements, combined with his eloquent mode of address, give to all who hear him the greatest delight; and we are assured that by his ministry, the Social cause will be very much assisted. The subjects of the lectures he has already given, have been of the most important character, such as "The value of reason, as contrasted with faith." "The origin of evil." "The practical worth of Socialism over the preceptive preaching of Modern Religion." "The nature of animal organization, and the effects of external circumstances upon it," &c., &c. Mr. M. as a general lecturer is approved of not only by Socialists, but by all who hear him. Mr. Rigby, the District Missionary, is also come amongst us, whose services will no doubt do great good in the spread of the principles throughout this extensive and most im-

portant district; he lectured last night in our Chapel, to an overflowing audience, on the evils and miseries of the present wretched system of society; the lecture was delivered in a style highly pleasing to most of our friends, and some of the pictures which he drew of the miseries of the poor weavers, were such as to draw tears from the eyes of many of the audience. Mr. Rigby seems to be possessed of peculiar talent in operating on the sympathies of his hearers. The neighbouring towns will hail with delight the appointment of such a lecturer as Mr. Rigby; the towns of Wolverhampton, Bileton, Dudley, and Stourbridge, more especially as they have been suffering much in consequence of there having been no regular lecturer since Mr. Campbell left the district, by whose indefatigable exertions, the foundation of very substantial and useful Branches was laid. I have nothing further to add, save that a considerable number of Candidates have lately entered, and the affairs of the Branch are generally improving.

W. WOODWARD.

BIRMINGHAM.—Mr. Rigby lectured in Birmingham on the two last Sunday evenings, to very numerous audiences, who were highly pleased with his manner of elucidating the Social principles. The true Social spirit of good feeling, kindness, and charity, with which he treats his subjects, had a most pleasing effect upon his auditors, and excited a very friendly feeling towards the new views in many, to whom those views had been previously unknown. This able advocate of the Social cause proceeded on Saturday the 9th of November, to Bristol, to lecture there several times, and returns to Birmingham by way of Cheltenham and Worcester, giving lectures in each of those places also.

KENSINGTON.—Permit us to make known our progress to our social brethren and friends, through the columns of the "New Moral World, and Gazette." We have not hitherto been able to make that rapid progress we could have wished; but we are now in a fair way of doing well. We have lectures on Sunday evenings, at 7 o'clock, on the principles of Socialism; Scientific lectures will henceforth be delivered on Monday nights, the first on Monday next, on Astronomy; we have a dancing class very numerously attended on Tuesday evenings; a class meeting of members, candidates, &c. for discussion, &c., on Wednesday, and a music class on the same evening; on Thursdays we have arranged for a public festival, under the usual regulations; we have a drawing class in the course of formation, and hold an harmonic meeting on Saturday nights. Having now got fairly under weigh, we trust shortly to be able to render a good account of ourselves.

T. M. WHEELER.

MANCHESTER, Nov, 6th, 1839.—On Sunday last Mr. James Cooper lectured in the Institution, on the Evil tendencies of present Society, and its Remedies. In the afternoon at the Hall, the assistant Secretary of the Branch, addressed the audience and gave a brief review of Mr. Brindley's last placard entitled "Socialism Unmasked." In the evening Mr. Robert Cooper lectured on the subject of "Communities," he treated it in a clear and masterly manner, greatly to the satisfaction of a densely crowded meeting, nearly 2000 persons being present; there was no discussion,

but a few questions asked by our friends, which were replied to satisfactorily. The continued opposition to us by the Stowell High Church or Evangelical party, and their redoubtable champion Brindley still increases our adherents, for eleven more candidates added their names to our Society, besides many converts to our views, who think it not prudent to add their names at present, whilst the children of God are doing all they can to destroy their welfare in society by getting them deprived of their bread. Mr. Brindley's meeting on Monday was again a failure, although there were many gratuitous admittances 200 persons could not be numbered in the audience, his lecture was made up of the usual deceptions, and malignant expressions tending to excite a fiendish persecution against the Socialists. Brindley's party had a private meeting yesterday, to devise an effectual method of destroying us and our peaceful system. It was rather an ominous day, 5TH NOVEMBER, whether it is a *Gunpowder scheme* or not I cannot tell, we have not yet had the result. There is to be a meeting to-morrow at the Corn Exchange, admission only by ticket, they are all put to their shifts. We fear them not; our cause makes greater progress than any other body in Manchester, we have the largest congregation's on the Sunday, and as respectable and well behaved as any they can boast of. Our Quarterly Festival was held in the Institution on Monday evening last, and a most excellent one it was; a many strangers were present who took a great interest in the proceedings, and expressed their pleasure and delight at the orderly and kind manner in which every thing was conducted. We intend to have a Festival on Monday the 18th, being Salford Fair. It has been our practice to have a Festival at this time to draw the attention of our young friends from the follies of the fair, and to give them Rational amusement, and hitherto it has answered the design well. Last night about 60 of our friends accompanied Mr. Buchanan to Eccles, where he delivered a lecture in the Radical Room, to a crowded audience; he was well received, and had but little opposition. There has been for a long time a few friends in this village, who have met together for mutual instruction in the principles of Socialism, there are also some friends close by, in a place called Patricroft, who meet with them; there is no doubt but in a short time a Branch will be formed. There are two more lectures to be given on the succeeding Tuesdays by other friends. At Heywood we have had a Room for some time for the delivery of lectures on our System, which have been well attended. A Mr. Job Plant, a Baptist Minister has challenged us to discuss the Five Facts with him, he is full of confidence. We shall attend to him in a short time and try his prowess.

J. LOWE.

NEWCASTLE DISTRICT, Nov. 4, 1839.—On Sunday the 27th ult. our beloved Founder lectured on the "Introduction of the Millenium." In the morning about 300 persons were present, and in the evening upwards of 700. The most marked attention was shown throughout. On the following morning he left for Edinburgh; nothing remarkable occurred during the remainder of the week. On Sunday, the 3rd inst. our Branch took possession of their new premises—the Joiner's Hall, the first premises they have had to themselves; throughout the week Mr. Campbell lectured to a good audience. Our Missionary

has lately been on a tour in the county of Durham, the following account of which is a brief abstract of his proceedings:—Having arrived at Darlington (his second visit,) on Monday the 28th, ult. he proceeded to enter upon a discussion with his old opponent, the Rev. Joseph Barker, which has been already reported in the *New Moral World*; we must however notice one circumstance omitted in that report: a reporter was engaged to take notes, but he gave up the work at an early period of the discussion from his inability to please the Religionists. I understand that so much of the report as was taken, is in the hands of Mr. Barker's Committee; and they mean to publish it according to their version, of course. This is an old and highly disgraceful trick of Mr. Barker's; he acted so towards Lloyd Jones, and I have no doubt but we shall see a report of the Darlington discussion got up in a similar manner as his penny edition of the Oldham one. Mr. Campbell then visited Stockton-on-Tees, and succeeded in getting, after much difficulty, a good room in a tavern, to lecture in. Considering the shortness of the notice, a tolerably good attendance was obtained; the room, in fact, was as full as it could hold both evenings: a little discussion ensued. On Wednesday and Thursday of last week, he proceeded to South Shields, excellent audiences were collected, and much interest excited; a Branch will speedily be opened there. I must not omit to mention that the conduct of the Rev. Joseph Barker was rather severely handled by a Unitarian Minister of this town, in a recent discourse publicly advertised, on "the nature and extent of reason in matters of Faith." The eloquent preacher would admit of no question whatever, on matters of Religion, where the reflective faculties should not be exercised; the discourse, in fact, throughout, exhibited a pleasing contrast to those which emanate from most of the superstition shops with which our town abounds.

C. BARKER.

PRESTON, Nov. 9th.—Mr. Clarke, of Manchester, arrived here last week, and we are now about to commence an active campaign. He lectured last Sunday evening on Charity, proving its distinctness from Faith, and urging upon the audience the necessity of conforming their conduct in obedience to its dictates; it was an excellent introductory discourse. We have issued placards announcing a course of lectures on the New Science of Society, of which the following is a syllabus:—

AFTERNOON—OBJECTS—	EVENING—MEANS—
Nov. 10th—Universal charity and happiness emanating from justice.	Advantages of co-operation, or united exertions and enjoyments.
Nov. 17th—Formation of character by education, &c.	New classification of society, and important results.
Nov. 24th—Feelings, convictions, will, and actions.	New method of directing our vast and illimitable powers of production.
Decr. 1st—Rational religion, right of opinion, &c.	New method of distribution of wealth, ensuring good education, plenty, true virtue, and happiness to the whole of the human race.

We are likewise to hold a public discussion every Wednesday evening, and have respectfully invited the Clergy and all other parties who differ from us in opinion to attend; we expect much good will result from this. Our friends are highly satisfied with Mr. Clarke; his urbanity and kindness of manner is rendering him a general favourite. Our Quarterly Festival

takes place on Tuesday, and we expect a very full attendance; in short every thing is going on prosperously.

J. MACARTHUR, Sec.

SOCIALISM ANNIHILATED.

As another mode of bringing "grist to the mill," the renowned Mr. Brindley, who so lately suffered a most inglorious defeat at Manchester, has commenced scribbling, and is to issue the fruits of his lucubrations in a series of "Tracts," of which the first has just appeared. From the triumphant announcement made by some of our accommodating contemporaries, Socialism cannot survive the attack, and to Mr. Brindley will belong the honour of completing the victory which, if we are to believe his friends, he has so successfully begun. To ease the souls of such of our quaking friends as may be terrified at the intelligence, we will give a specimen which speaks as highly for his philosophy as his logic. Hear his flourish of trumpets—

"Having established that man directs his own actions, and is a responsible being, in opposition to the 'Fundamental Facts' of Socialism, I will now expose the absurdity of Mr. Owen's own arguments in their defence."

Clear the stage, and enter Tom Thumb:—

"A few experiments, (quoting Mr. Owen) will convince those who make them, that it is vain to attempt by our will to like what we dislike, or to hate what we love." (Book of the New Moral World, p. 7.) Now what, I would ask, has this nonsense about hating those we love, to do with free will? It is true, we cannot, without a cause, hate those we love; and therefore? because we do not determine or will to do so. But we can so will or determine upon adequate motives, and then the change immediately takes place. Now, suppose that when we were requested to change love into hatred, we were unable to refuse to do so, what would this prove? why, that we had no will or choice in the matter, but were the kind of "machines" Mr. Owen says we are. For to be able to refuse to act, as fully establishes free agency, as to be able to determine to act. Can we then refuse to hate those we love? Certainly; the quotation given above declares that we can. And who is it asserts this? Why, Mr. Owen! who gives this very proof of man's ability to choose, as an illustration that man has no choice at all!!! His own argument, therefore, instead of destroying, most clearly establishes Man's Free Agency, and that, too, upon the satisfactory principle of the will being guided or directed by the judgment.

Can any body tell us what this means? And yet such stuff will, as the *Cheltenham Free Press* sagely declares, successfully combat "Infidelity!" Pahaw!—*Star in the East.*

GLEANINGS.

NATURAL EXHALATION OF CARBURATED HYDROGEN GAS.—The following is from a correspondent of the *Athenaeum*:—"In the Vale of Cwmare, near the village of Aberdare, Glamorganshire, there is a waterfall, which has, lately, become an object of peculiar interest, in consequence of a phenomenon, hitherto unnoticed, and probably altogether new in character. It consists of an extraordinary exhalation of gas, spontaneously issuing from the bed of the stream, and which being ignited, continues to burn without intermission, with a yellow coloured flame, interspersed with streams of vivid white, orange, purple, and blue. There are more than twelve apertures through which the gas escapes beneath the water, (causing it to rise and bubble); others on the dry banks, which increase daily in size. One of the apertures is considerably larger than the rest, the flame from which burns about two feet in length, and a foot and a half in width; at times it burns considerably larger. The soil consists chiefly of argillaceous schist, or fire clay, sufficiently hot to burn the hand. Fish caught in the stream have been boiled upon it; and the friends who accompanied me to the spot prepared a good supper of broiled bacon for ourselves and the spectators. My first impression was, that this phenomenon was occasioned by an escape of carburated hydrogen from a coal level, but, from its distance from a mine, and the occasional appearance in the flame, I do not think the idea can be correct; most probably it is a mixture of gases. The water has been observed to bubble for many years by the peasantry, but not to any extent, until within the last two

months, when the attention of a Staffordshire miner was attracted by the noise and height of the bubbles, and subsequently by the application of fire. I had an opportunity of witnessing this wonderful appearance by night, and regret my inadequacy to describe a sight so interesting.

THE PRIEST AND THE LAWYER.—The Pharisee and Scribe, the pests of society, were as busy as ever, bustling through the concourse with supercilious dignity, canvassing for hearers in the market-places as of old, offering their wordy devotions where they might best be seen, and quarrelling with the native bitterness of religious faction. Blind guides of the blind! vipers and hypocrites! I think I still see them, with their turbans pulled down on their scowling brows; their mantles gathered round them, that they might not be degraded by a profane touch, and every feature of their acrid and worldly physiognomies, wrinkled by pride, put to the torture, by the assumption of humility.—REV. GEORGE CHOLY, D.D.—*Salubet, or the Wandering Jew*, vol. 2, p. 106.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

REPORT SECRETARY.—These sheets, according to the new forms, have been sent to the several agents of the Central Board, to be forwarded to the various Branches, with the parcels of the New Moral World, as follows:—to Mr. Cleave, of London, those for London A 1, Finsbury, Lambeth, Kensington, Greenwich, Chatham, Arlington, Brighton, Reading, Bristol, Cheltenham, Coventry, Leicester, Northampton, Yarmouth, and Norwich:—To Mr. Haywood, of Manchester, those for Preston, Blackburn, Padiham, Manchester, Middleton, Rochdale, Bolton, Chorley, Leigh, Oldham, Failsworth, Radcliffe-Briggs, Liverpool, Wigan, Warrington, Stockport, Macclesfield, Hyde, Ashton, Mottram, Tinsall, Congleton, Sheffield, Doncaster, Mansfield, Glasgow, and Paisley:—To Mr. J. Hobson, of Leeds, those for Dundee, Newcastle-upon-Tyne, Sunderland, Dartington, Leeds, Bradford, Halifax, Huddersfield, and Hull. In case of delay or miscarriage, enquiry should be made as above, in order that no obstacle may be created to the punctual transmission of the Quarterly Reports to the Central Board, which is most particularly desired. Lane 147 should be kept in view. Mr. Good will forward the parcels to the Branches contiguous to Birmingham.

COMMUNITY FUND.—The following sums have been paid into the Bank: £9 17s. 6d. from A 1, Oct. 26; £10 from Manchester, Oct. 30; £4 10s. from the same, Nov. 1; £92 8s. 6d. from A 1, Nov. 2; £5 from Finsbury, Nov. 5; Mr. Finch has paid £200 into the Community Fund; and Mr. Thomason, of Tooting, has paid £10 to the same fund, per Branch, A 1.

NEW MORAL WORLD.

THE WRITER of the remarks upon "the Sabbath" would have done well if while advocating science untrammelled with mystic analogies, he had confined himself to the sober and dispassionate language of science and philosophy. There is such a thing as scientific, as well as religious intolerance; and he who requires that every subject shall be treated in the manner which squares precisely with his peculiar idiosyncrasy, is violating the canon of tolerance as much as the bigot who requires you to believe the same as himself. Variety is stamped upon men equally with the other productions of nature—monotony is abhorrent, and the speculations of some minds find admittance into others, which would remain closed for ever against equally talented essays upon the same subject, treated in a different manner. Let us above all things avoid the error of sectarianism in supposing that all beyond our own pale is "naught," and when we refuse what we consider erroneous in the opinions of others, do so in the spirit of the "divine philosophy" of the social system.

MR. EAMONSON, we shall see him in London on Saturday.

Wm. HERBERT, we shall endeavour to find room for his communication, but cannot promise.

A. Branch 53, the letter shall be laid before the Committee of Management.

STUDENT IN REALITIES, we hope to see him during our visit to town.

Mr. Thomason, of Mitcham, Surrey, the manufacturer of the Community handkerchiefs, has subscribed £10 to be devoted to the purposes of the practical operations at Tytherly.

The publications advertised in the New Moral World, are very rarely to be met with in London, until many weeks after the appearance of the advertisement; the sale, therefore, is very much injured in consequence. If the country publishers would correct this irregularity they would find it greatly to their advantage.

Received, and forwarded, £1 17s. for Mr. Comand, from Branch A 1.

EDUCATION.

WHILST the differences between Protestants and Catholics—Churchmen and Dissenters—and even the schisms in the Church itself—are forming a barrier against the spread of knowledge, and the right training of the juvenile population; and each sect, in cavilling about the particular creed to be taught, is actually preventing anything effective being accomplished in National Education—whilst the peers and prelates of the realm are marching to the foot of the throne to prevent the education of the people, unless accompanied with the inculcation of doctrines about the truth of which the wisest of mankind have differed in opinion—whilst those calling themselves par excellence the educated classes, are thus manifesting the imperfection of their own education, it is important for the public to be informed that there exists one institution where all sects and all parties may have an education of the best kind for their children without any interference in the modes of faith or doctrinal points.

In the **EDUCATIONAL INSTITUTION, WIMBORNE**, children are received at a very early age, and their physical, moral, and intellectual faculties are so elicited and cultivated by efficient teachers and trainers, as to lay a solid foundation for the higher branches of education, which are carried on for older pupils of both sexes in other departments of the Institution.

The course pursued with the children between two and six years of age is that which is in accordance with the best ascertained facts of the organization and nature of the human being, so as to ensure a happy, and therefore healthy state of existence.

The intellectual training is on a new and constantly improving plan; it embraces Reading, Writing, and Arithmetic, Geometry, Drawing, Music, Vocal, and Instrumental, and such lessons as are best adapted thoroughly and agreeably to develop the highest powers of the mind, such as Observation, Comparison, Reflection, &c.; but these objects are pursued in a manner suited to the ages of the children, who are never suffered to fatigue themselves, but the studies alternate with Gymnastics, Calisthenics, games and recreation, which are carried on whenever the weather permits in the open air.

The elder pupils receive instruction in the German Language from a resident German Professor; and are also taught the French and Italian Languages, and the Classics. A resident Professor teaches Algebra, Mathematics, and the Natural Sciences; and instruction is given in Practical Mechanics.

Rewards and punishments are alike unknown; but the constant endeavour is to train the pupils to act from the noble sense and love of what is good.

The variety of talent employed in tuition, and the varied ages of the pupils, render the Institution worthy of notice as a Normal School.

The Rates of admission are, for Pupils under twelve years of age, Five Pounds per Quarter, payable in advance. For those above that age, Six Pounds Five Shillings per Quarter.

There are no extras, except for Washing and Stationery, and no Vacations.

Where there is more than one Pupil from the same family, and the means of their parents are limited, the terms may be matter of special agreement.

The Quarters commence on the First of January, the First of April, the First of June, and the First of October; but Pupils are received on any part of the Quarter, and are subject only to be charged from the time they enter.

INDUSTRIAL SCHOOL.

In conjunction with the above, and in order to render the benefits of a national Education as extensive as possible, an Agricultural and Mechanical School is now forming, so that the Directors are enabled to meet the views and circumstances of persons of all classes.

In the Manual Labor School the Boys will be trained to habits of morality and industry, and taught Gardening and various Mechanical Arts, such as Carpentry, Bricklaying, Printing, &c.; the Natural Sciences; Singing, Music, Drawing, History and Geography; Reading, Writing, Arithmetic, &c. &c.

The Girls will be instructed in such of the foregoing branches of Education as may be adapted to their physical and mental capabilities, and they will be trained to the practice of the domestic employments of the dairy, laundry, kitchen, sewing, knitting, &c. &c.

Arrangements have been made for such a classification of the Pupils as to admit of all ages being received.

The terms are at the rate of Five Shillings per week, including food, clothing, washing, and education.

Applications for admission to be addressed, (postage free), "To the Directors of the Educational Institution, Wimborne."

JUST PUBLISHED, PRICE TWO PENCE,

THE RIGHT APPLICATION OF SCIENCE: AN ADDRESS

DELIVERED AT THE OPENING OF THE

HUDDERSFIELD HALL OF SCIENCE,

On SUNDAY, Nov. 2, 1838.

BY G. A. FLEMING.

"The midnight shades, the meteor gleams
Of Ignorance and Error fly;
The morning star of Science beams;
And Truth illumines the mental sky."

Leeds, J. Hobson; Manchester, A. Heywood; London, J. Clarke;
and all Booksellers.

In the Press, and shortly will be Published, THE PEOPLE ARMED AGAINST PRIESTCRAFT;

IN REPLY TO A PAMPHLET, ENTITLED

The People armed against Socialism; or, a Word for the Antiquity and inspired Authority of the Bible, by the Rev. W. J. Kidd, Incumbent of St. Matthew's, Manchester.

BY SPENCER WALPOLE, ESQ.

Oh! what a reasonless machine
Can Superstition make the reasoner man!—"Mallet's Mahomet."

TO THE LONDON SOCIAL BRANCHES.

LAMBETH COFFEE AND READING ROOMS, No 3, NORTH PLACE, corner of North Street, near the Orphan Asylum. GEORGE HUGGITT begs to inform his social Friends and the Public, that he has opened the above Rooms: viz. PUBLIC COFFEE ROOM, SELECT COFFEE ROOM, and the SUBSCRIPTION READING ROOM, for the exclusive use of Subscribers, and hopes by attention to the purchase and preparation of every article of the best Quality, to merit their Patronage.

INSTITUTION FOR INSTRUCTION AND AMUSEMENT,
GROSVENOR STREET, HOLYWELL STREET, MILLBANK, LONDON.

LECTURES on Social and Scientific Subjects, are delivered by Mr. SOUTHWELL, every Sunday Evening. Doors open at 7, to commence at Halfpast.

* * * ON SUNDAY, November 17, Mr. SOUTHWELL will commence a Course of TWO LECTURES on *Female Education*; and on Sunday, December 1st, a Course of Six on *PLUTARCH'S LIVES*.

TO THE SHAREHOLDERS OF THE LONDON CO-OPERATIVE BUILDING SOCIETY.

THE SECOND CALL on the Shareholders of the above Society has been made some time since, they will please, therefore, to respond to that call immediately.

A SPECIAL MEETING of the Shareholders will be held at the New Premises in John Street, Tottenham Court Road, on SUNDAY MORNING, 17th Inst., at ELEVEN O'CLOCK precisely, to survey the works in progress, in order that Shareholders may have a clear perception of the magnitude of the operations.

GEORGE SIMKINS, SECRETARY.

WILLIAM WESTWICK informs the Socialists, and Public generally, that he has Opened a Community Temperance Hotel and Coffee House, in the Premises, No 15, Lord Nelson Street, Liverpool, where those who favour him with their support, may depend on superior accommodation, at reasonable prices.

Well-aired Beds, and every convenience for Travellers.

The Hotel is within a minute's walk of the Railway Station, and in an airy, healthy, and respectable neighbourhood.

Leeds: Printed and Published for the "Universal Community Society of Rational Religionists," by JOSEPH HOBSON, at his Printing and Publishing Office, 5, Market Street.

THE NEW MORAL WORLD:

OR GAZETTE OF THE
UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 56, and 4 and 5 Will. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSHUA MORROW, PRINTER, MARKET STREET, BRISTOL, LEADS.

No. 57. *New Series.*

SATURDAY, NOVEMBER 23, 1839.

PRICE 2d

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A FEW WORDS ON MARRIAGE.

ON no portion of Mr. OWEN's views has misrepresentation been more abundant, or prejudices more sedulously excited, than that relating to marriage: nor has the repeated exposure and refutation of the calumnies of our opponents been attended by any cessation of the falsehoods they so perseveringly promulgate. Indeed, they never condescend to notice what the Socialists say on the subject at all, or to listen to our views respecting it; but, having coined a goodly array of indignant phrases, and artfully arranged them in such a way as to appeal to existing prejudices in the strongest manner, they are handed from one newspaper and magazine to another, with great rapidity and parrot-like assent. The song of the cuckoo is not more monotonous than the repetition of the "stale, flat, and unprofitable," invectives of brainless, but not venomous scribes, respecting the Marriage System of the world.

We are aware that the succeeding remarks upon the subject will share the fate of their predecessors; and it is therefore, with slender hope of checking the headlong torrent of abuse, now opened upon us, that we take up the pen: but it does seem requisite that those who feel disposed to hear what the Socialists themselves have to say, should have an opportunity of being gratified. To all who act upon the principle of hearing both sides of a question, before deciding upon a verdict, do we therefore address ourselves. We cheerfully resign to our opponents all those who pass judgment upon one-sided representations.

What is marriage? The union of two persons of opposite sexes. What is the object of this union? The happiness of the persons who are united. What is the primary natural bond which attracts and binds these persons together? Mutual affection. If affection never exists between parties, no marriage ought to be contracted, for when such takes place, the parties are mutually prostituted; they have violated nature's chastity, and sold their bodies for other motives than love. The union is a sordid, selfish, calculating prostitution, in which the object of the institution of marriage is impossible of attainment. If, on the other hand, affection is the primary cause of a union; but in consequence of imperfect knowledge, incompatibility of temper, or other sufficient cause, that affection afterwards decays, or is changed into aversion, then the object of the union is in like manner frustrated, and its continuance inflicts a legalised prostitution, bodily debasement, and mental torture upon the victims.

Such are briefly the facts of the subject, as regards the *individuals*

themselves; but the matter does not rest here, otherwise the settlement of the questions arising out of it, would be exceedingly simple, and speedily despatched.

We have next to consider how marriage affects *society*. The children who are the offspring of these marriages, require to be fed, clothed, sheltered, and educated. Society, as it is at present constituted, has made no general arrangements for these purposes, and therefore throws the duty of doing so upon the parents of each separate family. In order to secure this object, marriages are declared indissoluble, or their dissolution so hedged about with difficulties, that it is next to impossible to obtain divorces, although we may mention, by the way, that that luxury, like others, can be procured by those whose purses are large enough to pay for it. "Marrying, or-marrying, ~~and re-marrying~~," is by no means humorous in a person who has a few thousand pounds a year; but it is horrible depravity in the poor, not to be tolerated for a moment, or spoken of without lifting up the whites of pious eyes in horror at the idea. Society is certainly unjust in this respect; but it is only another example of the *blinding* effect which the glitter of gold has upon the eyes of the *justice of the age*. We shall not be guilty of the high treason of ascribing such weakness to *genuine justice*.

Society has thus for its own safety, prescribed the system of indissoluble marriages. In the case of the rich again, however, it has admitted the principle that unions may be dissolved, where the unhappiness of the individuals united is the result; and thus yields to wealth what is denied to reason and morality.

In addition to the political reason adduced for indissoluble marriages, there ought to be added the priest's reason:—the institution of marriage was admirably adapted to perpetuate and extend their sway over the formation of the human mind and destinies, hence its elevation into a sacrament, its inclusion among religious ordinances. Upon this however, it is unnecessary to dwell. Marriage is now by act of Parliament, the same authority that made the church itself, only a *civil contract*, entered into by two persons for the purpose of guaranteeing the state against the support of the offspring of their union.

It must be confessed that the state is much more rational and humane, in its management of the business, than the church: it does not require of the parties to perjure themselves, by declaring that they will do that which their nature renders them incapable to predicate; namely, to command and *will* their sensations, ideas, feelings, convictions, and volitions, till the day of their death. No! the state merely ascertains that the individuals are desirous of being married, it does not even ask them whether they love or hate each other at the

moment of forming the contract,—and in this it is wiser than the church. Oh how many perjuries have been sworn before the church's altars upon this subject; from the tongue how many asseverations of love have flowed, when hatred and disgust swelled and raged in the breast; and the parties, thus mutually engendering each other with honied words, have been attracted only by wedded titles, fortune, property, or business connexions, not the individual who represented them!

This evil also arises out of the construction of society, which presents these false and sordid motives for matrimonial alliances; and in the majority of cases, supercedes the natural and only proper motive for them. What wonder is it that unions begun in such a manner, should end in misery? What a mockery to talk of "God joining" such people together; but if it be insisted that God really does join them, we must be permitted to express a suspicion that it is the God *Misanthropos*.

The Socialists believe that all the misery arising from hasty, imprudent, sordid, or ill-assorted marriages might be avoided, by another system of society. Beginning at the beginning, they have looked at the nature and intent of the institution itself; and have reasoned inductively as to the mode in which its object can be best secured to the individual, and reconciled with the general well-being of society. The reader will perceive that the cause of the indissoluble marriages of present society arises from the institution of private property, and from the state having made no provision for the maintenance and education of children; this generates the necessity for the parents performing these duties. The consequences of this institution, we shall not now enter upon; suffice it to say, that those who know most of its workings, know that it has been and is now the most terrible and prolific source of human suffering. Well, in order to the removal of the governmental difficulty, the Socialist proposes another plan for the production and distribution of wealth, combined with another mode and system of education; and he emphatically insists upon that new system being adopted *because that change can take place in the marriage institution which he deems requisite for ensuring the attainment of its object.*

This ought never to be lost sight of: the regulations advocated by the Socialists in reference to marriage are not intended to be applicable to present society; their adoption is contingent upon pre-changes in property, position, and education; and when such changes are made, the system of marriage now in use would be as unnatural and misplaced, as the new system would be with our present mode of distributing wealth, the relative position of the sexes, and the arrangements for training and maintaining the population.

Yet, the objectors to, and vilifiers of, Socialism constantly write and declaim, as though an immediate change was advocated, in this respect, unaccompanied by any corresponding changes in these other important relations of life. They artfully draw high-coloured pictures of domestic felicity, such as are the rare exception to the general rule of domestic unhappiness now produced, and talk as though it were desired to destroy them. Such is not the case; we wish the unhappiness to be the exception; the felicity and affection to be the rule. So far from interfering with the affections, or with those whom nature, temperament, and education have fitted peculiarly to unite in this tenderest, most delicate, and closest of unions, every facility that could be offered to keep affection in activity, and to render it permanent, would be afforded; and, on the contrary, every obstacle to the formation of marriages without affection, or sufficient mutual knowledge, would be interposed.

But in order to destroy the suffering entailed on thousands, under

the present system, the life-long struggle with contending passions, the bickerings and acrimony, and the evil example set before children, and thus diffused throughout the whole ramifications of society, the Socialist claims the power of divorce, whenever the immorality of living together without affection exhibits itself; and the arrangements of the Rational system of society will offer no obstruction to the obtaining of such divorce. Neither of the parties nor their children will suffer pecuniarily from the separation, while they, and the Community of which they are members, will benefit immensely in a moral point of view. Unhappy married couples are so many centres, from which vice and demoralisation radiate in all directions; and when society really legislates for the moral well-being of its members, it will take care to remove such plague-spots.

In reality, the plans proposed by ROBERT OWEN, for regulating the intercourse of the sexes in the first Communities, are much more strict than many now existing in several European and American states; and are, at all events, much more so than the Jewish system, of which God himself was the author. According to the preachers of the Bible that system, indeed, seems to have been a most lax and licentious one, if judged according to the orthodox standard of the day. The following seems an exceedingly "free and easy" mode of procedure:—"When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it into her hand, and send her out of his house; and when she is departed out of his house, she may go and be another man's wife." (Deut. xxiv. 1, 2.)

Now, be it observed, that the man is the dictator in the whole of the preceding arrangement; he asks leave of no magistrate or other authority; he is not required to consult the feelings of the woman; in fact, his own feelings alone dictate his conduct. It is his individual displeasure, and his individual "*bill of divorcement*," which produces the separation. Yet, this is a system of marriage which comes with the stamp of *heaven* upon it! it is heralded with a—"thus saith the Lord!" that Lord who "is of purer eyes than to behold iniquity;" and who is also "without variableness or shadow of turning;" "the same yesterday, to-day, and for ever!" This pure and unchangeable God it is who establishes the system we have quoted, and accompanies the permission to have many wives, (not one.) Yet, in the face of all this, his priests and worshippers decried a system, much more pure and chaste, as the height of licentiousness!

Contrast the proposed arrangements of ROBERT OWEN with those we have quoted from the Bible; and the difference in favour of justice and morality will be immediately apparent.

He ordains that three months' notice of the intention to marry shall be publicly given; that if, at the end of that time, the parties remain of the same mind, the nuptials shall be solemnised; that if, after the lapse of a twelvemonth, both parties discover they are unsuited to each other, and that it will be a mutual benefit for them to separate, they shall come forward and publicly declare the same. But in order to prevent rash and imprudent separations, which might afterwards be repented of, they must return, and live together for six months longer; when, if they still desire to part, they are to be declared legally divorced. If, however, the desire for a separation is not mutual, but exists only on one side; another interval of six months must elapse before any legal separation can be effected. The marriage and the divorce are to be equally public.

Such is the system which ROBERT OWEN proposes for the first Community, established upon equitable principles, for producing and distributing wealth; leaving it to society, as it increases in experience

and intelligence, to devise new and superior arrangements for the gratification of the affections and the permanence of their action.

It is scarcely necessary to ask the effect of the contrast upon the mind of the reader; nor to bid him think of the appropriate epithets for the conduct of our opponents. Read, first, the searing, scalding denunciations,—the horrid and harrowing pictures *they* draw of our system, and then turn to the system itself; you can then form a proper judgment, and we shall cheerfully abide the result.

FOURIERISM.*

ANALYSIS OF THE

THE SCIENCE OF SOCIETY.

Having followed Fourier in his theory of human nature, and having seen that he analyses each individual character into twelve primary and indestructible passions, which compose the law of attraction, by which the social fabric is firmly knit together, let us now hear him treat of the nature of the relations which exist between different individuals, and which form what is in strictness called the Social Science.

As a striking proof that the present anomalous state of society is not conformed to the moral law of attraction, Fourier dwells upon the present unsettled aspect of society. In agricultural operations, the extreme division of the land, which is so remarkable in France, (although attended with many advantages,) is yet marked by corresponding evils. The smallness of each plot prevents the application of skill and scientific combinations, and produces a limited and ineffectual mode of culture, detrimental to the fertility of the land. In manufacturing operations, what a waste of energy! what repugnant and poorly compensated labour! what falsehood! what deadly opposition and strife, whether between similar or different branches of trade!

In this Social state we see a constant struggle for caste,—here the inscience of wealth; there the audacity of the pauper. Every where we see falsehood and deception in the divers relations of life, and the oppression of the mass of mankind continued for the support of the few. In our relations with external nature, how powerless is man! In the present state of society, he cannot avoid the irregularities and inclemencies of the weather which shorten prematurely the life of man, or the fearful epidemics which destroy it. Of all these evils, there are many which a merely physical association of human beings could banish, but it is only an association conformed to the law of moral attraction which can entirely annihilate them. Before we can secure harmony in our social relations, we must establish harmony in the faculties and passions of man.

Now how are we to cause riches to succeed to indigence—truth to deception—mutual support to iron oppression—a regular climate to the fatal irregularities of the atmosphere? This is the next question which Fourier proposes. Before giving the true remedy, he considers the various expedients which have been tried, and which have proved imperfect; to these expedients he has given the name of *garantism*, which signifies mutual guarantees, such as co-operative, mutual assurance, friendly, and other societies. From the defects which are to be found in these expedients, Fourier points with exultation to the true remedy of association harmonised by the law of moral attraction, and which he claims as his discovery.

This association is founded on agriculture as a base, on which, as on a pivot, rotate all the other features of industry.

Instead of vast centres, towns and cities, where the population are

gathered together without regard to order, health, regularity, or architectural beauty, Fourier proposes to group humanity by *communes*, or *phalanges*, preserving the proper proportions in the number of inhabitants, and in the disposition of the interior arrangements, as well as in the exterior relations which each *phalange* will bear to other *phalanges*, according to the law of analogy. And as the heavenly planets have not only a movement of themselves, but another movement around other bodies—which other bodies in their turn have also a movement around others again—so also will a *phalange* be not only composed of a number of small social circles called groups, but these groups will revolve around others called series, and these series will, in their turn, form the *phalange*, which itself is destined to continue the same law of analogy in its relations with other *phalanges* in the vicinity.

The prime mover of this social machinery is, as we have before said, the moral attraction. One great discovery which mankind will soon learn, is the moral attraction for *labour*. As man enters into the arena of his future destinies, he will learn how sweet and refreshing is properly-regulated labour. No proof can be more glaring of the anomalous state of society at the present moment than the fact of labour being held in contempt. What! shall we so blaspheme Deity as to suppose that he has designed that labour should be considered dishonourable at the same time that he has made it the imperious and necessary condition of our very existence?

And yet we see rich men priding themselves in their idleness, and by their side their poor fellow-creatures, toiling with repugnance. Evidently there is a sad confusion here. The repugnance with which the labourer toils, is not proof that labour in itself is repugnant, but only that God has never willed that man should be condemned to excessive and ungrateful labour tasks. The abuse of a thing should never be used as an argument against the proper use of a thing. Moderate and well-regulated labour is as conducive to health, happiness, and morality, as excessive and badly regulated labour is destructive to these blessings. When a better state of society shall be introduced, the rich and idle members of society will be anxious to participate in that labour with which they now oppress their poorer fellow-creatures. Then labour will be a matter of option—of choice—of taste—of inclination; each will give himself up to the employment which he prefers. Nay, if he likes twenty occupations, let him follow, if he likes, twenty occupations at once. A charming rivalry—an enthusiasm always new, will preside over laborious occupations. When under the law of moral attraction, mankind will be associated by *groups*, the ultimate fraction of society; by *series* which are the association of *groups*, and by *phalanges* which are the associations of *series*.

As the *Phalange* is to be constructed in harmony with twelve passions; and as the first five passions are those of the senses, which require internal health, and external riches, it is necessary that the workshops combine salubrity, neatness, and elegance, that they be embellished with every convenience and ornament which their form and use will allow; and that the manners and exterior deportment and appearance of the labourers present nothing gross or dirty, to offend the eye of the spectator. It is also necessary that the labourer receive such a remuneration for his labour as to satisfy his necessary wants, and also to secure to him an ample participation in the consumption of those benefits which he has been at the trouble to procure. This remuneration will be determined by the opinion of others, each of whom, according to Fourier, will feel his own interest to be secure, only so long as he awards a liberal remuneration to the labourer. In the *Phalange* there will be no such abominable thing as property, and because Fourier has rejected this principle, and scoffs at

* (Continued from Page 865.)

it with such self-satisfied complacency, no permanent good can ever be expected from his scheme. It is a compromise with the old immoral spirit of competition, as though the Archangel Gabriel were to parley with his Satanic Majesty, and produce a coalition ministry. But there is nothing so successful as straight-forward honesty. We must have no dealings with Mammon. We must destroy the monster of competition, and put away the accursed thing from among us.

Amo.

REASON *versus* REVELATION.

To the Editor of the New Moral World.

SIR,—Sectarianism is now carried to such an extreme by the established churches of Britain, that were they allowed without opposition to carry their schemes into execution, we should soon have the inquisition, the gagging of tongues, and all the pains, penalties, and disabilities, of which the dissenting religious classes complained a few years ago, revived and enforced. Can there be a more complete proof of this than beholding Presbyteries proposing that the general assembly of the established church of Scotland should petition Parliament to have the disabilities of the Roman Catholics revived, and the power of all religious instruction under their own direction? They are also for prohibiting all secular instructions in national schools, unless accompanied with religious instruction. Are not churches extending, chapels and schools building in every direction, and the whole of the established clergy exerting every nerve to extend their influence and power to render their own sect the only catholic or universal church in the nation? And what might be presaged were this to be the case—were these religious bigots to accomplish their purpose? Would they not become Popes every one of them? Would they not become despots over the government of the country which they have already attempted to subject to their laws in the late general assembly? It is true that many other religious classes are doing the same thing: they are instituting sectarian schools, and commencing the manufacturing of early converts to their creeds as the most effectual way of evangelising the world, and making disciples to that religion they recommend as the true one: we behold every religious sect endeavouring to overthrow every other religious sect—using their utmost efforts to extend the belief of their own creed, and to attack and condemn that of their neighbours. This disposition which is now common to all men, arises from the desire that men, under their present training, have to acquire and retain power. But what is most remarkable is, that all these various religious sects affirm and pretend that they derive their sole authority for their principles and actions, from one and the same source; namely, the Bible. They admit the bible to be divinely inspired; Jesus Christ to be their law-giver—the head of the church—that his laws, commandments, precepts, and example, ought to be obeyed and followed by them in preference to the laws, command, and precepts of any earthly potentate or government whatever. They account Jesus Christ their Lord and King equal with God, and that he ought to be obeyed rather than man.

The effect of this doctrine is, that any church, class, or individual ought to perform what he believes Jesus Christ taught as laws and precepts, and to destroy all rulers who do not hold or rule by the same principles,

when they are desired to act in opposition to them. Every religious denomination therefore holds itself at liberty to act according to its own interpretation of the scriptures; and that it is a moral and religious duty to disobey the magistrate, when they believe he acts in opposition to their interpretation or exposition of any scripture text. In every nation, nay in every village, there must be inhabitants who are enemies to each other's religion, for in scarcely any village are the inhabitants all of one religious faith; and enemies to religion, makes them personal enemies to each other. And all this diversity of opinions is derived from the same authority—the bible, where texts for every thing is found, that man pretends to believe. It is not reason by which they are guided, for reason is the same in all men; but it is the early religious interpretations or expositions of the bible which they had believed to be all truth, and which they thought could only admit of one explanation, namely, that which they had been instructed was the true one. To this early religious teaching then is to be attributed all that bigotry, prejudice and ignorance, error and dissention, which at present distracts all classes in Britain, in Europe, and in America. That it is owing to this early religious prejudice that all difference of religious opinions exists, is easy of demonstration; religion could not originate in the human breast, unless it were implanted and cultivated in youth, or at some other period, more than other knowledge. This is a truth that the history of all nations prove. Man comes into this world ignorant of every thing; that he has no innate ideas of religion more than of any other kind of information, is evident from his taking any religion as true that he happens to be taught, according to the parents from whom he is descended, or the country in which he lives or chances to be born: whether Christian, Mahomedan, or Pagan. He is taught to believe by his instruction that there is a book called the Bible which is all truth; that it was inspired by a divine being, of infinite wisdom, power and benevolence; that it would be criminal and sinful not to believe it. And having once imbibed this faith as true, he turns to the bible to furnish him with laws and principles by which to regulate his actions and behaviour; or rather he turns to the bible to find principles and precepts to justify the doctrines he has been taught to adopt in early life by the influence and example of his teachers.

If in place of these early prejudices (for they are nothing else unless they may be more properly stiled juvenile superstitions) children were taught that they ought to improve their reasoning faculties before they took for granted any religious information to be truth, they would thereby guard themselves against being made the dupes of the superstitious and ignorant, who assume to themselves the privilege of religious teaching. It is suspicion that is the safeguard of right judgment; so long as suspicion is not awakened in the bosom of youth, he will continue to suck in prejudices however gross, believing it to be truth: no man or child can prevent himself from believing what he has no suspicion is error. It is therefore necessary to put all youth upon their guard not to take any thing for truth merely upon the authority of the teacher or book from which it is taken; it ought to be strongly impressed on the mind, that nothing ought to be believed until sufficient evidence is brought to prove it;—all other knowledge is doubtful. The most important knowledge that could be communicated to children would be that which would guard them against imbibing preju-

dices, and raise in them—a spirit of enquiry. The evil consequences of coming to a conclusion before having had sufficient evidence laid before them, ought to be clearly pointed out and illustrated by examples.

All prejudice must either arise from want of sufficient evidence in judging of questions, or in placing too much confidence in our instruction; for there can be no error where there is demonstration, or sufficient evidence, of the truth. The fatal error then is, that man continues to instil prejudice or error into the juvenile breast, before the mind is capable of judging of the subjects it is taught, in place of cautioning and guarding it against taking any thing for truth for which it does not perceive undoubted evidence. It is quite evident that children could be made to believe the writings of any author, however absurd, if they were impressed on them as truth in their early years.

I have now to state what occurs to my mind as the only remedy for allaying all that religious dissension, irrational contention, and uncharitable feeling, that is felt throughout the whole religious world, styling themselves Christian, at the present time. It is not without some reluctance and dread that I have formed this resolution; because I am well aware that what I have to state is so much at variance with popular opinion, that, I am satisfied, my motives will be misrepresented, my character vilified, and my most conscientious actions imputed to selfish and criminal desires, rather than to a wish for increasing the knowledge of truth and the extension of happiness; which is the true object I have in view. Notwithstanding these discouragements, I have resolved to state my opinions candidly and without reserve, and to point out both the cause and the remedy of the present insanity, which pervades all religious classes of society.

Before stating the more immediate causes of dissension amongst the various classes of the religious world, I shall make a few extracts, to shew the exasperated state in which they at present exist. The public papers, particularly the *Scottish Patriot*, furnishes us with statements sufficiently powerful for that purpose. It is not only the different denominations which are warring against each other, but we find one part of the Church of Scotland has gone to law with the other; and now, since the case has been decided by the highest legal tribunal in the nation, these divines threaten a rebellion against the laws and constituted authorities of the country, for differing in opinion with their notions of religious supremacy. In the *Edinburgh Patriot* of the 29th May there is an article headed, "*The progress of the Church Rebellion*;" the editor, in speaking of this general assembly, respecting the Auchterarder case, says, "We imagined there would have been a real submission, with only a show of resistance, whereas, the resistance is real, while the submission is only pretended. The rebellion of the church has not been subdued. It is quite plain the civil and ecclesiastical authorities are at direct variance as to the terms of the church and state compact. She (the church) maintains, that the patrons ought to submit to her limitations and regulations." "There cannot," says Dr. Cook, "be two independent legislatures in one country. Society could not exist in any land, if the legislature or governing power were not supreme. If you once admitted an *imperium in imperio*, it would have been tearing up not only the foundations of all government, but the very foundation on which the social structure must rest." "Let no one imagine, from the words of Dr. Chalmers'

motion, that the clear doctrine of civil resistance and rebellion is not contained therein."

So much for the unanimity and social feeling that exists amongst the members of the general assembly of the established church of Scotland. The Earl of Dalhousie was so provoked, that he told them that "the knell was now rung out of the Establishment of the Church of Scotland;" and that "he would not again consent to sit in the judicatories of any church who had resolved doggedly, but virtually, to set at defiance the law of the land."

Notwithstanding the enmity that subsists amongst all religious classes, yet they unite to extend the religion of the Bible to the most distant countries of the world. The great exertions of the Missionary Societies, at the present time, is unprecedented, and furnishes another strong reason for examining into the truth of the Bible at this period, and of showing its consequences in their true light.

To point out the cause of all religious dissensions amongst Christians I consider to be no difficult task, though it certainly is a very unpleasant one. If all Christians admit the Bible to be their authority for their principles and belief, and the standard from which they derive all their religious doctrines, must it not be evident, that to it we must impute all the variety of religious opinions, principles, and laws, by which the various classes of Britain are distinguished? Is it not to the Bible that they all appeal for the *rationality* and truth of their principles? Is it not to the Bible, then, that we must attribute the cause of all difference in religion? Does it not furnish to each sect the dogmas which distinguish it from all others? Does it not supply to all denominations religious principles and precepts? Is it not quoted as authority by every sect in support of their own principles, and for the purpose of condemning that of all other sects? Does it not furnish texts for upholding every religious denomination, and also texts for supplanting every religious denomination? Does not every one prove from the same book that his own religion is true, and that all others are erroneous?

Is it not evident that, if what I have stated be truth, that the Bible is the cause of all evils arising from religious dissensions? Is it not evidently the true apple of discord, which had kindled the fires of Smithfield, deluged the world with blood, and sacrificed its tens of thousands to the idols of ignorance and superstition?

It may be argued by Christians that it is the misrepresentation or wrong exposition of Scripture that is the cause of these consequences. To this it may be answered, that it cannot be a revelation, if the meaning is not obvious and stands in need of man's interpretation, or it is one of no beneficial result, but quite the reverse. Many of the clergy maintain that the Bible is all truth and reason, and yet, will not admit that every one ought to be at liberty to speak of it as it appears to him. These gentlemen admit that man ought to judge of the truth of the Bible by his own judgment; and yet, blame him if he comes to the conclusion that the Bible is not inspired. They make both the Bible and reason supreme. They maintain that reason must be wrong if it condemn the Bible; and yet, they allow it to be right and necessary to examine the Bible by reason! Now, if reason find the Bible wrong, it surely cannot be blamed for doing so, for it must be evident that man has no other guide. He

most either judge of the Bible by reason, or judge of reason by the Bible. One of these two rules can only reign supreme; both cannot exist supreme. The question, therefore, is, which ought to yield? Dr. Cook said in the general assembly that there cannot be two independent legislatures in one country; one must be supreme. It is equally true of man: there cannot be two supreme authorities governing the mind; either he must follow the dictates of reason, or abandon them for the Bible or some other governor. But it is admitted by every one that the Scripture ought not to be followed, if it is clearly in contradiction to reason; and the advocates for the Bible only maintain that reason does not understand the Bible, and that the Bible never contradicts reason. This is mere assertion; and if we think, upon enquiry, that we perceive the Bible is in contradiction to reason, then we have reason for believing it to be so, and of doubting the inspiration; for we are justifiable in doing and saying what we believe to be just and true.

If the Bible is contradictory of itself, it is a sufficient proof of its being the dictation of unenlightened and ignorant authors, and that it could not be the inspiration of infinite wisdom and benevolence; but if the principles it does, or did, advocate, are perceived to have been founded on ignorant assumptions, or made with a design of deceiving the ignorant, and making them submissive subjects of the government, and not founded on reason and justice, then we shall have another proof that the laws in the Bible are mere creations of the erring human intellect, at a period when the nations were much less enlightened than at the present epoch.

In the *Edinburgh Pilot* of the 29th of May, 1839, there is also an article headed, "*London City Mission*," which, after having detailed the amount of the funds for the last year, (£4,820) and the number of tracts circulated, (223,056) states that "the Committee propose this year to grapple with *Intemperance and Socialism*. The latter will require not only tracts, but, if possible, a course of public lectures. It was a system of infidelity, perfectly organised: since its last annual meeting it had increased its chartered branches from 33 to 61, and had one paid and fourteen unpaid missionaries in London, and many places opened for lectures against the Scriptures. One of its institutions in Lincoln's-inn-fields had above 300 members, and each had gone through a three months' probation before admission. Looking to these things, to the portions of the public press in London devoted to *slander and immorality*, there was an absolute necessity for this institution."

From this quotation it will be seen that the London City Mission is determined to maintain the *authority* of the Scriptures, whether true or false. They seem to take it for granted, that there is no doubt about the question; but would it not be better for settling the question were they first to request a Committee of their body to examine the Scriptures carefully, and to state what reasons appeared to them for, and what against, the Scriptures being truth; and after that report, if they still continued of the same opinion, to appoint a Committee to meet with a Committee of the Socialists, and discuss the question amicably? By this plan there would be a greater chance of arriving at truth, than by using slander and ill names and insinuating unworthy motives in each other's absence, which only tend to irritate and inflame the passions, and render conviction more difficult.

If the City Mission do not take this method, I would advise the Socialists to propose it in a friendly way to them; let them offer to meet them either publicly or privately to discuss the question. If they refuse to do this, then the Socialists should compile a short statement of their reasons for believing the Bible deserving of no more respect than any other book, that its title to inspiration must be determined by reason alone. In collecting these arguments the number of proofs ought not to be regarded so much as their strength. Three or four are quite sufficient for the purpose, if they are clear and brought home to the judgment. As well may they shut their eyes against the sun, and deny that he shines, as deny an argument that is clear and evident. A man may deny that the sun shines, but he cannot prevent himself from being convinced that he is speaking against his conviction: so it is with a clear argument; the mind is convinced, though prejudice will not permit it to acknowledge its sensations. Time must be allowed to root them out. To assist in overcoming these prejudices, it may be necessary to shew that many wrong expositions of Scripture have been given, and how they came to be given. This, however, should form a separate tract, which ought to follow the first.

The most effectual way of spreading a knowledge of truth through all classes of the nation, as well as the quietest way, would be (in my opinion) to convince first the teachers, chiefly professors of divinity; and this can only be done by sending them tracts individually, written in the spirit of candour, charity, and friendship. Were these only to be read, the cause of truth, I imagine, would be won. But whether these tracts would or would not produce the whole good we propose, they would, undoubtedly, produce a very beneficial effect in favour of the principles we advocate. The next stage, perhaps, ought to be to distribute the said tracts to the students of divinity. This would oblige the professors to take the subject into consideration. It is by raising a spirit of enquiry and suspicion respecting these subjects, that the cause of truth is promoted. Only shew that man is not in danger from trusting to his own judgment; that this danger arises from his putting his faith in the judgment of other men; that the bible must be judged of by reason; that man is commendable for his exertions in examining into its pretensions to inspiration, and in doing whatever his conscience tells him is right; then, in a short period, light will dissipate darkness; ignorance will vanish, and reason will be seen enthroned in the human breast, surrounded with justice, charity, and mercy; discord and division will find no place; the only object of man's endeavours will be to extend an equal degree of happiness to all mankind; and that, in order to do this, reason alone must be his guide. Two rulers cannot both reign supreme in the human breast; we cannot serve two masters, without being involved in all the absurdities, that at the present moment but too evidently inundate the world.

DECIMUS.

[The preceding article has, unfortunately been mislaid for many months, and was accidentally discovered in turning over some old papers. It is now inserted, although a little out of date, as a tardy, yet willing, reparation to its author for past neglect, and also on account of the solid reasoning with which it abounds, and which make it as applicable at the present moment as at the time it was written.]

Evils of the World.—The evils of the world will continue until philosophers become kings, or kings become philosophers.—*P'alo*.

PROGRESS OF THE CAMPSALL SOCIETY FOR THE ACQUISITION OF KNOWLEDGE.

To the Editor of the New Moral World.

SIR,—On casting abroad the intellectual eye over society, it must at once strike the reflecting observer that a new and powerful impulse has been kindled there. Men begin to sit uneasily under their political and social trammels, and are bestirring themselves in earnest to cast them off. At a period like this, so full of peril to the country, it behoves every thinking man to aim at directing into beneficial channels this ardent zeal, lest, being repressed and pent up, it settle into a sullen discontent that would brood over society like a pestilential vapor.

A party of benevolent individuals, imbued with these ideas, have founded a society for the diffusion of knowledge, in a small and sequestered village in this neighbourhood; and a sketch of our views and our progress, will, I think, interest your readers. The announcement of our society's formation was hailed with delight by the villagers, the well-disposed of whom have always regarded it with a friendly eye. The only opposition it has encountered has been from the clergyman of the established church. But his hostility has not cramped its energies so materially as was at first anticipated. We have pursued the "even tenor of our way;" and the bigot's thunderbolt has been launched in vain at our bold and noble enterprise.

Our Institution, as the name will show, was founded to unfold the treasures of intellect to the poor and the illiterate; to infuse into their minds a more generous tone; and to incite them to aspirations for self-improvement. Its influence has been most important; and its field of usefulness has steadily enlarged. The desire for knowledge strengthens daily among the villagers, and grows by what it feeds on. A marked increase of zeal among the members has been created, since the proposal brought forward some time since has been carried into effect; namely, to entrust to responsible officers, *from among the villagers themselves*, the society's affairs. This has infused fresh life into the society, and founded it on a stable base. The candidates for the honour of membership are steadily on the increase; and although annual subscriptions only are now received, we are upwards of thirty strong—no contemptible force for a small village, it will be acknowledged. I have little doubt we should double that number, did we receive weekly subscriptions. This, indeed, we have found to be the case; but the inconvenience of the weekly payment induced us to discontinue it; and though four shillings, or even half-a-crown, at a time, is no light tax on the labourer's purse, the annual subscription is cheerfully paid. Thus do the prophecies crumble to the dust, of those who foretold that the efforts of a purely intellectual institution would fail, through the torpor and brutal ignorance of an agricultural population. For while societies for the enlightenment of mock respectability, which shape their course with a view to conciliate as well the foes as the friends of reason, are losing both, an institution, founded on simple, straightforward truth, continues to attract all hearty and healthful appetites to its salutary and substantial banquet.

The richly-stored library is an inexhaustible source of delight, and thence flow those refreshing waters of life which so invigorate the ardent minds of its grateful frequenters. The valuable aid of a wealthy proprietor in the neighbourhood, friendly to the cause, has greatly strengthened the hands of its original founders, and caused a large accession to these stores. Almost every variety of useful and entertaining matter is furnished by the books; and although, from this very variety, "truth without mystery, mixture of error, or fear of man," which should be the aim of every human being, has necessarily been somewhat less regarded than with a more select store it would have been, yet even this perhaps has wrought its allotted part of good. What we want is to kindle an intellectual flame that shall burn amid adverse influences; that shall dissipate and destroy the detrimental vapors of error, while the solid gold of truth remains behind to enrich reason's crucible.

Still, in common with the public, we want literary productions less obscured by error than the generality are. When the Community press, talked of by our Socialist friends, is erected, we shall surmount the obstacle presented by the existing vehicles for the instruction of the public, which are, almost without exception, closed against expositions of the rational views of society.* We must call into existence more faithful guides, and then shall we be able to open a sweet and smiling path, leading those who tread it to delectable regions of glory and delight, hitherto undreamt of by man locked in leaden slumbers.

But because every weed has not been plucked out, think not no flowers have bloomed. The soil has been loosened; and the seeds have been sown; and the sun has smiled thereon; and the germination proceeds vigorously. An intellectual life has thus been awakened, that might otherwise have remained everlastingly dormant. Let this successful example incite all who have the power to extend their aid to their perishing fellow-creatures,—perishing for lack of mental nourishment. Let every true philanthropist, "shake off dull sloth."

"Arouse the Soul!
O! there is much to do
For thee, if thou would'st work for human kind—
The misty future through
A greatness looms—'tis MIND, awakened MIND!
Arouse thee Soul!"

The voice of humanity supports the appeal. The poor have no natural repugnance for books, or lectures, or learning, as is now practically demonstrated. On the contrary, they crave for something real and satisfying to support their minds, no less than for their daily bread; and if the diet that is wholesome and excellent be withheld, they will deprave and deform their faculties and feeling, with matter of vicious and poisonous tendency. Accordingly it is the bounden duty, as it should be the noblest delight, of the true patriot, to crowd around the sons and daughters of labour pleasant and strengthening nutriment for their minds; and if their

* There is scarcely a really liberal newspaper in the British islands, if we except the *Star in the East* and the *Social Reformer*, both small papers of limited circulation. By liberal, I mean, acknowledging the principle of free inquiry. Many there are *seemingly* liberal. They will admit vague denunciations of aristocracy and priestcraft; but when any rational and really radical plan for ridding the world of the gulf into which it is precipitated, they treacherously shrink back.

rightful claim on their wealthy neighbours for this boon be *not* responded to, the might of an insulted nature will break forth in deeds that shall make the social fabric tremble to its base.

The cry to arm resounds through the land. Aye! arm! ye poor victims of oppression! But see that your arms are of the right sort. Arm yourselves with KNOWLEDGE! (Lub your pence, and establish intellectual armories, wherever two or three are collected together. Let the poor wearied victims of oppression thence gather strength, and wisdom, and courage, that will panoply them one day for a battle against the whole phalanx of those who forge their chains, and ensure them a bloodless victory. Already are the spiritual craftsmen appalled at the successful warfare now begun. They are aglazed at the prospect of losing the loaves and belly cheer which this progress plainly forbodes. Men begin to inquire whether the TWENTY MILLION annually expended on the sentinels of ignorance, be not paying *rather too dear for their whistle?* Why with that sum, properly spent, the island might be transformed into a garden of Eden. Therefore do the "nurseries of superstition" already ring with denunciations against knowledge and true science. The "artificers of fraud" tremble lest the luminary of knowledge should rise above the black cloud of superstition, in which so long they have shrouded its glories, and reveal their real deformity to an astonished world! Let them tremble! Long enough have they brandished a flaming sword round the tree of knowledge. Long enough have they made the tears of the widow to flow, and drunk in the sighs of the fatherless as sweetest music. Long enough have they strewed with thorns the path of the wise and the good. Let their fall come. It cannot come too soon.

In the sacred cause of truth,
I subscribe myself,
C. T. WOOD, Jun.

Campsall Hall, Nov. 13th, 1839.

ADVANCE OF SOCIAL REFORM.

To the Editor of the New Moral World.

SIR,—Whether Socialism be founded on truth or error time will determine; but that it is making rapid advances both friends and opponents admit. I am very much inclined to believe that it is fraught with good to man, *from the circumstance of its meeting with so much opposition from the Priesthood.* The history of the world presents this melancholy fact in reference to the Priesthood, viz. that they have ever been the inveterate enemies of all reform, whether social, moral, political, or religious!

Dr. Jebb makes the following just and forcible remarks, "The Priesthood are interested in any error, but if I consult my own reason in religion I have the less occasion for their services. They will tell me that religion is mysterious; they will depreciate the powers of reason, in order that they may lead her captive to their will; they will confound my understanding in order that they may establish their empire in my conscience; they will inculcate the most absurd and senseless superstition because they know that the riches of their order will increase in proportion to the ignorance

of the people." The following pithy quotation from Brougham has made an indelible impression on my mind. "Theology," says he, "I define to be the art of teaching what nobody knows. The Priests set up a grand puppet show, and make us pay handsomely for peeping." As I observed in my last, the Social missionaries are aiming a death-blow at Superstition and Priestcraft; hence arises those bitter and acrimonious feelings which they manifest towards the founder of Socialism and his disciples.

I have just completed a tour through England and Scotland, and I believe I have looked into the majority of the political journals of the kingdom, both Metropolitan and Provincial. I was aware previous to departing on my journey that the opinions of Robert Owen were rapidly advancing; but I must candidly admit that I was not prepared to find them holding the pre-eminent station in the minds of men that they really do. Understand me aright here: I do not mean to infer that all whose minds are occupied on the subject of Socialism are converts to the views; on the contrary, no system I believe ever met with more opponents. The boldness and the novelty of the new views have arrested the attention of all grades of society. Some are meditating means and studying arguments whereby to crush and annihilate the system; this party is headed by the Priesthood. Another party is weighing whatever evidence may be adduced either in favor of or against the system; and testing the "fundamental facts." This band of philosophers we will, if you please, call "enquirers." This party comprehends a great portion of intelligent operatives (the most useful part of the community, by the way.) Of a third, and very numerous party, who only live to eat, drink, and sleep, we will say nothing at present, but deeply deplore their "dark and benighted condition." And last, though not least, we will mention the "elect in Robert Owen;" these are neither few nor weak, but are both numerous and powerful.

It will be evident to all who have mixed with these men, that they possess all the necessary qualifications for propagating a new doctrine—moral worth, intelligence, zeal, union of purpose, are the characteristics which distinguish these practical philosophers. Such men you may easily conceive can afford to have abuse, misrepresentation, and calumny heaped on their shoulders. It would be as well, perhaps, if they possessed a little more of the "sinews of war,"—but the greater credit will be due to them if they work their way without—then can they say, "Truth has prevailed without gold."

I have said that I have looked into the majority of the political journals in the kingdom. Here the Socialist may behold the importance of his views: let him take up either a London or provincial paper, and depend on it he will find something in connexion with the new views. If he travels north, east, south, or west, 'tis the same. Socialism is the all-absorbing subject.

By the way, speaking of the newspaper press, "I could a tale unfold" on that subject * * * * All I will at present say is this—As soon as the public mind gets a little more advanced, there are many gentlemen connected with the newspaper press ready and willing to "come out."

Whilst speaking of the press, it will be as well to notice the *tone* in which the writers who oppose you, treat your system. Is it not as notorious as the sun at noon-day, that they resort to low ribaldry and unqualified abuse? Is it not apparent that they strive rather to heap ridicule on the system, than to controvert it by fair argument? The case stands thus—The Socialists assert certain principles as truisms; these they defend by reasoning and argument. The press, in reply to these truisms, (or supposed truisms,) merely heap volleys of abuse on the heads of those who entertain those views. A rare mode of argument this. *Let them confute the arguments, not abuse the individual!* But it is my firm opinion, that the cause of Socialism has been as much advanced by the abuse of its opponents as by the advocacy of its friends: Mr. Brindley to wit.

Although the opponents of Robert Owen's system are characterised in a peculiar manner by unchristian and uncharitable behaviour, let the Socialists never forget that there are more flies caught by sugar than there are by vinegar. Let your opponents inundate the public with their wormwood and vinegar abuse; but never let your advocates forget to let the words of their mouths, and the meditations of their hearts, drop from their lips as if extracted from the honeycomb of the sweet and industrious bee.

B.

THE NEW MORAL WORLD.

Saturday, November 23, 1839.

LIBERATION OF MR. CONNARD.

We understand that Mr. CONNARD was discharged from Lancaster Castle, on Thursday, the 7th inst., without any re-hearing or other reason assigned. The whole case is a curious illustration of the working of the laws, and the practical liberty of consciences which exists in free, enlightened England. Mr. CONNARD, however, may congratulate himself that he has not been dealt with in the same manner as JOHN THOROGOOD, who has been confined in the common gaol of Chelmsford since the 16th of January last for not paying a CHURCH RATE of five shillings and sixpence!!

Mr. CONNARD was persecuted only by laymen and lawyers; poor THOROGOOD has fallen into the clutches of the church, and mercy, humanity, or justice are words not to be found in its vocabulary.

Only think of upwards of eleven months' imprisonment for refusing to be robbed of money to support a system from which a man conscientiously dissents! and this robbery, this violent infraction of all natural and civil rights, has been perpetrated in the name of God and religion, by the priests of Christianity! The gloom and solitude of a dungeon, embittered by the privations which priestly persecution knows so well how to inflict, and the yet more bitter thought that his family have been left without the means of subsistence which his labour provided them—such has been the fate of THOROGOOD! Are the men who act such enormities as these, ministers of a gospel of Peace and Goodwill? In what light will posterity look at our boasts of freedom and civilization, when these things pass before it?

TRUE REFORM.

THE cause of rational and substantial reform is advancing in many other directions, and among other societies, besides our own; and, if we do not notice these manifestations of sound opinion frequently, it is

not from any want of sympathy or interest, but the limited space at our disposal, and the engrossing and paramount nature of the communications which overwhelm us weekly respecting our own proceedings.

The attention of our readers has, however, been called at intervals to the exertions of the Educational party, and latterly we have endeavoured to make them acquainted with the views of a well-intentioned and we hope and believe influential, though not numerous, party of Economical reformers. We this week think it our duty to direct attention to the associations now forming in various parts of the country, for the realisation of a social reform, the members of which are composed of that section of the population lately engaged in agitating for political changes. With the propriety or impropriety of that agitation, the soundness or unsoundness of the principles upon which it was based, and the value of the objects sought to be attained, we do not intend to meddle. That a change has taken place in the views of those who supported and carried it on, at least as to the *manner* of their agitation, is sufficiently evidenced by the means they have now adopted.

These are Joint Stock Co-operative Associations, the objects of which are declared to be four-fold:—

First, the establishment of Co-operative Stores by a common capital; the profits to accrue to the members at large.

Second, the erection of large Halls for public meetings, scientific lectures, and festive occasions.

Third, the erection of Schools and engagement of teachers for the tuition of their children; and

Fourth, the formation of Communities of united interest, based upon equitable principles of producing and distributing wealth to all their members.

Such is nearly the formula of the objects of the "Durham County Social Institute." In Newcastle, Cockermouth, Leeds, and various other places, we understand that similar associations are either already formed or forming; and, indeed, that the minds of the masses are very generally directed to this mode of obtaining relief from the numerous political disabilities and social miseries inflicted upon them by the workings of an irrational system of society, is abundantly evident.

The accounts given in the newspapers of the progress of the joint stock provision shops, is so far most gratifying. That in Newcastle, established only a few weeks, is already "returning £70 to £80 per week; the nett profits of which will be over £60 per cent. per annum." In Cockermouth 150 shares were taken up in the first week; and everywhere symptoms of activity are discernible among the Chartists, in forwarding this, to them, new mode of ameliorating our institutions.

It is needless to say, that we behold these proceedings with very great pleasure. The only foundation upon which a bad government can permanently stand, is an ignorant and poverty-stricken people. If the latter, by well-devised measures, perseveringly and quietly pursued, can acquire for themselves intelligence, wealth, and union, they will then be able to bring to the struggle with bad institutions antagonist forces, of a nature similar to those by which these institutions are fortified; although, fortunately for ultimate regeneration, they are under better direction, and no tyranny, however strong, can long withstand the assault of such weapons.

They seem to us now to have begun at the right end of their work; instead of suing for political privileges, from those whose interests and prejudices were equally calculated to render them deaf to such appeals, they have united for the concentration, increase, and right direction of the powers they themselves possess. The reform is beginning at home; temperance in language, conduct, and habits, to-

gether with persevering co-operation, will speedily make it walk abroad; commencing by elevating the base of society, it will ultimately elevate the whole.

We shall rejoice to hear of the spread and stability of these associations. That mistakes and disappointments will not occur, would be too much to expect; the inexperience of all the parties who are engaged in these operations, and the natural and artificial difficulties which present themselves to the working-out of every new plan, especially large and extensive combinations, will undoubtedly beset this measure; the only chance of its objects being carried out efficiently, is by the members possessing mutual forbearance, the managers great knowledge, zeal, and perseverance, and the adoption of good business-arrangements, by which clear and explicit accounts may be at proper times rendered to the subscribers, and their original confidence preserved unimpaired.

* * Since this was written, the intelligence of the insurrection in South Wales has been spread far and wide. Deeply as we deplore the fatal ignorance which could produce such a melancholy catastrophe, as attended that insane transaction, it is consoling to think that the violence there exhibited, has not been participated in by the same party in other quarters. The example has not been followed; and we earnestly hope that its melancholy results will be another strong inducement to the leaders among the Chartists to follow out, perseveringly, the course of conduct to which we have adverted in the preceding lines.

LITERARY NOTICES.

THE HERALD OF THE FUTURE. No. 2.
HEYWOOD, MANCHESTER.

The second number of this periodical sustains the promise of literary excellence offered by the first; and we trust will succeed in obtaining that extensive circulation to which the soundness of its philosophy entitles it. The conductors, however, would do well in future numbers to have shorter and varied articles; in a Miscellany of this description brevity and variety are indispensable. The present number contains articles on the "Distribution of Wealth;" "Pictures of the World's Sufferings and Anomalies;" "Curiosities in Etymology;" (a most interesting and amusing article); and a Poem on "The Revolt of the Bees," by J. C. Prince, one of the "Poets of the People." Mr. Prince is, we understand, a worker in a factory at Hyde; and, of course, has had to struggle with all the difficulties incident to toiling poverty! yet, his diction and thoughts are polished and pure. We shall give this poem entire in our next number, as a specimen of what we may expect from him in future. Meantime, to give an example of the spirit in which this periodical is conducted, we extract the following from the article "On the Distribution of Wealth:"

"If, therefore, we would be consistent with our principles, we must call on every working man to assist the effort which is now making by the middle classes to abolish the unjust tyranny of the Corn Laws, but having done this, we feel it equally a duty to inform our readers of the opinion which we hold as to the effect which the abolition of the Corn Laws will have on the interests of the working man. Now although we agree with our opponents as to the advantage of free trade—although we can never sanction the wicked insulgence of those governments which usurp the power of prescribing in what manner the energies of the labourer shall be directed—yet we disagree very seriously with our opponents on the subject of competition. They tell us that if we only get the Corn Laws abolished we shall go on smoothly and quietly—that trade will be good—that bread will be cheap and that wages will be high. Now, it is our opinion, that when the Corn Laws are repealed there will be a revival of trade and very probably a greater demand for labour; we have no doubt that bread will be cheaper and that wages will procure more provisions than at present; we believe that the repeal of the Corn Laws will thus far be a benefit, and that it is for the

interests of the working classes that the Corn Laws should be repealed—but, while we frankly avow this to be our opinion, we feel it to be our duty to tell the working man that this relief will only be temporary, and that a few years will lead us on to the same stagnation—to the same periodical gluts and scarcities which afflict us at the present moment; we feel it a duty to tell the working man that so long as competition be the mode by which we shall continue to produce wealth—so long will his wages be kept down to the lowest point of sustenance. Nay, we are bold to assert, that if all the taxes which now oppress us as a commercial nation were repealed to-morrow, and if every monopoly and every prohibitory and restrictive law were blotted from our statute book, the condition of the labouring man would still be precarious. The insatiable and blood-thirsty monster of Competition would never be satisfied until it had gorged itself with the life-blood of the working population. Masters cannot give a higher rate of wages, for if they do, their neighbours will undersell them—labourers cannot refuse to toil for the pittance held out to them, for if they do, their poorer neighbours will supplant them, and seize the proffered morsel in preference to starvation. The labourer charges the master with oppression and tyranny, forgetting that he himself is always found to be equally oppressive when fortune elevates him to the rank of master. The master, in his turn, charges the labourer with discontent and insubordination, forgetting that he too would have been equally insubordinate and discontented, if poverty had soured his temper, and exasperated him by the prospect of a gradual starvation, not only of himself, but of her who is the companion of his sorrows, and of his children—the innocent enslavers of his little cottage. Thus does the master blame the labourer—thus does the labourer blame the master. If the master were wise he would never blame the labourer, and if the labourer were wise he would never blame the master. Blaming never yet did any good and it never will do any good, neither the master or the labourer are to blame. It is the system of Competition that curses us,—a system which no one individual ever made, and for which, therefore, no one individual ought to be blamed. Competition is the real king of misery; with grim aspect and bloody jaws it prowls among us unresisted. It feeds on the toils, the anxieties, the sufferings, and the broken-hearted pangs of the many. It scatters misery wherever it goes. Its track may be traced in falsehood and deception—in disease and premature death—in the blight of care with which it poisons the cup of the wealthy, and in the fear of poverty which corrodes the pleasures of industry. Care like a foul hag sits upon us all; one class presses with iron foot upon the wounded heads beneath, and all struggle for a worthless supremacy. But we must conclude this article. If the labourer wish to improve his condition, let him not oppose as he sometimes has done the efforts of those who are anxious to abolish Monopolies and to plant Freedom of trade in every part of the habitable globe—but while he labours for freedom of trade, let him never forget that the last and greatest enemy is COMPETITION with separate and opposing Individual Interests."

THE NEW ECCE HOMO, AT ISSUE WITH KING AND PRIEST; OR, THE SELF REDEMPTION OF MAN; AND GOSPEL OF THE LAST JUDGMENT. BY J. C. BLUMENFELD. (ENGLISH EDITION.) LONDON: HETHERINGTON.

Such is the singular title of a most singular work just forwarded to us. We have no doubt of its exciting a great sensation. What our denouncing friends of the churches and chapels will say of the author's new view of *Christianity*, we are rather at a loss to surmise; but suspect that Mr. Blumenfeld will have his full share out of their "vial of wrath." Priestianity has seldom received such shakings, such rough handlings, and such hard knocks as it receives at his hands. It is said that the quarrels of relations are the most deadly. The priests and our author may be regarded as cousins, with reference to the dogmas of spirit and freewill, in the belief of which it seems he appears to be as one with them. He fights them on their own ground, with their own weapons, and truly he smites them "under the fifth rib."

The work is perfectly original, not only in matter, but in arrangement and in style, if we may judge by the translation, which is characterised by great vigour and simplicity. The *ideal* (as we take it to be) portrait of "The New Ecce Homo," which is the frontispiece, is that of a noble and intellectual European, in an eastern dress; and this may be intended, as, in fact it does, to typify the work, which embodies the advanced thoughts of the Westerns in the poetry and imagery of the Easterns.

From the peculiar construction and arrangement of the matter of the work, the reader would not embrace the entire scope and tendency of it, unless read carefully and deliberately from beginning to end. It seems, however, that this has been foreseen, and the work is preceded by an "Order of the subject." Separate chapters are devoted to an *Introduction*, the hero *Ecce Homo*, the *King*, and the *Priest*; then come two *Acts of Accusation against the King*; then two *Appendices to these Acts*; then two *Acts of Accusation against the Priest*; then two *Appendices to these Acts*; then an Appendix which effects a conjunction and interlacing of the subjects of the preceding acts and their *Appendices*, in which the mutual relation of King and Priest is very elaborately and highly poetically explicated. Then comes "*The Last Judgment*," in which the King, the Priest, and their adherents are brought before a "general convention" of mankind—*Ecce Homo* being the accuser. The work concludes with a "*Song of the Sun*," &c. The author then indites another chapter, with reference to this English Edition, accompanied with a couple of postscripts, which contains much that is curious and interesting. We need scarcely point out to our readers where we think, in first principles, the author is wrong. The oriental diction, in which thoughts deeply tinged with German mysticism are enveloped, will be attractive or otherwise according to the turn of mind and previous studies of the reader; but whatever may be thought on this subject, none will fail to perceive the workings of a vigorous and original intellect; and if the author fails to point out remedies, he, at all events, points out evils with great force and vividness. The manner in which he touches upon some subjects, which are proscribed to English writers by conventional usages and feelings, will appear to many to have a tendency to violate that morality of speech, which we are much more solicitous to preserve than the morality of action. There is in fact an almost French licence in many passages, which will raise a louder outcry among critics, than the perpetration of great crimes; nor do we individually approve of writing which stimulates into activity inferior propensities, or excites angry feelings. Our object is to exalt man, not to degrade him; and this object can only be attained by a constant exercise of his superior faculties—whatever militates against this is an evil. Our space precludes a more extended notice of this singular work; but we have, however, reserved room for the following extracts, as specimens of its style:—

"I was once travelling on an autumn day. It rained, it was cold, my shoes were worn, and my slight staff was broken. I was unfortunate. I saw a village. That was the fortune of the world to me! I saw chimneys. One of them delighted me, for it was pouring forth a thick volume of smoke. In this house, thought I, I may reckon upon remaining until I have recovered my warmth. I advanced towards the house with the smoky chimneys, and although a great yard-dog barked at me, although snifflings looked out of the windows and then frowningly drew back, although the house belonged to a rich man; nevertheless, I was suffered to open the door and enter. 'Allow me,' said I, to the first I saw, 'to warm myself, and to remain here for the night.' I received no answer. That is, thought I, the 'yes' of the rich; and I took a chair and sat down by the fire. After a few minutes I forgot the many and long hours I had passed in the cold and rain.

"When man suffers a sorrowing angel comes, and rends the strings of sense with which life is bound to the world; then the eye sees nought but a water-drop, and the ear hears nought but a dull sound. When man has ceased to suffer, a brighter angel comes, seeks out the broken string of sense, binds them again to the world, casts the water-drops from the eye of man into the ocean of the world, casts the dull sound from the breast of man into the music of the world; and again man sees the ocean of worlds, and again he hears the music of worlds!

"Thus thought I no more, as I rested near the delightful fire, of whence I came or where I was. My attention was now drawn to a child, who addressed an old lady in the room.

"Grandmother, said the child, 'give me the scissors.'—'What

doest thou want with them?' asked the grandmother.—'I have got a fly,' answered the child, 'and I want to cut off its wings.' The grandmother smiled, and gave them to the child.—'Grandmother, said the child again, 'give me a needle.'—'What doest thou want with it?' asked the grandmother.—'I want to stick the fly through,' said the child. The grandmother smiled, and gave him a needle.—'Grandmother,' said the child again, 'let me come to the fire.' What doest thou want at the fire?' asked the grandmother. 'I want,' said the child, 'I want to burn the fly.'

"The fly was maimed, pierced, and burned. The grandmother took the child upon her knee, and sang:—

Child! I dreamt of a path,
Via, Via, Via!
There I saw thee led
By the Mother of God
Maria, Maria!

Thou wilt be hereafter,
A holy, holy man!
And thou wilt purify
The sinner black,
As thou hast purified
The black fly now!
Thou wilt load with torments
Those who loaded Christ
With a cross, a cross!
The possessed thou wilt load
With evil spirits,
And wilt not forget
The Jews! the Jews!
Thou wilt preach piously,
And piously wilt say,
'Make a funeral pile to burn
The enemies of Christ!'
And thou, holy child, wilt say,
The blood of Salamanders and of Jews
Must be baptised with fire! with fire!

"Child! I dreamt of a path,
Via, Via, Via!
There I saw thee led
By the mother of God,
Maria, Maria!"

"Poor man (I call thee as the world of criminals call thee,) between ourselves, when in the winter thou art not called to labour, and thou consume the few potatoes thou broughtest home in the autumn days; when thy window is broken by the frost, and thou stoppest up the opening with an old hat, with straw, or with rage; when thy naked children go shivering about the house, and thou seekest out thy old summer jacket, and naked thy wife to make with it something warm to cover them; when thy wife stirrest the moist wood in the grate and weeps, and thou knowest not whether her tears come from the smoke or from other things—then, poor man, be not ashamed! The enemies with whom thou fightest are mightier than the enemies of the king, and thou yieldest not to thine enemies! But when thou, before a rich man (I call him before whom thou pullest off thy hat as the world of criminals call him) takest off thy hat, and sayest to him, 'Sir, I ask you for work?' (He who says, 'Sir, take away the work from such a one, and give it to me,' may not come into the holy book of mankind,) then blush, poor man, blush! Thou knowest not what thou art, and what the rich man is! Who hath told thee, poor man, that he who hath little is poor, and he who hath much is rich? Hell hath told thee that, and hell is a liar! Who is rich—he who giveth or he who receiveth most? He who giveth most is the rich! Let the rich man withdraw his hand from the poor man, and the poor man, if he do not smite the rich man in the face, and take from him all that he hath given him, will take only a bit of earth, which belongeth equally to all men, and then he will be hungry no more. But let the poor man withhold his hand from the rich man, and the palaces of the rich will fall to pieces, their soft garments become tattered, and themselves, unused to labour, putrify alive. Poor man, thou givest most; thou art the rich! If the sun should abandon the earth only for one day the world would look frightfully. The goods of the earth come from the hands of the poor. Poor man, shouldst thou withhold thy hand from the rich, but for one day only, the rich would look frightfully. Poor man, he who taught thee to beseech the heartless rich no more—taught thee well. Take, poor man, the earth, and share it with thy poor brethren; and when the rich man comes and asks thee for bread, then have compassion on them."

"Knowest thou man what is belief? Belief is the violation of the soul! Man, canst thou remember the time when the priest appeared abused and hateful to thee? That, man, was the time when thy soul was yet chaste and pure! Man, canst thou remember the time when thou weepdest over sins that thou knewest not? That, man, was the

time when the lewd priest beahamed and spotted thy chaste and pure soul! Man, canst thou remember the time when thou wipdest away thy tears, and began to go off to church and to kiss the priest's hands? That, man, was the time when thy soul lost her innocence and became believing! Man, a believing soul is a prostituted maiden, who followeth every where the man who shamed her! But the better time, man, will soon come. The bride will say to the priest, "Priest, thou hast violated the soul of my bridegroom; come with me to the judgment!" The bridegroom will say to the priest, "Priest, thou hast violated the soul of my bride; come with me to the judgment!" Fathers, mothers, sisters, brothers, will say to the priest, "Priest, thou hast violated the souls of our children; of our sisters, of our brothers; come with us to the judgment!" The priest will stand before the judgment, and the judgment will find on the priest four evangelies—an evangely of the violation of the soul, an evangely of hatred and discord, an evangely of murder, and an evangely of dominion over mankind! And the judgment will condemn the priest and curse his memory. After this time men will hate and murder each other no more, because there will be no devout priest and no belief in the merciful son of God, to forgive hatred and murder. And all the hideous sins of the world will die for hunger, because there will be no cross, no grace to nourish them!"

"Memra-di-bischmaja. Ecce Homo, bring me my foster-child. (Ecce Homo places a child in the lap of Memra-di-bischmaja.) Men, behold, this child is one day old, his mother died at his birth, and the earth had covered his father a while before. Can ye perceive in this child—nation, religion, riches, poverty?"

Men. No!

Memra. Men, can ye perceive nation, religion, riches, poverty, among yourselves?

Men. Yes!

Memra. In so perceiving, are ye happy?

Men. No!

Memra. Wherefore not?

Men. Every nation bare a sword, every religion bare a sword, every rich man bare a sword, that for a long time, was not dry from human blood.

Memra. Who taught ye the unhappy distinctions of Nation?

Men. The king.

Memra. Who taught ye the unhappy distinctions of Religion?

Men. The priest.

Memra. Who taught ye the unhappy distinctions of Riches and Poverty?

Men. The king, the priest, and their fellow-criminals.

Memra. Men, the king, the priest, and their fellow-criminals have taught ye distinctions to destroy ye. They were themselves your signs and banners with the blood-inscriptions—nation, religion, riches, poverty. Become like this happy child, in whom ye can perceive neither nation, nor religion, nor riches, nor poverty!"

PROGRESS OF SOCIAL REFORM.

MANCHESTER, Nov. 10, 1839.—This morning Dr. Trigg lectured in the Institution on the evils of priestcraft; in the afternoon Mr. J. Buxton reviewed the report of Brindley's lecture, as published in the *Manchester Chronicle*; in the evening Mr. James Smith lectured on Free Agency; there has been good audiences all day, and the Hall in the evening was filled as heretofore, there is no falling off, several candidates have been added, and all goes on successfully. We have issued placards for a public meeting on Monday evening at the Hall, it is a challenge to the Clergy and Brindley to defend the thirty-nine Articles of the Church of England, against the five facts, and twenty laws of human nature. Our opponents have put up counter placards to caution the people not to go to that "Den of Infamy," for the parties challenged will not go there.

JAS. LOWE.

HUDDERSFIELD, Nov. 15th, 1839.—On Sunday the 10th, I lectured at our Hall in Sheffield, both morning and evening. In the evening our audience was good, despite the inclemency of the weather. Subject "Responsibility;" and we also entered upon the "Bones Question" in earnest. On Monday and Tuesday evenings I lectured in the Odd Fellows Hall, Barnsley; a fine room, and our audience was very fair the first night, but quite cheering on the second. All seemed well pleased, a good impression was made, and the opposition we received from the Rev. Mr. Taylor, Dr. Lavison of Doncaster, and a few others, was of the most pleasing and gentlemanly kind, highly creditable to themselves and advantageous to the cause of truth. Barnsley will soon be ours. On Wednesday and Thursday evenings I lectured at Bradford, in the Odd Fellows Hall. Our audience on the Wednesday was between 400 and 500, but on the next evening he had not far short of 900 or 1000, and a rare posse of Reverends to oppose us; but

though they did their best we completely carried the large meeting with us in the most triumphant manner. To day (Friday) I proceed to Huddersfield to attend Mr. Brindley's lecture and "the abominations of Socialism," in order that I may, if opportunity offers, reply to him. On Saturday I proceed to Sheffield again, which I shall not be sorry to reach, for I am by this time pretty nearly worn out.

F. HOLLICK.

BETHNAL GREEN.—I have the pleasure of communicating to you, and beg through the pages of the New Moral World, to communicate to that body of Philanthropists, the Social body, one of the most successful efforts that perhaps has ever been made to propagate the benign principles of Robert Owen. About a month since the neighbourhood of Bethnal Green was extensively posted with bills and placards; hand bills were numerously distributed announcing that a course of eight lectures, on subjects connected with Socialism, (of which there was a syllabus,) would be delivered by Mr. Stevens, at the Large Room, Abbey Street, Bethnal Green Road, known as the Trades Hall, and capable of accommodating upwards of 1000 persons. On Sunday the 3rd of Oct., the first of these lectures was delivered and continued in the mornings at 11, evenings at 7 o'clock, till the course was concluded; a new course was then announced to commence on Sunday next, to be continued for three months, also an additional course for the Wednesday evenings, at 8 o'clock, to be illustrated by a Magic Lantern. A discussion was invited for the Wednesday evenings. Mr. Stevens, commenced his course of lectures by taking a clear and comprehensive Review of the past and present forms of Human Society, tracing the earliest forms of Government and Social Arrangements, down to those such as we live among, the inconsistencies and absurdities of which have been rarely more skillfully dealt with. Various proposals for bettering the condition of mankind were considered and compared with the plan propounded by the socialists. In a succeeding lecture the power possessed by man of producing the luxuries and necessities of life, in the present state of science and machinery, were contrasted with the means of our forefathers, and the means of a just distribution explained to the audience. The subject of Crime, its origin, progress, and extinction, with the injustice of criminal executions were treated with great ability and good feeling. Natural, judicial, and supernatural Responsibility, received a large share of the lecturer's attention which the vital importance of the subject commanded. After this lecture Mr. Stevens named a child, and delivered a very impressive address on the power which society possessed over the little innocent in his arms, pointing out the fact that babes could be made of any character and of any religion, according to the circumstances and country in which it might be placed without the possibility of its knowledge or consent. Being concerned, Mr. Stevens now asked his audience how, under such circumstances, the infant could be held responsible even, to a life of eternal torment. The forcible eloquence which was sustained through the whole of this lecture produced a strong impression on one of the largest audiences ever assembled in this place. In another lecture Mr. Stevens gave a comparison of the humble and beautiful precepts of pure christianity, and the practice of the wealthy and proud heads of the priestcraft of the past and present ages, and showed that for the benevolent intentions of the Founder to be carried out the whole scheme of human affairs must be entirely remodelled, and such plans brought into operation as would make it the interest and greatest happiness of man to fulfil that beneficent maxim "love thy neighbour as thyself." This last lecture was on the Practice of Virtue in the New Moral World. The lecturer was particularly happy in his illustrations of the old and absurd practice of endeavouring to fright people into a love of virtue. The whole of these lectures have been attended by large and well conducted audiences, but particularly the latter ones, and many there are who have been led from the error of their ways to the way of truth. A very strong desire is felt for the formation of a Branch in this place, and Mr. Stevens has promised to give the necessary instructions in the social principles to noviciates and as there are some old friends of the social cause scattered in the east of London, they will be able to concentrate their powers here; this place promises to become one of the strong holds of Socialism, and for the happy prospect we are indebted to the spirited exertions of Mr. Stevens, and a friend of our holy cause,

SURVEILLANT.

HACKMONDWICK.—Mr. H. L. Knight lectured here on Wednesday, Nov. 6, to a respectable audience, on the "Evils of Competition." After the lecture, a little discussion ensued on the Marriage question, which ended in favour of the intended alteration. In consequence of this lecture, and one previously delivered by Mr. Cullon, from Halifax, a Mr. Nelson came forward to engage with Mr. Knight for a discussion, which took place in a warehouse belonging to an extensive manufacturer; the owner of which was in the chair. The question

discussed was the effects of Socialism, versus the effects of Christianity. Mr. Knight painted in lively colours the happiness which would pervade the world, when the Social principles were acted upon, and his opponent dealt out his replies in an unconnected and irrelevant manner. At the close of the discussion the chairman made some remarks quite wellcal for, and the meeting separated evidently determined to hear more of our principles.

LONDON, BRANCH A. 1.—I am requested by this Branch to send you some account of our exertions on behalf of the Community fund. During the last few weeks we have paid into account £237, and according to the annual account we had £369 in bank. So you see we are still keeping a-bond; and all we wish is that our good friends in Manchester, Leeds, &c., where large Branches are in operation, would just keep up with us, or take the start. The Manchester folks will remember that we have our eye upon them, for we know they are numerous, and we expect that they will manage well and economically. We have also added about sixty candidates during the past portion of this quarter. Our meetings are well attended; our funds for defraying expenditure are prosperous; and we go on cultivating an excellent spirit of charity and kindness. You know we have a Wesleyan chapel alongside of our institution, and it is quite a contrast to remark the blythesome faces of our friends on leaving our Sunday morning meeting, and those of the orthodox who have been praying, &c., after their fashion. We truly look as if we had been in company with the sun of righteousness. They look as if they had been facing a nor'wester, they are so sour and uncomfortable like. Our class collection arrangements proper, and the secretary having got a general collection book such as was recommended in August last, in the *New Moral World*, he finds it very useful in keeping all the funds distinct. All the Branches should do the same. Those in London were supplied at one making, all substantially bound and well ruled. Our new Hall advances rapidly, and we expect soon now to have a comfortable place to call our own; and an organ and other music to cheer us onward in our noble enterprise. We shall also have a good library, a coffee-room, and other attractions to add to our source of enjoyment and improvement.

W. U.

MR. OWEN'S MOVEMENTS.—SCOTLAND.—By a letter from Mr. Owen, dated "Braxfield, New Lanark," 18th inst., we learn that he has been delivering lectures in the Town Hall, "Old" Lanark, to crowded and attentive audiences. He was waited upon at Braxfield by a deputation who requested him to lecture in the evening of the day on which the application was made. Although the notice was so short the audience was large and respectable, and the consent of the magistrates was readily granted for the use of the Hall for another lecture on the following evening. Mr. Owen thinks that much good has been done by these lectures. From the same letter we learn that Mr. Jones is succeeding well in Scotland, all the Branches in the district are thriving rapidly, and the members and missionaries are mutually pleased with each other. We trust to have more particulars shortly.

KILMARNOCK, 10th Nov. 1839.—It will perhaps be interesting to you and to the friends in general to know how the social principles are progressing here. When I look at our present position and compare it to what it was six months ago, when the principles were scarcely known, I am more than astonished at the progress we have made. In July, Mr. Buchanan lectured on the "production and distribution of wealth;" an account of it appeared in the *New Moral World*. On the second of October, Mr. Jones gave us a lecture on the "five facts" in as plain and simple a manner, that at the close of the lecture no person came forward to dispute them. On the following evening he lectured on the practicability of the system; at the close of the lecture a few questions were put, which were answered to the apparent satisfaction of all, with the exception of the quakers. On the Sunday following, the Rev. Mr. Dickenson, Independent Minister, of this place made an attack upon Socialism; but it so happened that it was the Socialism of his own imagination, he stated that it was "based on a denial of the bible," &c., &c. Mr. Jones paid us another visit last week, we placarded the town stating that he would deliver two lectures on the 6th and 7th, and invited the Rev. gentleman to attend; he read the invitation from the pulpit last Sunday, and stated that he thought it beneath him to attend, but that he would lecture against Socialism. I suppose it will be the kind of Socialism before mentioned. At the end of Mr. Jones's first lecture, he exposed the Rev. gentleman's conduct, no opposition ensued; the second lecture was on "Responsibility, its nature and tendency;" at its close, the Rev. Mr. Hamilton, of the Reformed Methodists or Warrenites came forward, when a discussion ensued which lasted an hour and a half. The Rev. gentleman's objections were principally of a religious nature; he stated that Socialism could not account for the origin of moral evil, and Mr. J. replied that ignorance was the cause of error, and that evil is the consequence of error. He attacked Socialism on the ground that while it professed to be "truth without mystery or mixture of error," it could not account for the existence of man, and on other important subjects—it was nothing but mystery. Mr. Jones answered

him to the satisfaction of the audience. Our numbers are increasing rapidly. A few weeks since, we received only seven *New Moral Worlds*, and at present we receive forty. We contemplated forming a Branch, but we have arrived at the conclusion that it will be advisable for the present to form a Class in connection with the Glasgow Branch.

MATTHEW HAGGO.

EXTRACTS FROM OUR CONTEMPORARIES.

RIGHTS OF CONSCIENCE.

FROM THE NORTHERN STAR.

"It is astonishing how the foes to independence of thought have exerted themselves in attempts for its subjugation: prisons, torture, and death, in their most terrible forms, have been the instruments used; but yet, reason has maintained its supremacy, and shewn that its freedom cannot be entirely destroyed, whatever the means—whatever the men, arrayed against it. Though HENRY and ELIZABETH burnt Catholics, yet their principles could not be rooted out; though MARY destroyed so many Protestants, yet their doctrines could not be extinguished; though the Church of England has oppressed all who are called Dissenters, yet their forms of belief and worship still exist, and still flourish. The martyrdom of human beings for their theological, as for their political tenets, only increases the numbers of their followers. How many a one has been made a patriot by the death of a patriot, as in the fable of the Hydra, from which as one head was struck off, another equally formidable arose in its place. The truth is, that, independently of the frequent justice of the cause from which they suffer, our sympathies are enlisted with the unfortunate, we turn to the charges brought against them, and learn whether the condemnation be correct; from pitying we turn to liking of them, and this liking is easily transferred to their principles. Thus oppression and intolerance have quite a contrary effect to that which is intended. One would think that such facts alone would deter any from endeavouring to crush the freedom of thought, and yet how frequently do we see wealth, power, and rank combined for this detestable purpose. Perhaps there has seldom been a more flagrant case of this kind than one which lately occurred in Suffolk. We extract it verbatim from the *Suffolk Chronicle*:—"Thomas Haunton, a shoemaker, applied for, and obtained last winter of Mr. RICHARD CARTWRIGHT, of Ixworth Abbey, an allotment of twenty roods of land, which he set with potatoes, &c., and for which he was to pay 6s. 6d. a-year as rent. On the 14th. ultimo, HAUNTON went to the Abbey to pay his rent, with the other holders of allotments; and when Mr. CARTWRIGHT had put the money in his pocket, he told him that he had forfeited the land and crop by not going to the Parish Church. The man replied that he was a Dissenter, and frequented another place of worship; upon which Mr. CARTWRIGHT said that such was the regulation he adopted to those holding land under him—that if they did not attend the Church, they forfeited their holdings, together with the crops, which last he refused the man permission to remove from the ground."

Comment upon this flagrant and infamous transaction, in a moral point of view, is out of the question. The mind revolts at it so forcibly, that a word in the way of formal reflection would not be borne. The whole feeling of the mind rises into a burst of execration as inexpressible as it is uncontrollable."

COMMERCIAL PANICS.

FROM THE COURIER.

"It would be well for the future interests of this country, if the suspension or specie payments by the American Banks, were to lead to an enquiry into our whole system of currency, as respects our internal commerce, and as respects also our monetary relations with America, and with other states. What fact can be more extraordinary, and more disgraceful to the knowledge of this advanced age of the world, than the fact which is now before us; that two nations, among the first, if not themselves the first of civilized states, should have the means of producing wealth to an almost unlimited extent; that they should have within themselves the power of creating all products, except those depending on the seasons, that can minister to the wants or to the luxuries of mankind, in the most boundless profusion; nay, more, that they actually *do* create those products; and that the very abundance of the mechanical productions of the two countries should lead to embarrassments, difficulties, and privations among all classes engaged in the pursuits of industry! But this is not all. Fixing our attention on the condition of Great Britain, we find that this country is pre-eminent in its capabilities of production; and that at the same time, among all the civilized nations of the earth, its inhabitants are in the mass, without exception, the most exposed to the vicissitudes of want, of comforts, clothes, shelter, fuel, and food. That there must be something wrong in the governing power which fails to remedy the inconsistency of overflowing abundance and extremity of want, existing in the same country, and at the same time, seems, on the mere stating of the fact, too clear to need the aid of argument. The remedy for this state of things may give rise to a difference of opinion as to the fact. In seeking for the remedy, we think it may be useful to lay before our readers some remarkable facts relating to the question, and to offer a few observations on their bearing and tendency. The first fact that strikes our attention is this: that the embarrassed state of the currency in England and America, which has led to the present suspension of specie payments in the latter country, is not a novelty in either country; on the contrary, that it has occurred frequently before in both countries; and that it may be traced to the same causes. We will first take the money crisis of 1797; we will take the opportunity to state, by the way, that Mr. McCulloch, whose authority is considered of some weight by many, and whose researches and statistical statements are acknowledged to be valuable by all, attributes the money crisis of 1797, not to over-issues of Bank paper, but to political causes; however, for our present purpose, it is sufficient to state that in 1797 there was a money crisis. In 1821-2 there was another money crisis; another in 1825, another in 1837, and again another at this present time in 1839. Every one of these money crises, it is to be observed, was ascribed at the time, more or less, to overproduction and overtrading, or, in other words, to too much wealth being produced by the product-creating power of the country, and too much industry employed in endeavouring to disseminate these products throughout the community. Passing by, for the moment, the absurdity of a community being embarrassed and impoverished by its excess of

production of things which nineteen-twentieths of the same community are nearly in a state of rebellion from the want of, we will confine our attention to the immediate causes of the money crisis which we have enumerated."

The writer proceeds to give a brief history of the currency question, and the effects of attempting to make a metallic currency represent the wealth-producing, and consuming powers of this country; into this question, however, we do not now wish to follow him, and have merely quoted the preceding, to show that the state of things produced by an erroneous system, is forcing reflection in the most influential quarters.

DONATION TO MR. CONNARD'S FAMILY.

TO THE EDITOR OF THE NEW MORAL WORLD.

Sir,—Your account in the last No. of the New Moral World, of the great state of destitution to which the family of Mr. Connard is reduced, very much surprise me, and I beg to enclose £10 for their use; I may not understand the case thoroughly, but it certainly does not appear to me to say much for the present spirit of Socialism: that the family of a Socialist should be obliged to apply to the parish for relief, while the head of such family is imprisoned on account of his principles. Such a case should be regarded as the common cause of all who entertain views in common with the party suffering, for conscience sake, and it appear to me that no person ought to dare to call himself a Socialist, who would not do all he could in support of such an individual. I am not myself a Socialist, although I may be disposed to think favourably of their views, but what are such principles worth, if the whole body of Socialists cannot support one man and his family, suffering in their cause. Connard's ought to be the common cause of all favourable to free inquiry, for the supposition that, in the present age, a man can be kept in prison for any kind of belief is monstrous, and one such case made public must be productive of great good to the cause of truth.

I am, Sir,

Your obedient, humble Servant,

JONATHAN JONATHAN.

Coventry, Nov. 11th. 1839.

[The giver of this handsome present will be glad to perceive that Mr. Connard has been liberated, and again restored to his proper position as the supporter of his family; the assistance of his friends cannot, however, be unseasonable. It is easy to imagine the difficulties and distresses which must have ensued in consequence of his detention in prison, and the season of the year is most unfavourable for the prosecution of his business, which is that of a painter.

In the name of Mr. Connard, and the body at large, we thank Mr. Jonathan for his liberal donation.—Ed.]

CALUMNY REFUTED.

[The following letter is from the Secretary of the Manchester Branch, and is a reply to one we forwarded, soliciting explicit information respecting the story printed in our last. It did not arrive in time for our last number.—Ed.]

The persons named Mary Ann Bennett and John Joyes, have never belonged either to the Association, or to the Community Society. Their names have never been received on our books; and to the society they are unknown. The Carpenters Hall has not been opened yet one twelve months, until next Tuesday

when the Anniversary of its opening will be celebrated by the Joiners' Company. We did not occupy the Hall until the 25th. of November last. The Hall has never been licenced for Marriages, and consequently no marriage ceremony has been performed there by any body or party: Mr. Owen never attempted to marry any of the Social friends or any one else, there or elsewhere; the whole tale is a fabrication got up on purpose to injure our cause, the other parts of the tale are false, and mis-statements, about the sum of £40 being demanded for entrance into a Community, which has never yet had an existence. So much for this tale, the invention of some enemy.

I have made several enquiries amongst our Friends, if these persons were in any way known to them, and I find that they are both known well in this Town. Joyes is an Irishman, and an engineer, but was of a very indifferent character, that he has left his wife a long time, that she now resides at Liverpool, and is a young woman of very delicate health, that he cohabited with Mary Ann Bennett, who was also of a depraved character, and well known as such. They have been seen at Carpenters Hall, and that but seldom, and there he seems to be only known by his fellow workmen, if necessary I am referred to a gentleman who can give me all the particulars of his character for years.

The Rev. Mr. Kidd read the account of this affair to the audience who attended the Lecture of Brindley, on Thursday last, and made remarks thereon, it might serve his purpose well, he likes to be painting folks black; at this meeting a committee was nominated, the purpose of which is to endeavour to gain the confidence of the master employers of this town, and to discharge all the Socialists working under them. This is truly a friendly scheme!

JAMES LOWE, Sec.

Social Institution, Salford, Nov. 11, 1839.

POETRY.

CHANGE.

All desolate—all bare—all cold!
Flowers all withered lying!
Nasturtium's with their cups of gold
All now dead, or dying!

Each tree, its brown and naked arm
To the blast is bending,
All those who have a home this night
Homewards now are wending.

One week ago, but one short week
Flowers were gaily beaming:
All nature then looked cheerily
In the sunshine gleaming.

And thus it is with human life,
When we as boys were playing—
When we thought not on future toil
O'er the meadows straying;

When all our time was in the day
Our world all close around us;
Ere bitter, biting, blasting care
In its toils had wound us:—

Our thoughts, so sweet, so pleasant then!
Joy was all before us!
But like the cold November frost
Other scenes came o'er us.

Other scenes, of other times!
Now, we can discover
All were but illusions then
Which, e'er our head did hover.

The words of truth we heard so oft
Now to falsehood changing;
The friend for whom we would have died
Coldly, now estranging!

We've found that honour's but a name:
Trade, but legal cheating;
All hopes of brighter, happier days
From us fastly fleeting.

Then, let us hope, that better times
When we in death are sleeping,
Will bless some future race of men;
That Truth will be the standard then
For Change o'er all is sweeping.

C. S. EVER.

SUPERSTITION.

A thing to cramp the mind;
A feeling—strong in care,
Of that we ne'er can understand,
But yet are taught to fear.

A clog upon our thoughts,
A sense of misery,
Of degradation and strong woe
Chained to the memory.

A foul and little weed,
Upspringing as we grow;
And strengthening with our gathering strength,
Distorting all we know.

A priest-projected scheme
Taught early in our youth,
To keep the mind in ignorance
Of nature, love, and truth.

PENCIL 'EM.

GLEANINGS.

EDUCATED WOMAN.—A woman of sense and manners is the finest and most delicate part of God's creation, the glory of Her Maker, and the great instance of his singular regard to man, to whom he gave the best gift either God could bestow or man receive; and it is the sordidest piece of folly and ingratitude in the world to withhold from the sex, the due lustre which an equal education with man would give to the natural beauty of their minds. A woman, well-bred and well-taught, furnished with the additional accomplishments of knowledge and behaviour, is a creature without comparison. Her society is the emblem of sublime enjoyments; she is all softness and sweetness, love, wit, and delight; she is every way suited to the sublimest wish; and the man that has such an one to his portion, has nothing to do but to rejoice in her, and to be thankful.—Dr Fox.

THE PRIESTHOOD FOES TO MAN'S ADVANCEMENT IN KNOWLEDGE.—"At periods and in countries in which the knowledge of the priests exceeded that of the people, science has always been held up by the former class as an object of regard, and its crafty possessors have too frequently defiled its purity, by employing their knowledge for the delusion of the people. On the other hand, at times and in countries in which the knowledge of the people has advanced beyond that of the priesthood, the ministers of the temple have too often been afraid of the advance of knowledge, and have threatened with the displeasure of the Almighty, those employing the faculties he has bestowed on the study of the works he has created. At the present period, when knowledge is so universally spread, that neither class is far in advance of the other—when every subject is submitted to unbounded discussion—when it is at length fully acknowledged that TRUTH alone can stand unshaken by personal attacks, and that error, though for centuries triumphant, must fall at last, and leave behind no ashes from which it may revive; the authority of names has but little weight; facts and arguments are now becoming the bases of creeds: and convictions so arrived at are the more deeply seated and the more enduring, because they are not the wild fancies of passion, craft, or impulse, but the deliberate results of reason and reflection."—Charles Babbage. —*Ninth Bridgewater Treatise*, p. 26.

CRIMINAL REFORMATION.—It appears to us, that any thing like a successful attempt at reformatory the criminal, must be begun at home, in the tribunals of first resort; and not after the contamination of a goal, a penitentiary, and a penal station. The peasant banished for outrage in Ireland, or poaching in England—the person who has yielded to the pressure of want, or been seduced to crime by artful temptation—is not so much within the verge of reform, as one within the limit of criminality. The moral sense is neither corrupted nor depraved. *Remove them from the circumstances which drove them to crime, and you secure them against its commission.* But the born or trained thief, whether his crimes have resulted from circumstances or both conjoined, is probably incorrigible. Transportation has failed to a dreadful extent; the American prison discipline has not succeeded. The reformation of professional criminals, not here and there, but in a general way, is one of the most difficult problems for philanthropy to solve; for, in the words of a quaint old writer, "every thing may be changed save nature."—*Spectator*.

[The above paragraph seems to us very like a *non sequitur*. It is, however, valuable, as another indication of the extent to which the philosophy of causation, as applied to moral actions, is gaining ground. The instances in which the "born and trained thief" has been reclaimed are not few; and their "reformation" has, invariably, been effected by the removal of the circumstances which act as an incentive to the commission of crime. The few who are an exception to this rule should be looked upon as morally and physically diseased, and treated accordingly, with all the kindness compatible with their safe keeping and restraint from doing either themselves or others an injury. This would be found both cheap and effectual.—*Ed.*]

"PROGRESS."

SCOTLAND.—HURRAH FOR SOCIALISM!—The contest goes bravely on; each week brings a host of recruits into the ranks of our little army, and each recruit burns with a desire to signalize himself in the holy combat. We are cheered on by Justice and Humanity, whilst Hope, lighting up the distance, shows peace and abundance preparing a resting place for the "tired soldiers." I perceive by the *New Moral World*, as well as by the Manchester papers, (which I receive through the kindness of some of my good Manchester friends,) that the war goes briskly on in Yorkshire and Lancashire, and that the enemy having been soundly drubbed, are, in their extremity, calling aloud for the Attorney-General to assist poor Brindley. (See *Manchester Chronicle*, November 9th.) This looks well, and speaks volumes for Socialism; it tells us distinctly upon which side truth and reason are to be found. "Suppress the *New Moral World*," it exclaims, "and arrest the progress of the Missionaries." What, then, Mr. Editor? Why, the people will then learn wisdom from the *Manchester Chronicle*, and truth from the immaculate Brindley! What a happy world we should then have. I am afraid they will blubber a long time before the Attorney-General will dry their tears. Do not suppose, however, that you have all the fighting to yourselves. We are "doing battle" here in fine style; and here also they are crying out for the Attorney-General. They have been hawking a petition about Glasgow for signatures, for the purpose of suppressing us; it is headed by the name of the Lord Provost. It won't do. There are about seven or eight palpable firing off their great and little guns, which exhibitions have had the effect of alarming all the old women, and amusing the sensible portion of the men; and, upon the whole, doing us as much good as could be expected to originate from men in their situations. I may say that our members are acting on the old proverb, and "striking the iron while it is hot," in proof of which take the following list of meetings:—Sunday, Nov. 3rd.—Three splendid meetings at Glasgow. During the day, we had to send hundreds away: Monday, Nov. 4th.—Grand meeting at Paisley; Tuesday, Nov. 5th.—The concluding lecture of my course at Barrhead; much good done; Wednesday and Thursday, Nov. 6th and 7th.—Two meetings at Kilmarnock; numerous and satisfactory; Sunday, Nov. 10th.—Two splendid meetings in Glasgow; fifteen candidates; Monday, Nov. 11th.—Paisley: the most numerous Social meeting held yet in Scotland; Wednesday, Nov. 13th.—Glasgow: being a reply to the several calumnies which have been circulated against us on the marriage question. There was a large number who could not obtain admission. The police had to be sent far to clear the stairs. Six more candidates making twenty-one for the week, among which are five women. Hurrah, then, for Socialism. In addition to the Reverends of whom I have spoken, there is a Mr. C. Leckie, who has stepped forward to prove that Socialism is not only infidel and irrational, but *heavenly*—and no choice did he intend to be in his language, that he stated in his bill that "females were not to be admitted;" and so plentifully, as I am

informed, did he "master his fifth," that the women were fortunate in their exclusion. However, it would seem that these gentles cannot move without doing us some good, for scarcely had Mr. L. sat down, when Mr. P. Dunne, a medical gentleman, arose for the purpose of opposing, and for the first time declared himself a Socialist. The affair ended in an arrangement for a public discussion between Mr. L., and Mr. D., to come off in the Trades Hall, on the nights of Wednesday and Thursday, Nov. 20th and 21st. I may state also that at a public meeting in his own chapel, Mr. Roebuck threw out a challenge, which, when our friends took up, the Rev. gentleman shuffled out of, by declaring that it was "Original Sin" he wanted to discuss—so that you see every thing is going on here in the first-rate style. I would say to the friends in Leeds and Manchester—"Keep a sharp look out, or we shall get before you." We get nineteen doses of the *New Moral World* this week. Hurrah! then, again, for Socialism.

LOUIS JONES.
N. B. In addition to our meeting, we fire off an odd placard, which generally does much good.

TO READERS AND CORRESPONDENTS.

R. forgot to pay his letter; our rule is, "all communications post-paid." Mr. JAMES LOWE, of Salford, acknowledges the receipt of 5s. for Mr. Cusard, from Mr. J. Roebuck of Rochdale.

ALL FUTURE COMMUNICATIONS to the Huddersfield Branch must be addressed to Mr. Edward Lums, Secretary, Hall of Science, B. & B. Buildings, Huddersfield.

Mr. LLOYD JONES did not pay the postage of his letter.

THE PETITION of Mr. B.—is reserved till the Editor's return from Tyneside.

A REPORT of Progress from Huddersfield has been unanimously postponed; it shall appear in our next.

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THE NEW MORAL WORLD:

OR GAZETTE OF THE
UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 36, and 4 and 5 Will. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSEPH MORSON, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 58. New Series.

SATURDAY, NOVEMBER 30, 1839.

PRICE 2d

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A NATIONAL AND RATIONAL REMEDY FOR NATIONAL AND IRRATIONAL EVILS.

"EMPLOYMENT AND EDUCATION!"—Such has been the motto of Mr. OWEN for the last thirty years; such the panacea for national suffering, which he has consistently and perseveringly advocated. At their introduction he predicted the results which must arise from an unwise direction of the new mechanical and scientific productive powers; were calculated either to make us the richest and happiest of nations, or the most miserable and unsettled; and he might have written a history instead of a prediction, so exactly have the results been accomplished. Instead of turning these new means for creating wealth to produce the welfare of all, the ruling classes endeavoured to grasp them for themselves. Stimulated by cupidity, the lust of wealth, and the love of power, they essayed to confine to a few the bounties given to, and more than adequate for, all; and sily has the short-sighted endeavour recoiled upon them. In the twenty-fourth year of peace, during the whole of which period the means of creating wealth have increased a thousand-fold, as compared with population, and which finds us in possession of productive powers far beyond those ever possessed by any other nation, there resounds a cry of distress from one end of the country to the other; a universal heart-quake has commenced its convulsive upheavings; terror and dismay have become the inhabitants of the counting-house, the bank, and the warehouse; grim-visaged want has long been the unwelcome but pertinacious tenant of the poor man's hut; capitalists look in vain for profits; labourers for toil and food. It is evident, "the times are out of joint," that the old crazy system totters to its dissolution; and the consequence is, that schemes for reform and amendment are "thick as leaves in Vallambrosa," which have only one defect, viz., that their authors do not understand the disease for which they prescribe a remedy; and their nostrums, if adopted, would only make matters worse, and probably accelerate universal anarchy and the violent disruption of all the bonds of society.

There are only two modes of doing every thing, a right and a wrong one; and it almost seems as if man was destined invariably to try the wrong one, and to cling to it also for a long period, before discovering the right. Like a wanderer in a snow storm, he keeps travelling in a circuit of error, believing all the time he is progressing; and, as in the parallel case, death frequently ensues before the mistake is discovered.

What are the requisites to man's individual and social happiness?

That is the first great point to be ascertained; the second is—Do we possess the means of supplying these wants? the third—How can these means be best combined, so as to possess the greatest number of advantages and the fewest disadvantages? These three queries comprise the whole philosophy of life, individually and collectively; and upon the correctness of the responses to them depends the destiny of man.

The wants of the human being may be classed under two heads,—individual and social: food, clothing, and shelter represent the first; his instinctive yearning for the companionship of his species produce the complicated tissue of duties, privileges, and enjoyments comprised under the term society, and which more immediately and powerfully act on his moral nature, call forth his sympathies or antipathies, and improve or debase him, according as those are favourable or unfavourable.

We have never yet seen the demonstration, that the earth was insufficient for the support of the human race. We have already stated a fact which no well-informed man will dispute, viz., that in this country we possess means for producing wealth far beyond our utmost wants; machinery equal to the labour of 600 millions of human beings is at our command, and a capacity to provide food for at least 100,000,000 of mouths;—we have only 26,000,000 to consume. Put these two sets of figures together, and tell us why any one should want? We have one hundred dinners for every twenty-six persons; why should any be without dinners? We have six hundred coats for every twenty-six persons; why should any be in rags? We have materials and power to erect dwellings—princely, magnificent dwellings—for ten times our population; why should any be huddled into cellars or garrets, or, more unfortunate still, *steal* a sleep under the arches of bridges, in common stairs, or in barns and open fields? When we ask ourselves these questions, the mystery, the confusion, and bewilderment which attends the discussion of these questions is removed, and they become a simple matter of figures and calculation; a system, which will moderately and pleasantly call forth the faculties of all the citizens of a state, for the benefit of all, by a wise distribution of the products among them, is perceived to be the proper, the unexceptionable use of the bounties of nature, and of the physical and intellectual powers of man. The interminable disputes about abstract rights and political privileges are shown to be absurd and nugatory; and the only real question is, how can the productive powers be made ministrant to the enjoyment of all?

"EMPLOYMENT AND EDUCATION!"—This ought to be the rallying cry of all true reformers. Employment means labour; labour, wisely

applied, means wealth; labour, law, and machinery, form a trinity sufficiently powerful to destroy all social evils. Let them be everywhere united and at work; let no hand be idle; no head useless; and let consumption be commensurate with labour. Under-feeding and over-working,—or over-feeding and under-working, are equally injurious. The first creates gripes in the stomach; the second, gout in the toes; and it is best to have neither; therefore, let every one labour, and every one enjoy.

Is it not the height of madness to complain of distress and want of employment, at the same time? Distress is the natural result of idleness: for, if you do not work to produce, how can you expect to consume? Every idler, willing or unwilling, subtracts from the national wealth; and the obvious remedy for poverty is, to set the people to work to produce wealth; when they have so produced it, let them enjoy it, with such a deduction for the capitalist, as shall be his fair share of the wealth, which capital and labour have united to bring into being.

The feverish eagerness of our capitalists to secure good foreign markets, leads them to overlook the large and safe market they could immediately create at home, by these means. Bring together our unemployed lands and unemployed hands; abolish pauperism, by abolishing idleness; provide work for the half-employed population of our manufacturing towns; and you at once add to the amount of national wealth; and if you permit those who have been the instruments of creating it; also to consume abundantly, there is a market provided at home, which will confer benefits both on producer, consumer, and capitalist.

The adoption of such measures as these would give abundance of wealth, and of leisure to enjoy it; which is the true foundation whereon to erect a sound system of education. Indeed, this would be the natural consequence of the first. Improved means of investigation and enjoyment would generate new wants, feelings, and ideas; and thus bring into play the superior faculties of humanity. Mental and moral excellence must be preceded by an abundant supply of those things necessary to physical enjoyments.

It is not meant by this that education must be withheld until the wealth is produced; on the contrary, we conceive that Employment and Education should be co-ordinate. We attach a wider meaning to the term education than that which the world generally uses. Education is the drawing out, the exercise, of any and of all the human faculties; whatever, therefore, tends to develop these faculties, either for good or evil, is education; and the acquirement of industrial, mechanical, or artistic skill, could easily be conjoined with the improvement of the intellectual faculties in literature, the sciences and abstract subjects. This would truly be education; and such an education as this cannot be obtained but in conjunction with employment. We therefore conclude, by repeating our motto—"EMPLOYMENT AND EDUCATION."

THE PHILOSOPHY OF CIVIL INSTITUTIONS WITH RELATION TO THE SUPPRESSION OF CRIME.

Among all the calculative boasts of the Utilitarian Philosophers, they are truly delighted to add a few humane considerations to their intellectual speculations. They are, indeed, more with us of the Eclectic school than they yet care to admit. Else wherefore should they be found joining in the general repugnance to the punishment of offences by death? It may by and by be discovered, perhaps, that

utility and sympathy, forethought and spontaneity, rationality and love, are not so far apart as sometimes is supposed.

They who affirm that the powerful should do the best they can for the safety and happiness of entire society, regardless of the more or less of pain which may be inflicted on individuals, must not forget that this conscious infliction of pain is one of the elements with which they have to work. If the apprehension of punishment have a deterring influence on the criminally disposed, it operates scarcely less powerfully on the mind of the injured party. The punishment of death has undoubtedly prevented prosecution for crime, while its efficacy in preventing crime is more than problematical.

Having hanged, shot, pilloried, transported, imprisoned, flogged, killed, cut, hacked, and mutilated the physical nature of those whom power has chosen to denominate the criminal among its human companions, it is discovered that no beneficial effect has resulted. The admission is now almost universal, that punishment by death is as inefficient in protecting society, by preventing crime or restoring life and property, as it necessarily is inoperative to demonstrate an amended social life in the condemned individual. By the decree of death punishment, society commits a greater real crime than any of those can be considered with reference to the criminal individual against which the decree is fulminated. Crime is not measurable by the outward act. The exhibition in the outward physical world is all the evidence by which we have to judge of other men's acts. Yet how insufficient this is towards the formation of a sound judgment, every one may know from the observation of his own life. Even this evidence is denied to our law-courts, which can attain only to a representation or record of this evidence, and that most frequently through the audacious channels. Few individuals see through a pure white light; a tincture of some colour pervades every mind, but Old Bailey evidence is often of the blackest shade. When the judge himself is the witness of the act, the case presents difficulty enough. If one perceives a man drop a guinea into the plate at a charity-sermon, can it be hastily determined that it is an imitative act, done because the neighbours do it, or that it is a piece of ostentation, gratifying to the selfish nature and not an act purely benevolent, thus morally administered as presenting to the individual perception the best means for that end. Seeing with his own eyes, hearing with his own ears, all the facts of the case, it is not easy to determine the measure of merit or demerit appertaining to any human act.

When to these considerations, which, though not deep, are sufficiently weighty to make us pause in the career of judicial punishment, we add those which arise from the question of the internal sense of right and wrong, of merit and demerit, of virtue or crime, in the breast of the individual actor, we have before us, indeed, a barrier high and strong, whose gates no legal or metaphysical sophistry can unbar, and no physical strength or social right-divine should be allowed any more to demolish, or to suppose that it demolishes. It is clear, then, that no just judgment can be formed by man's contemplation of man's outward acts. They are altogether appearances, and with relation to the being himself deceptive appearances. And it is against these appearances that legislative terrors have almost entirely been aroused. What calm and sane mind will venture to assert that the rough boor who, in the heat of irritation, knocks down his labouring companion with the spade he has at the moment in his hand, commits a greater crime than the highly refined and educated man, who in the serenity and comfort of his well-furnished apartment, calculates the probabilities of some commercial speculation, whose success must ensure the privation of all comfort and means of improvement to perhaps ten thousand human beings? One is deemed a crime, the other a merit. But the rough

might remark to the polished man in the mode that the lion did to the sculptor, "If the rough man made the laws, things would be represented differently." But the rough man never makes social laws, any more than lions sculpture marble; so that other interposition must be required in his behalf—not indeed against the polished man alone, but against himself the rather.

From these and other considerations, readily occurring to the thoughtful mind, it is a conceded proposition, that the extent of crime,—nay, the very fact of crime at all,—cannot be estimated by any perception or contemplation of the outward action. But as this is a negative mode of putting forth the idea, let us see if an affirmative form cannot be given to it. We may then be allowed to say, that "CRIME CONSISTS IN THE DIFFERENCE BETWEEN MAN'S CONSCIENCE OF RIGHT, AND HIS REALIZATION OF THAT CONSCIOUSNESS."

We may thus give a mathematical precision to our statement and to our perception, and see that crime has both a standard and a measure; and that while we attempt to deprive society of those false standards and measures which it has set up, it is not therefore to be deprived of all protective and emendative means. Allowing society to be a something which should be upheld, which it is in the order of universal truth and benevolence should be maintained, its strength must be increased, and its maintenance further guaranteed by every promotion of true principles, which tend also to the elevation of individual character, the enlargement of individual freedom.

At this moment the grand contest takes the shape of a little more or less education, a little better or worse teaching, the relative values of different systems of instruction, as a means of diminishing crime, and thus doing away with the necessity of punishment in its revolting extremes. They who could not find a better foundation for their procedure than observation and experience, are at length forced to join the ranks of the antecedent philosophers, and to declare that all historical and statistical facts bear out the assertion that heavy punishments tend more to increase than diminish crime: that in states where the punishment of death is inflicted for numerous crimes, there such crimes are found of frequent occurrence: that the laws and offences stand as cause and effect, and not, as some might be induced to suppose, that gross crime has necessarily engendered severe laws. In fact, the rule, if it be good as a rule in any sense, must be of general application, and it is open to any people at this hour to make the experiment for the purpose of trying whether a manuring of the social soil by an extension of the ultimate, the capital, punishment would not produce an abundant crop of atrocious crime. So self-evident is this to every one not personally involved in hostility towards a criminal, that the proposition to check crime, more especially yet undeveloped crime, and criminal feelings, by increased severity of punishment, would be found most revolting. It is only when as individuals, or as inhabitants of a locality, a town, or a nation, that we are hurried away (literally out of our mind) into a feeling devoid of understanding, that we have a right to pursue the wrong door with vengeance, and that good will come of our pursuit. Hence all thoughtful and humane people, of every sect and party, are driven upon the discovery of a new preventive source. Sickened by the ill success of the old principle of the "*lex talionis*," they are not disposed to try again. But half confident that the truth lies entirely on the other side, they halt between two principles. Not yet venturing upon the yielding, the suffering, the enduring basis, society rests its hopes on an extension, and on the progress of education, to effect that melioration of the human character which shall either wholly prevent crime, or reduce it to a tolerable quantum, too small to interfere with its comfortable existence. Now, therefore, the active members of society are at work

with a little more A B C for the children, more reading and writing for the poor, more science and literature for the middling, more German and Italian for the rich. But good as these things are in their place,—and we have never yet seen their values half understood or worked out,—good as is so much of letters, living or dead, so much of mathematics, of chemistry, of botany, of mechanics, of anatomy, of all experimental philosophy, ay, and even of preceptorial morals and scriptural religion,—good, say we, as are all these, attaching, as we venture to assert, a value to them far greater and more intense than does the most enthusiastic student of any one of them individually,—we say they will miserably fail in and of themselves in becoming the basis of amended life. Already is the voice of opposition heard, because statistical records do not bear out, or can be made to appear not to confirm, all that the advocates of general knowledge asserted of its power. And this is true; for knowledge is not the broom which shall sweep poverty, vice, and crime from the face of the earth, or supersede them by fulness, virtue, and honesty in the human mind. It is not alone a further teaching, but another sort of teaching that has to be induced. Not only the teacher must be changed, but he must be different in quality. As to banish poverty it is sufficient to teach the way to wealth, which has been, and may again be totally distinct from knowledge; so the increment of knowledge and the annihilation of ignorance may be attained with only a poor approximation to the extinction of crime, and the growth of true moral life. Altogether on a different basis, not yet recognised by man in his social capacity, have we to discover the crime preventing education and the educator. This basis shall settle all the minor disputable points, as to whether crime causes poverty and ignorance, or ignorance and poverty alone engender crime; whether bad laws make bad men, or bad men make faulty laws; whether crime is diminishing or extending, and all those statistical details which absorb so much of the public attention, and detain the student in the mere vestibule of true social investigation.

Stage customs, until within the last few years, if they do not still, exhibit the fact, that Englishmen had established the notion in their minds that murderers and assassins were always black-haired villains. All the theatrical braves used in our play-going days to be attired in jet-black wigs. The thinkers have overturned this prejudice, as happily they are treating many absurdities; and it is now discovered that, while in Portugal and Italy the naughty folks almost always are dark complexioned and of black hair, the rascals of Russia and Germany have blue eyes and light hair. So that it is found amongst the dark-haired people some are criminal, and amongst the light-haired nations the like result is observable. This conclusion has driven some of us to a transference of the object of study from the hair to the head, and it is probable that phrenologists are a little nearer the source of truth. Be this as it may, we have it established that in this outward sign alone we have no safe guide to the law. Now our present object is to show, that in education,—such as it has been, such as it is, such as it for the most part is proposed to be,—we as little have the key to criminal manifestation or to the extinction of the criminal spirit. Valuing most weightily every particle of human learning, every scintillation of human thought, we cannot deny the fact, that, with the continued extension of learning and the further development of thought, there has existed, there may exist, a co-ordinate development and modification of crime. In rough unpolished times the criminal, like his victim, was a rough unpolished being, who, on the highway, by physical force or the terror thereof, extracted the object of his wishes from the keeping of its lawful owner. As society became modified, robbery was modified accordingly. Travellers no longer going alone, and the valuables being in re-

collected at home, house-breaking was resorted to. As this trade grew less profitable, shop robbery became the mode; then followed the refinement of picking pockets; then came forgery, and swindling, and tricks too subtle for any law to lay hold of. And we need not hesitate to admit that rough times have their rough rogueries, and polished times their refined villanies. Honesty, too, is common to every social period. Virtue and vice exhibit themselves in concurrent order, and the ground for the increase of the former and the diminution of the latter yet remains to be acted on. Of a verity it is yet untrodden.—*Payola.*

THE SABBATH.

(Continued from Page 885.)

The most effectual and beneficial way to close "Gin Palaces" on Sundays, is, to open *gratis*, on that day, to the people, all other places of rational entertainment for intellectual recreation,—the only true *fulcrum* on which to raise NATIONAL MORALITY, and secure the progress of civilization!

I might enlarge considerably upon this interesting and important subject, and expose the hypocritical and impious practices of our self-styled "righteous and godly men," respecting the observance of the "Lord's day;" but I must hasten on to another important division of my subject, in which I mean to handle the question of the Sabbath in my usual style of attack against old Christianity itself, as it still stands; and it will be found that this, as well as every other feature of the Jewish or Christian religion, establishes, beyond a doubt, the position upon which I always set my foot; namely, that Christianity is a temporary dispensation, like Judaism, destined to serve a similar apprenticeship, upon a larger scale and for an equal duration of time, and then to sink, as its predecessor has already done, like the morning star that dwindles into obscurity in the light of the rising sun.

"I am the bright and the morning star," says Christ. It is a pretty thing, but it will not enlighten the world!

THE MOST LIBERAL PARTS OF THE SABBATICAL INSTITUTION HAVE BEEN ABOLISHED, AND THE MOST ILLIBERAL PRESERVED.

In the beginning of this discourse I observed, that the Sabbath day, the Sabbatical year, and the Jubilee, were all of them institutions which had liberty for their principal object. On the Sabbatical year they ceased to sow and till the ground, *emancipated their Hebrew slaves*, and remitted all their debts; on the seventh Sabbatical year, the year of the Jubilee, *every man who had sold his possessions recovered them*, and there was a general rejoicing throughout the land, for every family inherited the property of their fathers.

"These things," says St. Paul, "*are a shadow of things to come*, and the body is Christ;" or, in other words, the substance is realised in the true Christ.

St. Paul, who either believed that Jesus Christ was the true Messiah, or, at least, taught that doctrine to the Christians, to whom it was not given to know the whole secret of the matter, assumes this important fact of the Messiah being the end and consummation of all these types when he maintains that liberty is proclaimed by the coming of Christ, and that all formalities in eating or drinking, keeping of new moons or Sabbaths should accordingly cease. This would have been the case if Christ had been the right sort of person; these formalities would have ceased, for the spirit of liberty would

have come along with him. But it happened otherwise; the spirit of bondage was in active operation; the people were not ripe for liberty; they were determined to keep Sabbath days and holy days, and to practise all sorts of mummeries, as their Heathen and Jewish forefathers had done before them.

They abolished the old Sabbath of Saturday, and they instituted a new one upon Sunday, which Sabbath has continued ever since; thereby demonstrating the truth of the proposition, that *the true Christ has not yet come*; for all these types and shadows were to end, and be consummated when he made his appearance. We are now, therefore, keeping the SECOND SABBATH, but the THIRD, as usual, is the last.

The nature of that THIRD SABBATH we may collect from the third Jewish Sabbath, called the year of Jubilee, a year of universal liberty, freedom from all oppression, restoration of popular rights, emancipation of bondmen and bondwomen, a perfect system, to which there is no

These three different Sabbaths, or rests, the apostle Paul alludes to in the third or fourth chapters of the epistle to the Hebrews.

The first rest was the Holy land, into which the Lord swore that those who murmured against him in the wilderness should not enter.

The second is Christianity, which released the Jews from the law of Moses.

THE THIRD SABBATH IS YET TO COME.

Of the third, yet TO COME, he says, "There remaineth, therefore, a rest or great Sabbath to the people of God, for he that hath entered into his rest hath ceased from his own works." But what sort of a rest has Christianity been? The clergy and the magistrates, who use the sword in their behalf, have endeavoured to make a rest of it, by compelling the people to refrain from labour, they have tried to force nature to make Christianity appear the more plausible, and the apostle's reasoning the more sound; but hunger and nakedness have sent forth the poor from their hovels on this pretended day of rest, and given the lie to all those ignorant and fanatical interpretations, which our pampered hirelings have put upon a book and an institution of which they have no understanding.

There remaineth yet a Sabbath for men, and that Sabbath is liberty—the Jubilee—when that which is our own shall be restored to us, when those who have usurped and monopolised the fruits of the earth and all the luxuries which nature has provided for her numerous children, shall be obliged to disgorge and distribute their superabundance amongst the rest of the children of nature.

This is the only Sabbath that is worth keeping; the two preceding are mere waxen dolls, or images of the great original. In this great Sabbath mankind shall rest from manual labour. They shall make the elements of nature work for them: fire, air, earth, and water shall labour incessantly to serve them. They shall waft them from place to place, with the velocity of a bird on the wing; they will move machines of every description, and for every variety of purpose, with increasing activity and inexhaustible power.

Man and beast shall reap the benefits of the change; the burden shall rest no more on the shoulder of the

poor and the infirm, nor the bones of the wretched back be laid bare by the cruel yoke and everlasting drudgery of a Sabbathless week.

Such a time will and must come; the progress of art and science within these few past years has withdrawn the veil of futurity, and inventions are now in progress of being completed and perfected, which will give us a new earnest of the speed which the THIRD SABBATH is approaching.

IN THE MEANTIME, WHY SHOULD THE CHURCH COMPEL TO REST, THOSE WHO CANNOT AFFORD IT?

Man will rest when he can afford to rest, and not till then.

"The Sabbath was made for man, and not man for the Sabbath," said Jesus Christ to those who reproached him for Sabbath breaking.

There is no use in refraining from bodily labour, if the mind be in trouble from the body being in want.

It is of no use to cease from work by compulsion, when the mind is in fear of starvation, and all the other accompaniments of poverty.

It is useless to go dozing or shivering away to a church or a conventicle, brooding in melancholy over the pinching cares with which hard fate has cruelly beset you.

It is useless to drone over the mummeries of a Prayer Book, or sing heartless songs to a pretended Saviour, whose dark-clad raven ministers of counterfeit righteousness croak and frown over the pastimes of youth, or the useful employments of humble life, crying peace, peace, to the hungry belly, when there is no inward peace to be found.

It is of no use to whine and pray—to brood in sadness over the original sin of ignorance, and anticipate, with shrieking nerves, the imaginary tortures of damnation.

To spend a Sabbath-day thus, as all those do who follow devoutly the lessons of clerical instruction, in a time of adversity, is no rest.

IT IS HARD LABOUR AND MENTAL BONDAGE IN DISGUISE.

For it is the labour of the neglected and mystified mind, whose corroding thoughts, quickened into excess of life, consumes the body, unconscious of exertion. If there were nothing else to prove that Jesus Christ and his Messiahship were a complete delusion, the Sabbath, as now kept, were enough.

Under the name of relief and rest, it imposes an additional care and burden upon many; it is like the deliverance which Christ bought from the Jewish law, when he said he came not to destroy the law, but to fulfil it! and told his disciples that it was not only a crime to commit murder, but that the man who called his brother a fool was in danger of hell-fire. This was perfecting the law, no doubt, but it was making it so perfect indeed, that, should it be so, he himself, and all of us together, must go to hell for breaking it.

The idea of compelling a man to rest, whether he feels disposed or not, has something so ludicrous about it, that if it were not, upon the whole, a matter of serious and grave importance, it might be made a very fit subject for ridicule.

We have seen children compelled to take medicine,

and perhaps a basin of water emptied in their face, to help them to swallow the dose, whilst their eyes start out, and their little hearts palpitate with alarm and nausea, but who would reproach or maltreat the sick and infirm, because they will not sleep, when bodily pain will not permit their eyelids to close?

What should we think of the application of the iron rod of the Magistrate to such, to enforce their obedience to the dictates of nature, and compel the poor invalid, under pain of imprisonment or a fine; to sleep soundly for six hours out of twenty-four? There is nothing more absurd and preposterous in this, than in the legal exactions respecting the Sabbath, which enjoins an involuntary relaxation upon the poor, who cannot rest for want of money, and who are willing to follow an honest innocent vocation to procure a scanty supply.

This forcible and violent method of keeping up a partial continuation of the Sabbatical institution, is quite in harmony with the prevailing character of the church system throughout.

What department of the whole rotten fabric could stand without a magisterial prop to keep it up?

Which of all its doctrines and mysteries can say it is innocent of blood?

How many ghastly spectres might the magician raise from the dead, of men butchered by the cold hand and everlastingly reeking knife of Christian priestcraft, for merely speaking their thoughts, and obeying the dictates of conscience and nature within them?

It is all throughout a bloody work, and a work of violence. As if to portray its true features, and caricature its pretensions to peace on earth and goodwill to men, nature has ordained that every true Christian should repeatedly celebrate the supper of his lord and master, in which human blood is drunk as a beverage:—"This is the blood of the New Covenant shed for many," says the priest, as he hands the cup to his pious audience; they take the cup and drink the blood, but they know not the meaning of the horrid institution.

This supper is to be kept till the THIRD SABBATH begins, and then it is to cease. When the spirit of liberty is come, he will remove the bloody emblem, and put an end to violence, and men "shall drink blood no more."
J. E. S.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY XVIII.

It has been repeatedly affirmed in these Essays, that 'the second coming of Christ,' 'the day of judgment,' and 'the establishment of the kingdom of heaven, on earth,' were events which the apostles expected, (and taught others to believe) would take place immediately—that is to say—during their own life-time. In support of this opinion, the following passages are to be found in holy writ:—

"From that time Jesus began to preach, and to say, repent, for the kingdom of heaven is at hand." (Matthew iv. 17, Mark, i. 15.)

"These twelve, Jesus went forth, saying, Go * * * and as ye go preach, saying the kingdom of heaven is at hand." (Matthew x. 5, 7.)

"The Son of Man shall come in the glory of his father with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death,* till they see the Son of Man coming in his kingdom." (Matthew xvi. 28.)

In the 24th. Chapter of Matthew; 13th. Chapter of Mark; and 21st. Chapter of Luke; which are too long for quotation, the destruction of Jerusalem, and the second coming of Christ are connected closely together by words of the following import: "immediately after the tribulation of those days shall the Sun be darkened, and the Moon shall not give her light, and the Stars shall fall from heaven, and the power of the heavens shall be shaken; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass 'till all these things shall be fulfilled. Heaven and earth shall pass away but my words shall not pass away!" (Matthew xxiv. 29, to 35.)

"Verily, verily, I say unto you: If a man keep my saying, he shall never see death."* (John viii. 51.)

"My Sheep hear my voice and I give unto them eternal life, and they shall never perish; i. e. die.*" (John x. 27, 28.)

"Whoever liveth, and believeth in me, shall never die." (John xi. 26.)

"This we say unto you by the word of the Lord, that we, which are alive and remain unto the coming of the Lord, shall not prevent (i. e. anticipate, or go before) them which are asleep, (that is dead) for the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first;* then we which are alive, and remain shall be caught up,* together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." (1 Paul to Thessalonians iv. 15, 16, 17.)

"We shall not *all* sleep (i. e. die) but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (i. e. the persons then alive) shall be changed; for this corruptible (i. e. those christians who had already died) must put on incorruption; and this mortal (i. e. the Christians then

living) must put on immortality." (1 Corinthians xv. 51, 52, 53.)

"We that are in this tabernacle (i. e. of the flesh, or alive) do groan being burthened, not for that we would be unclothed, (i. e. of flesh by death) but clothed upon, that mortality might be swallowed up of life." (2 Paul to Corinthian v. 4.)

"Yet a little while, and he (i. e. Christ) that should come will come." (Hebrews x. 37.)

"Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." (James v. 8.)

"The end of all things is at hand, be ye, therefore, sober." (1 Peter iv. 7.)

"The Lord is not slack concerning his promise as some men count slackness, but is long-suffering to us-ward not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise. Nevertheless, we according to his promise, look for new heavens and a new earth, in which dwelleth righteousness: wherefore beloved, seeing ye look for such things, be diligent, that ye may be found of home, in peace, without spot, and blameless." (2 Peter iii. 9, 10.)

About the year ninety-six, according to the chronology of Scripture, that is about twenty years after the destruction of Jerusalem—many of the saints having already died; and the hopes as well as the fears of those who were then alive having begun to fail on account of the unexpected delay, the venerable St. John, at that time, above eighty years of age, addresses the disciples in the following coaxing stile:—

"Little children it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, wherefore, we know that it is the last time. And now little children abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming." (1 John ii. 18, 28.)

Can any one, who does not desire, for some evil purpose, to prevent the obvious meaning of these plain sentences, deny, that as far as signification is capable of being expressed by words, they admit of the construction which we have assigned them, and of no other? Since, however, they have been tortured into a very different sense, we shall proceed to state why and wherefore, their plain and obvious meaning was changed into a mystical meaning, wholly unintelligible.

It appears, then, that as soon as the Christian Institutions were well-established, the disciples 'multiplied greatly,' and brought their free-gifts and offerings in such abundance that it was thought expedient to select from among the brethren, some of the most zealous and holy, to receive the benefactions, and then to distribute them, among the members of the several flocks, according to their ascertained wants. At first, the person invested with the office, was called the *Pastor*, or Shepherd, to denote his kind and impartial care; but this name was afterwards changed into that of Bishop or Overseer, as being more significant of his functions when the means for distribution began to fall short. Many of these Bishops were men of profound learning; they had revived a liberal education, which did not always, in those days, produce liberality! In the

* The resurrection to life of the ruler's daughter. (Matthew ix. 25.) The resurrection of Lazarus, (John xi. 34), and of the 'Bodies of many Saints,' at the time of the Crucifixion, are miracles which seem to have been wrought expressly to shew that believers were exempt from death. I often wonder what became of these upstarts, and by what means they were admitted into the kingdom of Heaven! But nothing is impossible with God, nor even to human ingenuity! Buonaparte often declared that the word 'impossible' was an absurdity!!

course of their studies, some of them, met with those mysterious doctrines of Pythagoras, in which it is declared that "UNITY is the symbol of identity, and that of all the mystic numbers the most comprehensive is No. 1, because it contains in itself the essence or entity of all the rest." By acting in accordance with this discovery, the distributions were made with such well-directed economy, that a large surplus usually remained with No. 1, to be used or not, as occasion might require! In profane language, some of the Bishops grew enormously rich, inasmuch, that their prodigious wealth began at last to excite the jealousy of the *Pagan Deities*, or, of what was nearly as bad, their greedy Stars or Angels, or representatives on earth, the heathen priests, whose revenues had long been diminished in the same ratio as those of the Bishops had kept rising.

Great complaints also arose among the Pagan butchers, who pretended that since the prevalence of the Christian superstition, it was very difficult to find purchasers of victims, meaning thereby, lambs, kids, calves, and other young creatures to be sacrificed by the unholy Priests; for *their* old deities, as we have often seen, were fond of tender meat. It is also not improbable that these complaints were supported by Pagan shepherds, graziers, and salesmen. Now the Roman emperors, about that time, were neither shepherds nor herdsmen, but many of them are known to have been capital and substantial butchers; and it is probable that more out of sympathy with their own craft, than of respect for the jealous Gods, or their envious Priests, they forthwith gave orders for the *Christian Infidels* to be slaughtered without mercy.

Cruel persecutions immediately ensued. The vast altar of the Roman empire reeked with Christian gore; so, at least, the Christian historians, who ought to know the truth, have recorded! But the spectacle of those unoffending victims, thus sacrificed for the sake of plunder, created less horror than disgust; so that every massacre served only to increase the number of devotees and to augment with new recruits the *standing army of martyrs*.

It soon became manifest that if it were desirable to stop the progress of truth, persecution was not the way to accomplish that object. Means less violent, but more insidious, were devised, which proved in the end completely successful.

Many of the Heathen Priests pretended to become converts to Christianity, and having been thoroughly initiated in all the mysteries of priestcraft, played their parts so well as sometimes to diddle the simple Christian Bishops fairly out of their flocks! It was, therefore, deemed prudent to form some sort of compromise with these 'falling stars,' by which the doctrines most influential over Christian pockets might be transferred to the Pagan ritual. This was slowly and cautiously accomplished, and makes but a mean figure among the splendid triumphs of Ecclesiastical history. The social Communion-table was changed into an Altar, on which such a mystical sacrifice might be offered that the Christian Bishops could officiate there, in the garb of Heathen Priests, and with some of the ceremonies of Heathen rites; inasmuch that the worshippers, whether Pagan or Christian, could discover no material change in the arrangements.

On the other hand, the Heathen Temples were turned into Christian Churches, and being consecrated to some Saint on the anniversary of a Pagan festival, the seasons for rejoicing were thus happily blended. The pictures and statues, with which they were adorned, were fresh baptised, and changed from protecting Deities and tutelary Genii into guardian Angels or interceding Saints, so that the Stars kept falling continually. By these means Venus and Cupid came to represent the Madonna and her child. Mercury and his Caduceus was changed into St. Peter with his keys. Jupiter becomes St. Anthony, and Demosthenes thundering against Philip made a capital 'Paul at Athens.'

The Heathen Deities thus insulted, forsook the skies; leaving St. Peter sole Regent of Heaven and Earth. What became of those old impostors, I have not yet learned. Some say they were cast into the bottomless pit, but if all impostors are sent there I am afraid they will leave no room for the wicked, not even for modern Saints! Others think they have concealed themselves, under borrowed names, in the dark labyrinth of Christian hearts, where Bacchus, Mercury, Mars, and above all Mammon, are thought to exercise the same tyranny as of old, only their orgies are celebrated with less pomp, and their habits are altogether less sensible and less social.

X.

DOINGS OF THE OLD IMMORAL WORLD.

To the Editor of the New Moral World.

SIR,—In a publication entitled "Essay on the Church," I find the following passages: "The 'bread of life' is as necessary to the people,—nay, far more necessary, than the bread which supports their animal existence; in the latter case, however, the want is sensibly felt by their own efforts to gain a supply; but, in the former, though the want is even greater, still, as Mr. Hale observes, 'there is no desire'; they will perish without an effort to obtain what they need."

Although the author, who penned the above passage, may have given a conscientious declaration of his sentiments, I believe they are far from being the conclusions which a rational mind would come to. It is lamentable that education is at such a low ebb, that individuals should be so incompetent to form correct ideas.

By 'the bread of life,' is evidently meant religion, (so called); but the people have 'no desire' for it. If 1800 years are not sufficient to create a desire, it must be utterly useless striving to introduce Christianity. The bread which supports our animal existence, must be the bread of life, and, as a consequence, by far the most necessary.

LEGISLATIVE REMEDY FOR THE POOR MAN'S DIFFICULTIES.

Our legislators during the last session of parliament passed what is termed a Constabulary Force Bill, for the introduction of a kind of rural police in the several counties, for the prevention of crime, and for the protection of life and property. It is deplorable that the population should remain so ignorant and demoralised, as to be continually demanding increased forces to subdue them. It is not the means to an end, to increase

forces; the necessities of the poor should be satisfied, their faculties cultivated; open the bonded warehouses and give them food; appoint an educational police and give them education.

At a meeting of the magistrates of the county of Worcester, who met for the appointment of a chief constable of the constabulary force, a Mr. James Taylor urged the necessity of establishing a county police, for the suppression of crime, and as an additional protective against tumultuous meetings. He stated that the latter part of winter was the time when crimes were committed to the greatest extent, because then the poor felt their difficulties press heaviest upon them. According to this, it appears that the measure is intended as a salve for the poor man's difficulties, that when these oppress him most, it is to suppress all murmurings, complaints, and tumultuary meetings. So much for the wisdom of our legislators, and so much for suffering humanity.

Sir, as you are a friend of free discussion, and adverse to the suppression of any individual's sentiments, I trust you will publish these few remarks in your invaluable periodical.

J. JONES.

Martley, November 9th. 1839.

WASTE LANDS.

The "Freeman of Exeter" says there are no lands in this country lying in a state of waste, and capable of cultivation. It has hitherto been admitted, by good authorities, that there are *fifteen millions* of acres of such lands; and, I should say, that there are many large tracts of land so badly cultivated that they are next to waste. I agree with the Swiss writer of 1772, who states that, "the worst lands, those which seem to be the most sterile, which are covered only with broom, fern, and briars, are susceptible of cultivation. *There are none that will totally frustrate the hope of the labourer, and that will not pay him for all his expences, IF HE UNDERSTANDS HOW TO ACCOMMODATE HIS PLANTS TO THE NATURE OF THE SOIL.* He may, according to circumstances, apply it to wood, or establish artificial grasses; or by the force of manuring make it yield vegetables and grain of all sorts. M. le Marquis de Mirabeau assures us, the inhabitants who are dispersed here and there about the wastes of Gascony, have found means to get rich crops, in inclosures which are moved with their huts, in spite of the bad quality of the land." "There is no soil, however good and fertile we may suppose it, which, being abandoned to itself, will not be covered with thorns and briars."

This is a subject that I have for some time set apart for a thorough investigation, in order to furnish data for the Act of Parliament I prepared, and which we are endeavouring to get passed. I will ascertain all the lands already enclosed, and which were common or waste, (that is public lands,) and all that are still in this state, and represent the whole on a map. We cannot leave out of view, as the Freeman does, all the parks, doe covers, &c. of lords and gentlemen. They have no right, *contrary to the public interest*, to keep up such lands out of the range of improvement, to the extent of thousands of acres per individual, whilst any of their fellow-countrymen starve;

but are bound to render up such lands on receiving an equivalent for what they are worth at present. Every acre thus saved from waste will maintain from four to six persons, by putting a number of persons upon the land, under proper superintendence, so as to prevent waste of labour through ignorance. See the results of the allotment system, even as it is applied individually, and under high rents.

Then there are large tracts under water, parts of lakes and estuaries of rivers. Often have I seen such lands of the most valuable quality lying useless, because allowed to be overflowed every tide; and I am glad to know that means have been adopted of late years in the river Tay, to cause the river to deposit mud along its margin in the flat parts; and the land thus formed yields a profit of about twenty-three per cent on the outlay of forming a sea-wall, &c. Already about seven miles of coast has been protected, enclosing many thousand acres of new land—created land. That is the way to *act*: not to dream of there being no lands to save or improve, but to set about *doing*, as Joseph Smith says.

Look, too, at what the King of Holland mentions in his late speech to the States General. The lake of Harlaem is about to be drained; and in Switzerland, too, the drainage of lakes has been going on for sixty years. One tunnel took fifty years labour. This is the way WE SHOULD DO.

Then, again, parts that appear wholly barren, only require to be examined, drained, so as to carry off superabundant moisture, and planted. Furze, if not trees, will grow almost any where, and may be cultivated so as to feed cattle cheaply and well.

Apply science to nature, and she will unfold her secrets and beauties; but whilst we look at her with our senses wrapped up in prejudices, we cannot expect to make progress. NO EFFORT IS LOST!

W. N.

THE NEW MORAL WORLD.

Saturday, November 30, 1839.

TO THE SOCIALISTS OF GREAT BRITAIN.

Tyler's Community, Nov. 21st, 1839.

SISTERS AND BROTHERS,

The deep interest which you all naturally feel in the practical measures now in progress for relieving mankind from the bondage of competition and its attendant miseries, induces me to think that I cannot better occupy the space usually allotted to leading articles, than by giving you an account of the principal events of my journey here.

No words that I am master of can adequately express my emotions, on finding myself at last seated in this farm-house, and looking out upon the rich and varied prospect which spreads around; with the high gratification of thinking that all is ours; and that already arrangements are fast progressing, which will place a portion of you and your children amid these sylvan scenes, beyond the reach of those evils which now oppress you, and which will put within your power, by skill, intelligence, and union, to add to its natural beauties, and increase its productiveness. I shall not anticipate, however, but proceed with my narration.

I left Leeds on Thursday, the 14th inst., in company with our highly respected and indefatigable publisher, Mr. HOBSON, for Bir-

Birmingham, where we arrived in the evening, and had the pleasure of finding our invaluable friend Mr. GAZEN, of London, already arrived, and in readiness for a meeting of Managers, arranged to take place on the following day, for the consideration of important business. On the following morning Mr. FINCH arrived from Liverpool, and the proceedings commenced, although we had to regret the absence of our Social Father and Mr. PAAR, both of whom were unavoidably absent. The selection of members for the first draft was proceeded with, and finally settled; twenty men were chosen, five of them being married and having families. Upwards of thirty individuals will therefore be at work immediately, as Monday next was fixed as the period for their proceeding to the Community. As, however, the Central Board were instructed to give all necessary information on this subject, it is unnecessary for me to enter into particulars.

The laws drawn up by Mr. FINCH for the internal regulation of this establishment formed the next subject of deliberation, and here it was discovered that considerable difference of opinion existed as to a principle embodied in these laws, which it was contended was in opposition to the enrolled general laws of the society. After a long, most interesting, and friendly discussion, it was ultimately resolved to leave the consideration of the principle upon which issue was joined to the next Congress, as being the mode most likely to elicit truth, and determine the matter satisfactorily to all. The proposed laws were withdrawn. No inconvenience whatever will be experienced from this cause, as Mr. FINCH and the Board of Management have full power under the general laws to carry on the whole operations of the Establishment and the progress made in them; and also, the consideration which the subject will receive in the interim, aided by accumulated experience, will insure a correct and satisfactory ultimate settlement of the matter at the May meeting. I shall have to revert to the subject again, and therefore reserve any further remarks upon it.

Messrs. GAZEN, HOBSON, and myself left Birmingham at midnight by the Railway for London, where we arrived safely after a ride of four hours and three quarters; having traversed in that short period 112 miles! On Sunday morning I attended a meeting of the London friends, held in the New Hall, erecting in John Street, Tottenham Court Road. Only a few weeks have elapsed since the Building was commenced, and it is expected that it will be ready for use by Christmas! It is about the same dimensions as the New Hall at Huddersfield, and when finished, will be equally creditable to the good taste and enterprise of our London brethren. 130 shares were taken up at this meeting. Having been called upon to address the numerous assemblage, I did so, briefly detailing the progress making in similar erections in various parts of the country. The intelligence evidently gave the most heartfelt pleasure to all present. In the afternoon I lectured at Great Queen Street to a most respectable auditory: a numerous Tea Party succeeded, at which harmony and happiness were universally felt; at the conclusion of tea, Mr. GAZEN introduced me very flatteringly to our friends, in connexion with the *New Moral World*, which I am happy to find is everywhere giving satisfaction among the friends of the New System. The proposed enlargement was canvassed, and as far as I could ascertain the feelings of those present, without a formal vote, the measure seemed to meet with unanimous approval.

In the evening I lectured to a large audience in Bethnal Green. A short time since no place existed in this densely populated district of the Metropolis for the dissemination of our views; we have now a commodious Institution with accompanying rooms; numerous audiences attend twice on Sunday and on Wednesday evenings. We

owe this flourishing branch to Mr. STEVENS, whose unremitting and talented exertions have been attended with the happiest effects, and entitle him to the esteem of all the lovers of man and advocates of Rational Reform.

On Tuesday evening I lectured at the Institution in Lambeth. The evening was wet, but there was, notwithstanding, this drawback, a good audience; and so far as its quality was concerned, I should say that it has seldom fallen to my lot to address a more intelligent and respectable assembly. The Institution here is not large, but very elegant; and the affairs of the branch are in a flourishing condition.

Having secured our places by the Salisbury coach to Wallop at Charing Cross, Mr. HOBSON and I left London at two o'clock yesterday afternoon; we proceeded as far as Basingstoke by the London and Southampton Railway, and afterwards by coach to Wallop, from whence we hired a phaeton to convey us to Queenwood. The full unclouded moon shed a flood of light over the landscape, and as we passed the lodge and entered the noble avenue which leads through the estate for nearly two miles, a thrill of gladsome and buoyant ecstasy shot through our frames. We were at last on the long promised land, and happiness too great for expression held us mute; they were our trees through which the moon beams glanced and quivered—ours were the soft green park-like glades upon which we emerged,—it was no dream.

This was the place destined to exhibit to mistaught and suffering man the means whereby mental and moral excellence can be permanently secured to all, and plenty for the supply of all healthy wants be continually supplied to its inhabitants.

It is needless to say, we were warmly received by our friends, now on the Estate—Messrs. ALDAM, ALEXANDER, SPRAGUE, and BOWEN. Tea was speedily prepared; and, after an interchange of mutual greetings and information, they accompanied us to Broughton, where we put up for the night, in consequence of the paucity of conveniences as yet collected on the Estate.

This morning we were up before the sun and on our way to Queenwood. A misty morning was succeeded by a bright warm forenoon, which brought out the feathered warblers of the woods, and cheated them into summer music, with its bland and balmy breeze. Under these auspicious influences, accompanied by Mr. ALDAM, we went forth to perambulate this pleasant land, and feast our eyes with its extensive prospects of hill, dale, woodland, and meadow. Nor are streams wanting—glittering in the sunlight; and, like the good man, marking their course and existence by benefits, they wind their sinuous way along the bottoms of the valleys, fringed by a brighter green, and studded with rural dwellings.

Our first visit was to the extra-parochial lands, upon which the Community buildings are to be erected. They lie to the west of the farm-house, with a gentle acclivity; the old Roman road from Sarum to Winchester, passes through this portion of the Estate. The spot selected as the site of the buildings, has a beautiful exposure to the south; a fine grove of trees being situated at no great distance, in front, and forming the foreground to a small richly wooded valley, which opens beyond. The road to them will pass through a portion of the avenue formerly spoken of, after which it will wind through an open lawn or park, till it comes on a line with the Roman road. The buildings will be well sheltered from the north, by the rising grounds behind; on the east they will be shut in by the avenue; and, on the west, the scene stretches away among a succession of woody valleys, till it rises into some hills of considerable altitude. Altogether, the selection seems a most felicitous one; although some parts of the Queenwood or parochial lands seem to me to offer still greater pictorial

advantages. These, however, are trifling, compared with the substantial benefits to be derived from that fixed upon.

Leaving this part of the ground, we walked the boundaries of the Queenwood Farm; on the north and east, an extensive prospect opens out, the village of Broughton being in the foreground; to the south, the country grows more decidedly woodland. The ploughmen were at work here; and, in one field, some wheat sown by Mr. ALDAM is coming up most beautifully; in fact, there is nothing like it to be seen in the district; it speaks strongly for the intelligence which presides over this department of our affairs. We here again entered the avenue; and, after proceeding southward along it for some time, we made a slight turn to the left, and were suddenly brought in view of a scene which far eclipsed all we had hitherto witnessed. This was a natural alley of yew trees, the straight and polished stems of which shoot up to a considerable height, and then throw their branches across the road in such a manner as to form a close resemblance to the aisle of a Cathedral. It is scarcely possible to convey in words a correct idea of this beautiful walk; the perspective effect is most striking; and what is very singular, is, that it terminates immediately on reaching our boundary, though the wooded way is continued for nearly two miles farther. Many aged and picturesque yews are scattered over the surface of the Estate, and will afford, under their ample shade, the most favourable opportunities for erecting seats, and other conveniences, either for study or recreation.

The farm buildings are commodious, although some of them are not in the best state of repair. One large barn will be converted into joiners', wheelwrights', and smiths' shops, and will serve for present purposes in these respects.

The land possesses great capabilities for improvement, and in the course of two or three seasons will be made, by spirited and liberal management, to assume the appearance of a garden, as compared with its present fertility. Water is collected in considerable quantities in reservoirs on various parts of the estate, and can always be had in sufficient quantities for all ordinary purposes; it can also be had by sinking wells on any part of the land, and of excellent quality.

It would be premature to say more on the present occasion respecting the plans which are to be adopted and carried into immediate effect: it would be an intrusion on the province of the different managers, alike unwarranted and uncalled for. They will, themselves, explain their plans and report progress in future numbers of the *New Moral World*, which will thus add new interest and attractiveness to any claims it now possesses upon public attention.

A great and important experiment is commencing upon these lands; whatever may be its ultimate fate, the principles it involves, its bearings upon the whole system of existing society and the future destiny of man, cannot fail to render the proceedings at least an object of curiosity to all who feel the slightest interest in these subjects. It will be the duty of all parties to give faithful and unvarnished accounts of their progress; and so far as I am personally concerned, it will be my endeavour to under rather than over-state anything connected with these important practical measures. A good cause needs not resort to exaggeration or deception of any kind.

Socialism has long been derided as a visionary and impracticable system. That it is every day becoming more a matter of reality, the facts of our numerous Halls of Science, and my writing from this estate, abundantly demonstrate. Its ultimate success will, of course, depend entirely on the skill, prudence, perseverance, and capital which are expended upon it. I may say that every difficulty which, at any period, has presented itself to my mind, seems as though it would be easily overcome. The difficulties have been magnified like objects in

a mist, because of our distance from them; a nearer approach shows them in their true dimensions, and while here, in the seat of our operations, they appear diminutive indeed.

Let us then, my friends, go forward with undoubting confidence and the cheerfulness inspired by our present position. It is now in our power to demonstrate to the world the benefits to be derived from the general adoption of the system we advocate, and while doing so, to be effectually advancing our individual interests in whatever light these are considered. That we may all be found "walking worthy of our high vocation,"

Is the earnest wish and hope

Of your Friend and Brother,

GEO. A. FLEMING.

EXTRACTS FROM OUR CONTEMPORARIES.

SUICIDE.

FROM THE SPECTATOR.

We fear that the statistics of crime in England will be found to exhibit a considerable increase within a comparatively short period in the proportion of suicides. Their frequency as well as determined character excites at this moment the painful attention of the public, and it is hardly possible to resist the persuasion that they point to the existence of new and extraordinary causes of social derangement. We have ourselves no particular crotchet to indulge on this question, and are not going to force any fine-spun theories on the reader; we do not intend to read a lecture on moral philosophy, neither to aim a by-blow at Government and place the growth of crime and madness solely to their account. We introduce the subject as one having, in some manner or another, an undoubted bearing on the moral and social condition of the country, and therefore deserving the serious consideration of politicians.

Although a charitable custom connects the greater part of suicides with insanity, and truth, in a general way, may be allowed to warrant the practice, it is a fact always to be remembered, that not one suicide in a thousand springs from insanity as a source, but only passes through it; that insanity, in this proportion of cases, is not the original, but the superinduced malady—the last stage of mind contemplating suicide. In stead of saying that the insanity causes the suicide, it would probably be more correct, in innumerable cases, to say that the suicide causes the insanity,—meaning by that, that the serious contemplation of the act, the reasonable, *un-mad* resolution formed to commit it, first ruihines the mind; thus occasioning the deed to be accomplished in derangement, though not *through* derangement. We would not have juries reason in this way; for if many escape the posthumous reproaches which attach to conscious self-murder by a verdict at variance, it may be suspected, with strict logic, few persons perhaps would wish to withhold the "benefit of the doubt" from this class of unfortunates. But, speaking philosophically, it must be asserted, that insanity is rarely the cause, though generally the companion of suicide. The primary causes of suicide have to be sought in the moral and social condition of a people; and, take it from what point of view you will, the subject inevitably reverts to politics and government. It may very safely be laid down, that no

man desires to die who has the means of an agreeable existence; but where life is found intolerable, it may with equal safety be affirmed that "there's something rotten in the state." Amongst the principal causes of suicide may be mentioned poverty, pride, grief disease, and the passions connected with intemperance of mind, defect of education and moral discipline. None of these evils can prevail to any extent in a country without implicating the government and the legislature either positively or negatively. It is indeed true that the state of crime generally, is, in the long run, a certain criterion of good or bad government; but of suicide this is perhaps more emphatically predicable, because though crime and misery usually go together, it is chiefly by the existence of the latter that a government stands condemned, inasmuch as a government is more strictly responsible for the physical than for the moral state of the country. Now, whatever else the prevalence of suicide may imply in particular cases—insanity, or crime—without question it attests in every case the presence of misery. The man who commits suicide is no doubt a murderer, and the laws have justly ranked him in the first class of malefactors; but common sense and feeling will no less always recognize a wide moral distinction between the murderer of himself and the murderer of another: in the latter they may direct misery, perhaps, as well as crime—in the former, crime as well as misery; but the crime of the one and the misery of the other will always, and deservedly, be the predominant ideas; the one, however palliated, will for ever meet with abhorrence—the other, however, reckless and unjustifiable, will never want the tears of commiseration.

There is reason to believe that the sins of murder and suicide are pretty simultaneous in their progress: if so, the fact is less demonstrative of their connexion with one another than of their mutual relation to the condition of society. They describe, for the most part, two distinct classes of mind and character, but the same social ills are at the root of both.

In whatever light regarded, the subject of suicide is one of deep concernment: scarcely a single case of this nature transpires that does not offer in itself very important suggestions in connexion with social government; whilst the general question of its existence, prevalence, or increase, leading the mind back as it does to the highest topics of political science, affords valuable materials for discussion and reflection. Yet do we find little or no commendable handling of this subject in the press. Great use is made of "dreadful," "determined," "extraordinary," and other suicides; and no small pains are bestowed on the description of these and similar cognate horrors, which seldom want an ample and prominent station, specially devoted to them, in the columns of our newspapers: but to profitable commentary give they usually no rise; their bearing on manners and politics is overlooked; the rank carcass of the self-destroyer is paraded, but for the nutritive part that lies in the moral of his end, no one extracts it.

PROGRESS OF SOCIAL REFORM.

BIRMINGHAM, Nov. 11th, 1839.—Mr. Mackintosh lectured last night on the subject of Community, after

which Mr. Joseph Smith, of Manchester, who was on his way to Tytherly, gave an address on the same subject. Both the lecture and the address appeared to make great impression on the audience, which was very numerous, the chapel being crowded to the door, as is usual on Sunday evenings. At the conclusion of the address Mr. Pare read to the meeting a memorial to the government, for the adoption of the Socialists of Birmingham, respecting the late disturbance in Wales, and recommending the Social principles as the only means to prevent the recurrence of such dreadful outrages, which was afterwards proposed and carried unanimously, and signed on behalf of the meeting by the Chairman and Secretary of the Branch. A gentleman and member of the Branch, an artist of first-rate talent, has presented to the Branch a most valuable and beautiful picture of Community, of very large dimensions, which we have had framed at a great expense. Last night was the first time of its being exhibited; and the picture, which is a specimen of the fine arts not often to be met with, together with the frame, which is a massive gilt and beautifully ornamented one, ten feet by seven and the moulding twelve inches deep, struck the people with amazement on entering the chapel; in fact, it is an *altar-piece*, that will vie with any of those of the churches in this town or any other. Socialism has now taken as high a stand in Birmingham as any of the religious or political sects that have preceded it.

W. WOODWARD, Sec.

BRADFORD.—It is now two years since we planted the banner of Socialism in this town. As a matter of course, the anniversary of such an event could not pass over without being noticed by us, we therefore determined to celebrate our birth-day in the best manner we could. Our own institution being too small, we engaged the Odd Fellows' Hall for three nights, viz., Monday, Wednesday, and Thursday; the first for a festival, and the other for a course of two lectures by our friend, Mr. Hollick, from Sheffield. Our festival, notwithstanding the depression of the times, was truly a splendid one, and surpassed all our expectations. Emboldened by this, we determined to make the best of the lectures yet to come; we therefore set to work and wrote circulars to the principal clergymen of the town, inviting them to attend. Our worthy Vicar, by a note, intimated his intention of attending the second lecture, providing we would allow him the opportunity of addressing the audience at the conclusion, and then retiring, which was granted. On Wednesday night, Mr. Hollick gave his first lecture to a numerous and attentive audience: it was a clear, powerful, and convincing exposition of the evils of Private Property, which terminated by a discussion of a friendly kind, between the lecturer and Mr. Barker, on the relative merits of Republicanism and Monarchy. On Thursday evening, the spacious Hall was filled. The Vicar, accompanied by his friends, having arrived, Mr. H. proceeded to contrast the Religions of Faith with the Religion of the *New Moral World*, and showed, in a clear and convincing manner, that the former had fallen far short of rendering mankind happy, although they had been so long tried. At the close of the lecture, the Vicar ascended the platform, and proceeded to address the audience as God's appointed servant, to watch over the souls of the men and women of Bradford. After repeating a few evangelical phrases, such as "precious souls!" "God's Judgment!" "Divine Providence!" &c., &c., he concluded by expressing

his surprise at females being present, when he considered that we were opposed to *God's Holy Ordinance, &c.*, and telling the good people present that he should not combat the errors which had been put forward in that place, but should deliver a lecture on the True Religion, in the parish church, that night week, when he hoped all would come. The Vicar then withdrew with his friends. The Rev. J. Ackworth next addressed the meeting; and, after a little declamation, sat down, when an old friend, viz., the Rev. J. Glyde, stated he had taken an interest in our proceedings from the commencement, and had found much to commend in our economical arrangements. He believed that something of the sort would have to be adopted, in order to destroy that selfishness which was so rife in society, but he was decidedly opposed to the irreligious part of our system, which he condemned as destructive of our immortal souls. He concluded by advising the audience to think for themselves. Mr. H. briefly replied, in a manner which appeared to satisfy the audience, and thus ended our second anniversary. A mighty impulse has been given, which we intend to follow up by increased exertions. J. H. THORNTON,

COVENTRY, Nov. 18th. 1839.—The reason we have not communicated our proceedings to you recently is, that we have been so busy in making arrangements, forming plans, gathering funds, and canvassing friends, for the accomplishments of the noble object of creating in this city, a Temple for Free Inquiry upon all subjects connected with the progressive improvement of the human race. The support we have received is truly astonishing: the chief-magistrate, from whom Brindley obtained the use of St. Mary's Hall, under false pretences, has given a donation of £10 towards its erection; not because he agrees with all our views, but to shew that he is a friend to intellectual freedom. We have also received donations from various other gentlemen, amounting in the whole to near £100, with many other promises of assistance; We have made a most advantageous purchase of land and materials, in a situation near the centre of the town, consisting of about 800 square yards of land, with a frontage of seventeen yards and as many bricks as will almost build the Hall; and we gave only £400 for the whole; we have been offered £600 for it since, but we have no inclination to part with so favourable a bargain. The cause goes on very well here; our room is too small for the Sunday evening's lecture; many persons who are rather favourable to our views do not come because the room, when crowded, is so unpleasant, as well as injurious to the health. Public opinion is not half so violent against us, as it was before Brindley came; we have had lately our excellent friend, Mr. Throsby, from Leicester, to lecture among us, and we certainly was both pleased and instructed with the matter and manner of this amiable and intelligent young man. On the 3rd. inst. our friend Adams, of Nunneaton, gave us an excellent lecture, on the Morality of Competition; and on last Sunday evening I lectured on the comparative merits of competition and co-operation. I have also been lecturing again at Northampton, to most attentive and numerous audiences. I had a discussion after each lecture, with one of my old opponents, Mr. Phillips, who is not far off the truth now, and who, I believe, with a few more lessons, will be thoroughly converted, as he has a very candid and inquiring mind, and admits already that there is a great deal of good

in our system. I had also a new opponent in the person of the Rev Mr. Poulter, who seemed quite disposed to preach instead of discuss. After dealing out the old parrot-like tales about atheism, infidelity, and responsibility, he said he would not discuss, but would lecture against the system, at another time, and in another place. I told him I should be most happy to hear him, and if he would inform me when he should deliver them, I would attend; but this he declined, and commenced an attack upon Mr. Owen's character, declaring that both he and his followers were prompted by the most selfish and vicious motives, and that the wealth Mr. Owen possessed was procured through the labour of those who worked in the mills, at New Lanark. This attack upon the character of our benevolent father I treated in such a manner as made a great impression upon the assembly, and made the Rev. gentleman appear anything but a christian. During the delivery of those lectures and their attendant discussions, not a single murmur escaped the lips of the audience; in fact, a more attentive and inquiring body of men I never met with. I went among the members and formed a Festival Committee and gave them plans for getting up monthly tea parties. I hope the Central Board will be able to send a missionary into this district, as there is an abundant harvest ripe and ready for the sickle of truth. W. TAUNTON.

MANCHESTER, NOV. 21.—On Sunday last, at the Institution, Mr. Buchanan continued his course of lectures, on the "Philosophy of the Ancients." It was a pleasing discourse, and very interesting to the lover of ancient history, tracing the progress of knowledge and liberal opinions. There was the usual full audience. In the afternoon, at the Hall, Dr. Trigg lectured on the "Constitution of Man, the Human Mind, and the Immortality of the Soul." It was a truly philosophical essay, and deeply interested and rivetted the attention of the audience, which was far more numerous than is usual in the afternoon. In the evening, Mr. Buchanan lectured on "What shall we do to be saved," shewing the insufficiency of the priest's salvation, and contrasting it with the sure and certain salvation from evil, misery, pain, and suffering, in our present state, by adopting the principles and practice as recommended by Socialism, and now on the eve of realization. The audience felt its importance, and the place was crowded to excess. Several candidates were added during the day. Mr. Buchanan in the week visited Heywood, and had a contest with Mr. Job Plant, who was but a pigmy in the hands of a giant; he was but a weak opponent, and retired shorn of his boasts.

J. LOWE.

BARNESLEY.—Mr. Hollick delivered two lectures in the Odd Fellows' Hall in this town, on the evenings of Monday and Tuesday, the 11th and 12th inst., in the course of which he gave ample illustrations of the enormities of the present system, and pointed out in a clear and convincing manner the power possessed by the Social principles to remove these evils, and secure to the human race their indisputable birthright. At the close of the first evening's lecture Dr. Levison, of Doncaster, rose for the purpose of opposing. After declaring several times that Socialism was merely visionary, and giving vent to a little speech, well savoured with the word "absurd," he finished by stating that it was for the want of a more vigorous system of competition in conjunction with a redundant population that arose all our social evils.

The lecturer replied in a convincing manner, and swept away all his opponent's Malthusian assertions. After the second evening's lecture Mr. H. had no less than six opponents, whom he disposed of in a very easy manner, much to the satisfaction of the audience. The lectures have done much good; and the amiable temper displayed by Mr. Hollick has won the admiration of many. If two or three more lectures could be delivered here, we have no doubt but a very extensive Branch would be the issue; many friends are anxious to try the experiment.

T. LINGARD.

HALIFAX, Nov. 16th.—Since arriving in Yorkshire I have travelled 230 miles on foot, and 420 by conveyance, delivered 33 lectures, attended two festivals and five public meetings, in fifteen towns and villages, namely, Leeds, Huddersfield, Bradford, Halifax, Hull, Keighly, Elland, Shelf, Hasley, Thong, Heckmondwike, Glassburn, Cononley, Windhill, and Netherton. The first five have branches, the others have only occasional lectures, and some have never been visited before. In these last mentioned places I have found ground ready for the seed—minds conscious of the defects of the present system, and looking forward for some new system of political and moral government. Men of all classes, not excepting that which includes the ministers of religion, have declared themselves favourable to our views, and desirous of seeing them practically carried out. There is a wide field in this quarter, and a probability that in less than twelve months the number of branches may be increased by half-a-dozen. My general plan is to lecture at the Branch towns on the Sunday, and during the following week to visit as many villages as possible in the neighbourhood; discouraging in school-rooms, barns, farm houses, or wherever I can get an audience. I give this last as a hint to my fellow Missionaries how to form stricts round large cities, and take my leave, promising that you shall hear from me every fortnight in future.

H. L. KNIGHT.

POTTERHAM, Nov. 17, 1839.—I am feelingly alive to a sense of my inability and the magnitude of the task I am about to perform, viz. to communicate to my Brother Socialists of this kingdom, in the briefest manner possible, one of the most important events that have ever yet occurred in the warfare of truth against error and superstition. Brief must be this account indeed; as the whole of your paper (if devoted to that purpose) would give but a very faint outline of what has taken place. On Wednesday, the 6th inst., Mr. Campbell entered the Potterham, when the walls presented, (by placards) on every hand, "*Christianity against Socialism—Lectures by the Rev. J. Barker on the Evil tendencies of the Social system*;" also a lecture by G. E. Lomar, of Manchester, on the *Fallacies and Incongruities of Owenism, &c.* The impending events formed the subject matter of conversation in every circle and by every party, while the state of the public mind seemed absolutely to boil with the heat and intensity of excitement. No time was to be lost by our zealous missionary. He succeeded in obtaining the Town Hall at Stoke, where, on Thursday evening, he briefly explained our principles in a clear and energetic manner to a numerous and attentive audience. Sunday was a day of unspeakable interest. In the morning, before a respectable audience, Mr. Campbell read from the *Weekly Dispatch* a letter of Publicists on the horrors practised in India by Christian innovators, which he followed by a most impressive lecture on the tendency and efficiency of our principles to remove the causes of such inhuman atrocities. In the afternoon we had a numerous tea party, G. Brooks in the chair; at the close of which, addresses were delivered by the chairman and Mr. Campbell, who again lectured in the evening. Monday evening at length arrived, the close command for Mr. Lomar's lecture, wherein should be shown the *Fallacies and Incongruities of Owenism*. The place chosen for its delivery was the Salem Chapel, Burnham, now in possession of the sect called Aikinists, of which Mr. Lomar is a minister. The place was crowded to overflowing, and hundreds had to return, not being able to gain admittance. Some time being spent in singing and prayer; the lecture was commenced, the purport of which was to contrast Jesus Christ with Mr. Owen, representing them as the foundation of their

respective systems, and ascribing to the former infinite wisdom over all things, and to the latter an entire ignorance of all foreign languages, and an imperfect knowledge of his own; and asserting that the truth of the social principles can only be shown by proving that nature has stepped out of her course in the formation of Robert Owen. Mr. Campbell, on rising to reply, was kindly invited to the platform, when he proceeded at once to show that Socialism was not founded on Mr. Owen, but on a science as old as humanity itself, and of which Mr. Owen could only be considered as the discoverer; and if the truth of any principles should be tested by the learning and knowledge of its promulgators how would it fare with Christianity, which owes its propagation to the poor and illiterate Fishermen of Galilee. As to nature stepping out of her course in the formation of Robert Owen, the same might be said of Galileo, Harvey, Newton, and others who have discovered truths and reduced them to practice for the benefit of mankind. To be brief, truth and humanity on this occasion took an immeasurable stride in their march to improvement. Tuesday all was bustle and excitement; hundreds came teeming from the furthest extremities of the District, all directing their course towards the Bethesda School Room, Shalton, (a place capable of holding upwards of 2000 people) where the Rev. J. Barker was to deliver his four lectures on that and the three succeeding evenings; two on the Influence of Christianity, and two on the Influence of Socialism. Long before the time appointed for commencing the lecture the place was literally crammed. A great number of reverend gentlemen of all denominations were seen on and around the platform, on which Mr. Campbell was also allowed a place. The chair being taken by Mr. John Ridgway, a wealthy manufacturer, and also a preacher of the New Methodist Connection, the proceedings commenced by singing and prayer. The lecture represented Christianity as constituted on 2nd Peter 1st chapter, 6th, 6th, and 7th verses, which (directed of its doctrinal points of faith) no Socialist will object to, but which all must admit has not and cannot, under the present system of society, have an existence except in the book. At the close of the lecture Mr. Campbell, under great uproar and frequent interruptions, arose to lay before the audience the correspondence that had taken place between himself and the Rev. gentleman, showing the base manner in which his propositions had been mis-treated, and appealing to their sense of fairness and honour that justice might be done to him on the last two evenings, in allowing him equal time with his opponent while discussing those principles, of which he was the private and public advocate, and which Mr. Barker evaded by stating it to be the same course which the Social missionaries themselves adopted. Mr. Campbell then produced proof of one instance where any gentleman had presumed to discuss the principles on equal terms, and met with a refusal, which, of course, was not attempted. The second lecture was merely a continuation of the subject. Near the close of the proceedings Mr. Campbell announced that he had engaged the Barnum's Hall, Farbridge (capable of holding 600 persons), where he intended to give lectures on the afternoon of the two following days; and as it would not interfere with Mr. Barker's arrangements invited the Rev. gentleman to attend, where he would give him equal time with himself to discuss the merits of the two principles; this offer Mr. Barker thought fit to refuse. Mr. Campbell lectured according to announcement on Wednesday afternoon on the objects, means, and ultimate results of our system. At the close Mr. Condar, of Hasley, stated that he had taken a series of notes, but as time would not then permit he would submit such objections as he had to make, on the following afternoon. The meeting was then closed, and each party took the direction of the Bethesda School Room; but though two hours before the time for commencing the lecture we were scarcely able to gain admittance, and as much as 5s. was offered for a penny ticket. The lecture was a mere repetition of a pamphlet, entitled the "*Overthrow of Infidel Socialism*," published by Mr. Barker some time ago, which Mr. Campbell had replied to in a course of lectures, and out of which has arisen the present unprecedented proceedings. It denounced Mr. Owen and his followers as Atheists; his system as a utopian device to abolish marriage, and introduce promiscuous and beastly intercourse, and to open the floodgates of crime, immorality, and all manner of licentiousness. For Mr. Campbell to be heard in reply to such statements was almost as impossible as it would be for me to describe the conduct of the poor deluded victims who so eagerly listened to them. It was a display of the most ferocious bigotry and vicious fanaticism that falsehood and superstition could possibly excite. He, however, amid groans, hisses, and confusion, defended with unshaken energy the God of the universe from the foul imputations of revenge and cruelty recorded in the Bible! Strange as it may appear, Mr. Barker endeavoured to construe the commanding one portion of human beings to butcher a whole nation of their fellow creatures, men, women, and children, in order that their wicked practices might not contaminate the surrounding nations, into an act of infinite benevolence.

"Our souls from contest gather force.

ROBERT HOODSON.

PRESTON.—On my arrival at Preston I found our friends quite elated, and anticipating the pleasure of an impetus being given to the progress of our glorious principles. On Wednesday we had our first public discussion, the subject being the free agency of man. A Swedenbourgean minister stated he would not reason with us on free will, but took the opportunity of warning the audience against listening to men skilled in metaphysical controversy. Another individual stated he would have nothing to do with us because we do not believe all the Christian doctrines. This gave us an opportunity of shewing that religious of faith lead to division, and destroy brotherly love and unity. We then gave an invitation to a discussion, and separated, having carried with us the minds of the audience.

JAMES CLARK.

COVENTRY, NOV. 4.—Last Sunday week we had Mr. Throsby, of Leicester, who lectured in the afternoon on the Difference of Production, Distribution, and Education, in the two States of Society, Competitive and Co-operative; in the evening on the Knowledge requisite for Communities. The room was crowded in the evening, and the lectures very much approved of. Last Sunday, Nov. 3, Mr. Adams, a former Secretary of the Coventry Branch, lectured on the Morality of Competition, proving clearly the enormous amount of evil arising from it, by a statement of facts, which could not be disputed. The room was crowded. Some questions were asked by an old opponent, Mr. Marra, a friend of testotalism, and one who I have, no doubt, will, as soon as he sees that competition and its effects must be destroyed before drunkenness can be annihilated, become as warm an admirer, and as firm an advocate, of Socialism as he now is of testotalism. Our funds for the erection of the Hall of Sciences are progressing. Mr. Rigby having been removed to Birmingham, I have no doubt but that when he can give us a course of lectures in Coventry, he will advance the cause much.

J. GOODMAN,

Huddersfield.—We held our Social Festival on Monday Evening, the 4th. inst. It was attended by a most respectable and orderly assemblage of both sexes, all of whom were highly delighted, and the evening's proceedings passed off extremely well, considering that we had nearly 400 present on the occasion. Our friend Joseph Smith, of Salford, and Isaac Ironside, of Sheffield, were present, the latter of whom presided, and added greatly to the amusements of the evening. On the Tuesday we had a splendid Bazaar, which was set out to advantage by our friend Smith, a great many of our goods not being disposed off, the Bazaar Committee have agreed to re-open it at Christmas, as many of our friends had not finished their presents. A public meeting was held on Tuesday evening, to take into consideration the best means of improving society. John Dickinson in the Chair. A strong master of the Church party, with Mr. Brindley as their leader, entered the room, evidently with an intention of frustrating our proceedings, but failed in the attempt. The first resolution was moved by Mr. Hollick, seconded by Mr. Hanson, "That, in the opinion of this meeting, the increasing distress and disquietude in this, and all other countries, demonstrates that many and grievous defects exist in their Political, Religious, and Social Institutions, and that it is the interest of all mankind, that these defects be pointed out and remedied." Mr. Brindley rose to reply to the arguments which were advanced, but evidently forgot to do that, and began attacking the character of some of the leaders of Socialism, in the most ungentlemanly manner possible. After which he moved as an amendment which was seconded by Mr. John Tempest: "That the defects of our Political, Religious, and Social Institutions, did not arise from the badness of the Institutions, but from the innate depravity of man;" which was negatived by a large majority. The second resolution was moved by Mr. Knight, seconded by Mr. Hutchinson: "That the various plans of Political, Religious, and Social Reform, which have been hitherto proposed, are inefficient, and not calculated to remove these evils, inasmuch as these plans tend merely to palliate them, but have no tendency to remove their causes." Mr. Brindley moved as an

amendment: "That Christianity had done more toward the civilization of man, than all the systems of human philosophy for the last four thousand years;" which was similarly negatived as the above. The third Resolution was moved by Mr. Hollick, seconded by Mr. Smith, "That the only system of Society, which can ensure permanent peace, prosperity, and happiness to the family of man, is that based upon the principle of community of property, and accordingly acting upon the well known fact that the character of man is formed for him, and not by him." Mr. Brindley moved as an amendment; "That community of property was too absurd an idea to be entertained by any rational mind;" this was also negatived by a large majority. The good people of Huddersfield treated Brindley's amendments just in the manner which all rational beings would do, by showing him they were ridiculous and not worthy of notice. On Wednesday evening, our friend, Mr. Hollick, gave us one of the most eloquent and convincing lectures we have ever had the pleasure of hearing. It was on the "Evils of Private Property," and had the effect of making many converts to our cause. It was listened to with silent but rapturous delight, and responded to at the conclusion with a simultaneous burst of applause. A little discussion ensued at the close with one of the Chartists, which was not of much importance. On Friday and Saturday evening Mr. Brindley gave two lectures on what he calls the abominations of Socialism, and the organised crimes now used to disseminate the same, in the Philosophical Hall; and having heard both we are obliged by the facts of the case to aver that he has most grossly misstated our views and objects. His mission is evidently to excite persecution, by attacks on private character. He openly recommended the dismissal of all Socialists from employment, and, by such humane and honourable arguments, the Hall of Sciences to be shut up, and Socialism banished the town in less than twelve months. We shall see. On Sunday, the 10th inst., Mr. Knight delivered two excellent lectures to crowded audiences; in the afternoon on Religion, and in the evening on the Marriage System of the New Moral World. One or two questions were asked at the conclusion, but no discussion could be elicited. Our proceeds for the last week amount to nearly £40.

EDWARD LONN.

OLDHAM, NOV. 16, 1839.—As it is a long time since a report from the Oldham Branch made its appearance in the *New Moral World*, it may not be uninteresting to its readers, to lay before them a sketch of our proceedings and prospects. Four weeks ago, Mr. Smith, of Salford, lectured in our Institution, and although no other notice was given of his coming, than at the conclusion of the lecture, such was the interest it created, that we had a full meeting, and £3 was collected for Community. He delivered a very powerful address, in the most energetic style. He had with him several specimens of the Tythelty Estate, such as turnips, apples, corn, &c. Some time ago, we held several meetings to consider the propriety of establishing a shop, on co-operative principles, for retailing or distributing wealth; and knowing that the wealthy classes had agents and factors to manage, and conduct their business; we concluded that the working classes might advantageously follow their example, and (as recommended by Sir Robert Peel) "take their affairs into their own hands." Accordingly, we opened an establishment in Yorkshirstreet, for the general and retail business in groceries and provisions, and appointed our active and zealous brother in the cause, John Ryan, as agent. This was three months since; and I am happy to inform you, that so far there is every prospect of success. We shall this week open a Branch of it in another part of the town. The funds were raised in shares of five shillings each. Since we opened our premises in Yorkshirstreet, in the above business, several candidates have joined our Branch every week, most of whom have taken shares in the same, which is the best proof that can be afforded, that the unremitting exertions of the Socialists, to improve the state of society, are duly appreciated by the inhabitants of this district. There are, however, few individuals or societies of men who gain the good-will of every body; and the Socialists here have the ill-will of, and are become misrepresented and calumniated by, those who suppose their interests are interwoven with the present system. There are several of the hard-hearted gentry of the disesteemed tribe, who occasionally make attacks upon us; but they have learnt a lesson from the carry job the Rev. Mr. Barker made of the discussion with Lloyd James; and, from that time, when they say any thing against Socialism, they keep within doors, not daring to remove their light from under the bush. It is amusing to look over the prophecies of the above-named reverend. There was one—That Socialism would not survive eighteen months after the expedition which he made of the deluding and demoralizing influence such wicked and unchristian principles must necessarily have upon society; and his piously deluded followers are looking with an anxious eye for the fulfilment of this and similar prophecies. But the signs of the times are against them; and the time now draweth nigh when it must be evident to the most stupid amongst them, that his reverence played a trick upon them; for we are now in as prosperous a state, in all our affairs, as we could have been, had the rev. gentleman directed his power for the removal of

against us. Our Sunday lectures are crowded to excess. I trust that our proceedings in Hampshire will open the eyes of the blind, as did the proceedings of Christ when on earth.

BENJAMIN HAGUE.

SOCIAL PIONEERS.

To the Editor of the New Moral World.

SIR,—This morning I deem one of the most eventful in the course or progress of our cause, and must not be passed over lightly. Although the sun rose not in glory on our starting, for we rose before him, yet, the moon gave us her radiant beams, and shone with splendour on our paths, as we moved at the early hour of four to meet our friends and brothers, who were to proceed to the Queenwood Community. The Institution was opened at half-past three o'clock, and our friends began to assemble by four. All appeared blithe and cheerful, as though it were an evening festival. This was no meeting to express our regret at the parting of our friends; our hopes and expectations were high and encouraging; and we were all delighted that we had this cheering opportunity afforded us of sending our brothers as pioneers, to prepare an Eden for those of our friends who should follow.

Whilst we were all busy conversing and congratulating each other, we heard the sound of music at a distance, and our musicians surprised us by giving us a sweet serenade. Many females were in attendance; and our most indefatigable matronly females, Messdames Wilson and Haddock, superintended the preparations of the breakfast, and our kind friend Mr. Phippin furnished us amply with pickled tongues for the repast. The hall of the Institution was brilliantly lighted up, and the tables were set out in the centre with ample stores. At five o'clock precisely a numerous party sat down to breakfast with those friends who were about proceeding on their journey, and all enjoyed themselves heartily. In half-an-hour all were on the alert to get ready for starting, when our zealous friend Mr. Joseph Smith addressed them for a few minutes. He reminded them that it was in this room the first efforts were made to realise the establishment of a Community; and, although crude in its first beginning, yet, from its principles being true and of the greatest utility, it had at last come to the trial; and that he and the few friends who were now about to proceed to the land, to realise the long-expected event, however anxious, zealous, active, and indefatigable they might be, would stand in need of the continued and constant exertions of all the friends. Yet, he had the most confident hope that the zeal and constant endeavours of the Manchester branch would never abate; for it was from them the present momentum was given to the whole Association. He trusted that they would not be behind hand in imitating the good and great example of Sheffield, which, though a junior branch, had done wonders. There were other branches making active exertions, and, no doubt, would do their utmost to contribute some useful gift to the Community. Our friends then proceeded *en masse* towards the railway station, where they arrived a few minutes before six o'clock, at which hour they left by the train.

The persons gone from us are Mr. Joseph Smith, who will take an active lead in the preparatory arrangements; Mr. Charles Hill, Carpenter and Joiner; Mr.

George Crompton, as Ploughman; Mr. James Gillow, as Agricultural labourer; and the following persons from Bolton, who came the night before to join the others in their journey: Mr. J. Flitcroft, Bricklayer, (with his wife, a healthy young woman); and Mr. Walkden, as Gardener.

The parties are all fine active young men, of the most reputable character, and bid fair to be a credit to our cause and Association.

JAMES LOWE.

POETRY.

THE REVOLT OF THE BEES.

VERSES SUGGESTED BY READING THE ABOVE WORK; PRESENTED TO ME BY MY VALUED FRIEND QUINTUS MONTENIUS.

Hail! peaceful promise of a better age!
Breathing glad things in man's bewildered ear,
Rich with the precepts of that SOCIAL SAGE, (1)
To whom the wel-are of Mankind is dear,
In sooth thy calm and philosophic page,
Hath raised conviction over doubt and fear.
Sectarian zeal may censure and condemn,—
Live, and assuage its wealth, thou moral gem!

Enchanting picture of that happy scheme,
Whose blessings few have known, yet all shall know!
Reason and virtue dignify thy theme,
Bright with immaculate Truth's unclouded glow.
'Ere long the Patriot's hope, the Poet's dream,
Shall change to sweet reality below;
And man, the slave of ignorance and strife,
Wake to a birth of ignorance and strife,

In fancy, I behold thy Home of Love!
Bathed in the sunlight of an azure June,
Where proud Ben Lomond lifts his form above
The crystal calmness of his own lagoon;
Where timid Peace, the long-formaken dove,
Sleeps in the lap of Joy, and every boon
That harmonizing Liberty can give,
Clings round a spot on which 'tis HEAVEN to live!

I see no splendid Tyrant on a throne, (2)
Extorting homage with a bauble rod;
No senate, heedless of a People's moan,
Taxing the produce of the fertile sod;
No sensual Priest, with pampered-pride o'erblown,
Shielding Oppression, in the name of God!—
No pensioned Concubine—no pauper, Peer,
Nor Placeman vexed with half a plum a year.

I see no Bondsman at his brother's feet,
The weak-one fearing what the strong-one saith;
No bias'd wealth upon the judgment-seat,
Urging its victims to disgrace or death;
No venal Pleaders, privileged to cheat
With truth and falsehood in the selfsame breath;
No dungeon glooms—no prisons for the poor,—
No partial Laws to render Power secure.

I see no human prodigy of war,
Borne on the wings of slaughter unto fame;—
The special favourite of some evil star,
Sent forth to gather cruises on his name;
Like him, whose grave is o'er the ocean far,
At once his country's idol and her shame;—
That bloody Vulture of Imperial Gaul!
Whose lustiest flight sustained a fatal fall.

I see no honest toil unpaid—unused;
No idler revelling in lust and wine;
No prostitution on the marriage bed, (3)
Most gravely sanctioned by a law divine;
No sweat and blood unprofitably shed,
To answer every rash or dark design;
No tempting Devil in the shape of Gold,
For which men's hearts and minds are bought and sold!

Instead of these, I see a graceful hill,
On whose green sides unnumbered flocks are leaping;
I see the sparkling sheen of flood and rill,
Thro' cultured vales their tuneful masses keeping;
And human habitations too, that fill
A pleasant space, from leafy coverts peeping:—
Mixed with the low of herds, I hear the lay
Of some blithe swain upon his homeward way.

Beneath a lovely and unbounded sky,
Which wears its evening livery the while—
What scenes of beauty captivate the eye!
What spots of bloom! what fields of promise smile!
And where yon calm and peopled dwellings lie,
There breathes no slave,—there beats no heart of guile;
But all is freedom, happiness, and quiet,
Far from the world, its restlessness and riot.

To healthful, moderate, and mutual toil,
Yon sons of industry spring forth at morn;
Take from indulgent earth a lawful spoil;
Her juicy fruitage and nutritious corn.
Thus all the children of the common soil,
Draw rich supplies from Plenty's flowing horn—
There is no bondage, no privation there,
To leave the breast or dim the eye with care.

There Woman moves with Beauty-moulded form,
The earliest spirit of the Poet's song;
Her heart with fondest, purest feelings warm,
Soul in her eyes, and music on her tongue.
Esteemed and taught, she lives above the storm
Of social discord, poverty and wrong;
Graceful and good, intelligent and kind,
The loveliest temple of the mighty mind!

Her offspring, too, unfettered as the fawn,
With elfin eyes and cheeks that mock the rose
Chase the wild bees o'er many a flowery lawn;
Or gather pebbles where the brooklet flows.
A little world of purity is drawn
Around their steps, a moral grandeur glows
Borne in majesty before their eyes,
Moulding their thoughts and feelings as they rise.

Oh blest COMMUNITY! calm spot of earth!
Where LOVE encircles all in its embrace;
Where generous deeds and sentiments have birth,
Warming each heart, and brightening every face.
Where pure Philosophy, and temperate mirth,
The love of Science, and the witching grace
Of never-dying Poesy combine,
To feed the hungry soul with food divine!

A thousand systems have been formed and wrought,
Where man hath looked for good, but looked in vain!
A thousand doctrines writ, diffused, and taught,
Adding new links to Errors tangled chain;
But ah! the Apostles of unfettered thought,
Unswerving foes to falsehood and his train—
Shall lift the veil of mystery at last,
And future times atone for all the past!

AUTHOR of these mild pages! why hast thou
Mid from the world thy station and thy name?
Come forth! enquiring men will hail thee now:—
CHAMPIONS of TRUTH can have no cause for shame!
My hand shall weave a chaplet for thy brow,
Although 'twill add but little to thy fame.
PROPHETIC SONG of brighter, better days!
I cannot, will not grudge my humble meed of praise!

Hgds, Oct. 9, 1839.

J. C. PRINCE.

NOTES.—[1] The Philanthropist, ROBERT OWEN, Esq., formerly of New-London.

[2]—Each of these "Communities" will contain a combination of the most favourable circumstances in conjunction with the latest discoveries in science and art, for creating and distributing wealth, and forming the best character for, and governing the whole of the population, (2000) without the intervention of Priests, Lawyers, Soldiers, or Money Changers.—FREDERICK BATE.—Designs for a Social Community.

[3]—"The puny offspring of such connubial alliances are trained in the same idolatrous veneration of rank, title and grandeur; and WOMAN, formed to love the loved, sacrifices her happiness to family pride, and lives and dies a *legal prostitute*, without even tasting the exquisite and natural delight of virtuous, equal, and sincere affection.—Taught from the cradle to believe herself a superior

being, she is cheated of the happiness which falls to the lot of those who view their fellow-creatures as one great family, and are not too proud to partake of the common banquet of life, and to choose a partner like the *turtle of the vale*."—VICESIMUS KNOX, D. D.—*Spirit of Despotism*.

TO READERS AND CORRESPONDENTS.

ERRATUM.—In the Article on "Waste Lands," published in No. 56, line four, read "hydro" instead of "Hydrophobia;" line fourteen, read "cases" instead of "cases."

SEVERAL Reports of Progress have been received; but we are compelled, from a press of other matter, to defer their insertion until next week.

J. HALL.—We could not find room for his communication this week. We shall attend to it in our next.

JOHN HANSON.—Received, and under consideration.

MR. STEPHENS.—We received along with the copy of the advertisement inserted, a synopsis of another course on Political subjects, which we have omitted, in consequence of the order being only for an insertion of three month's lectures. Will Mr. S. tell us what is to be done with it?

OUR Leicester friends could much aid the parties now at Tytherly, by forwarding Stocking Words; the article is dear in that quarter and is constantly wanted.

RECEIVED, per Mr. Clowre, 2s. 3d. for Mr. Comand, from a friend at the Hall of Science: also 1s. omitted to be sent formerly from the Hall.

SOCIALISM.

CHALLENGE TO THE CLERGY OF ALL DENOMINATIONS, in the spirit of Charity, to discuss with Mr. STEVENS the important points contained in the following Lectures, which will be delivered at the Trades' Hall, Abbey Street, Bethnal Green. The First Lecture will be given on Wednesday, December 4th, and will be continued each successive Wednesday evening until concluded,—commencing at eight o'clock.

FIRST.—First Cause—The proof of the existence of God—"In the beginning God created the Heaven and the Earth"—where God was before he created Heaven—Total conflict between Science and Theology. SECOND.—Revelation proved to be universal not partial—Origin and Character of various Gods and devils, in which Mr. S. undertakes to introduce his Satanic Majesty personally, to the audience. THIRD.—Religions of India—Chiray and Vishnou, their saints and martyrs proved more devout than Christians—Diagrams of different Gods. FOURTH.—Christianity—Before Christ—Primitive Christians, so called, and Socialists compared, showing that the Jews may be gathered together and how the Bishops may be converted to Christians. FIFTH.—Showing that the Priests have been Atheists and Idolaters denying God and worshipping Mammon—Paganism, its Trinitas. SIXTH.—In continuation—Horrid Nomenclature of Priests—Temple of God's wife—Diagram of Jupiter Ammon. SEVENTH.—Popery—Its tremendous conspiracy against mankind—Its Infallibility—Popes, Jesuits, Monks, and Nuns—Diagram, Temptations of St. Anthony. EIGHTH.—Popery, its Sacraments, Confessions, Indulgences—Purgatory—how it may be all superseded, and its present advances in this country may be checked by National Education—Diagram, the Virgin's kiss. NINTH.—The Protestant Church—the Daughter of the old Scarlet Lady proved to be not quite so strong, but quite as infamous—Also, proving that the bribe which the Devil offered to Christ on the Mount has been eagerly accepted by her Priesthood. TENTH.—Disasters, Muggletonians, Southcottians, Bilhistes and Irvingites, Quakers, Shakers—Private Inspiration, Predestination, and Justification—Diagram, Interior of Irvin's Chapel. ELEVENTH.—Methodism—doctrines of Wesley and Whitfield, their present influence on society—how the sincere and pious Wesley changed his religion three times, and how many souls he damned thereby—Diagram, Serpent of Paradise. TWELVE.—Formation of Character—Diagrams of the Old and New World. THIRTEEN.—Socialists proved true Christians, Christ's prophecy concerning them—Diagram, New Moral World.

In the Press, and shortly will be Published, THE PEOPLE ARMED AGAINST PRIESTCRAFT;

IN REPLY TO A PAMPHLET, ENTITLED

The People armed against Socialism; or, a Word for the Antiquity and inspired Authority of the Bible, by the Rev. W. J. Kidd, Incumbent of St. Matthew's, Manchester.

BY SPENCER WALPOLE, ESQ.

Oh! what a reasonless machine

Can Superstition make the reasoner man!"—*Mallet's Mahomet*.

Leds: Printed and Published for the "Universal Community Society of Rational Religionists," by JOSHUA HOBSON at his Printing and Publishing Office, 5, Market-Street.

THE NEW MORAL WORLD:

OR GAZETTE OF THE
UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 36, and 4 and 5 Will. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOHN A. WOODSON, PRINTER, MARK, T STREET, BRIGGATE, LEEDS.

No. 59. New Series.

SATURDAY, DECEMBER 7, 1839.

PRICE 2d.

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PHYSICAL, versus, MORAL REVOLUTION.

THE time will come when the opponents of Socialism will be forced to reason and argument, just as certainly as they have been forced from studied silence into violent invectives and scandalous misrepresentations. Meanwhile, their reckless career of baseless and mendacious assertions must be attended to, for the benefit of that small section of the public who may be thereby moved to examine for themselves, and to see what the Socialists have to say before pronouncing an opinion or forming a judgment upon the subject.

The attention of our readers was lately directed to the subject of marriage, and a brief, but we trust sufficiently clear explanation of our views thereon given to the public. We expressed the opinion that the explanation then offered would share the fate of its predecessors, and that the tide of calumny would continue to flow from the offices of the newspaper press, as though no such explanation had appeared. Our expectations have not been falsified; the slanderers continue coolly and unmoved to reiterate their stereotyped fabrications, and we suppose that too many of their readers believe them. Our path is however clear: we must continue to meet and refute these calumnies; and this can best be done by simply stating facts. Those who read on both sides will thereby be enabled most easily to come at the truth.

We lately extracted an article from *The Age*, in which the usual misrepresentations of our opponents were put forth in a style unusually inflated and ridiculous. The extract was accompanied by a few remarks upon the anomaly of having *The Age* talking about morality! The very junction of the two terms excites a smile, whether the newspaper or the times in which we live are taken into consideration.

The Age, proud of being noticed by us, has returned again to the assault; and in the Number for November 24th, thus sagely dis-courseth about Socialism:

"What the Ribbon rebels are in Ireland—what the infidel republicans are in France—what the visionary Chartists are in Wales, such are the benighted wretches dominated Socialists in England.

"These poor vagabonds, who are, without exception, the most ignorant, and, perhaps, as a consequence, the most impudent mountebanks which have been shot over the night-carts of infidel putridity upon the rubbish grounds of human life—these legislators, who cannot define what is law—these moralists, who scoff at everything moral—these 'Socialists,' whose social virtues consist in burning the bonds which bind a wife to her husband; a son to his father; a man to his God; these worthies have thought proper, in one of their trashy publications, to print 'The Moral World,' (*l'œuvre à mon*), to protest against a recent castigation which we have considered it our duty to inflict on their rental hides.

If to consider it our duty to re-apply the lash. We consider it our duty to replace in the pillory of public execration these idiots, whose cunning must crush them; these maniacs, whose methodic madness must eventually work out their own ruin.

"And first, as to the *personnel*. Who are these promulgators of this new and intellectual illumination? Who are these giants in their generation, who presume to trample upon the time-hallowed institutions of Europe? Who are these '*Dei Terrarum*,' who, like the Popes of Rome, assume the attribute of infallibility? Who are they who strike down learning from her pedestal; who consider LOCKE as an infant in mind, and SHAKESPEARE as 'a merry knave'—*et cetera* loud!

"People of England! You will find these men during the day dividing their precious time between SPINOSA and the lapstone—between the shuttle and CARLILE—between the sartorial goose and asserine TAYLOR—between the stew and ROBERT OWEN.

"People of England! You will find these men during the evening assembled in their Kraals of moral filth; in their wigwags of mental savagery; gloating over the doctrine of indiscriminate lust; gloating over the abomination of female equality; striking at the venerable fabric of the Established Church; scoffing at the chivalry of England; denouncing the rights and laws of property; landing to the seventh heavens the glories of the bowie knife, and waiting in pious expectations of the day when brute force may be paramount to intellectual greatness; and the arm that could wield the sledge of TYLER, may crush out the brains of a MILTON who wielded the lever of a Universe!

"Such is their *personnel*. And what are their doctrines—their social system? This is extremely difficult to determine, inasmuch as they know it not themselves. Their ravings are negative; their rascal bellowings are directed against the Church; the Monarchy; the aristocracy of wealth and worth. Tossed upon a sea of startless ignorance, of shoreless conjecture, they are borne away by the gusts of a BRUCE SHELLEY, or stranded on a fallacy of a SPINOSA. A puerile declamation call down their applause; a snobby syllogism, which has not a sound leg to stand on, calls forth their rapture. They deny the fitness of all things that are; they coilaud the glory of all things that will be, and, as attendants, the unwashed apostles of infidelity wrench like O'CONNELL the pence from the hard hands of peasants; they constitute like the Ribbonmen their Social Lodges; they communicate like Ribbonmen by secret signs; they have their orgies with the sex; their siesies with prostitution, believing in their asserine ability that the moral catapult of Mr. ROBERT OWEN will ultimately succeed in beating down the walls of Windsor Castle.

"And wherefore should they not? Has not Mr. ROBERT OWEN presented his book—his book to her MAJESTY? And has not the book been most graciously received? Far more so we believe than it would have been by her Majesty Queen ADELPHI. Could the sleek scoffer at all religion, have dared to insult that noble and religious Lady, by the offer of his moral fescalence? Why should not this social snobe scoff at '*the Persons*' when the echoes of the Throne are still ringing with 'the sharp rebuke,' and the heart of England is wrung with 'the severe discouragements?' Why should not the infidel *camouille*, the godless cockshamble, rejoice and be glad in the Popish alliance of Mr. O'CONNELL and the Ribbon Papists when the worthy gentleman and his rebel cohorts are assumed to be the props of the Brunswick Throne? Why should not the levelling Anselm strike openly and insidiously at the institutions of the Land when the Minister of the Crown corresponds with sedition: at the religion

of the Land when the Mentor of Royalty loathes the Shrine; at the national existence of the land when England is bound at the footstep of a foreign Throne; her best interests sacrificed, and her olden honour betrayed?

"One word more. Nine-tenths of the Montmouth Jacquerie were Socialists, and this we can prove. Let NORMANBY look to it! Newport is only an outpost of London. There is a certain window at Whitehall; there may be a similar one at Pimlico. England must not be disembowelled by a Vampire faction. Her true children must crush them at a blow; or woe be upon their heads and hers!"—*Age*, Nov. 24th 1839.

We ask those who know what Socialism really is, if they thought it possible to comprise in an equally small number of lines, so many most atrocious and direct falsehoods? We crave, at the same time, their indulgence for polluting our pages with such trash: our principal reason for doing so is to shew these envenomed and fire-brand writers that we dare do that from which they shrink, namely, to present to our readers all their bitter distillates. Dare they present theirs with our arguments? No! that game would not suit; their mendacity would speedily be detected; and, like all knowing wrong-doers, they dread the consequences of detection.

The evident object of the writer of this article is to mix up the Socialists with the unhappy and misguided men, who, in Wales and elsewhere, have been the advocates of a "physical force" revolution. He says he can prove that "nine-tenths" of the insurrectionists in Wales "were Socialists." We defy him to the proof, nay we defy him to produce *one* acknowledged Socialist from among them. There is not a branch of our society in that district of the country, and if there had been, it would have prevented the melancholy exhibition of ignorance, folly and immorality, which is now making so many humble homes mournful and desolate. The writer can either prove his assertions, or he cannot; if he can prove them, if he can shew that the Socialists have, like Ribbonmen, "Social Lodges," and "communicate like Ribbonmen by secret signs," let him do so; if he neglects this duty, he is a traitor equally culpable with the traitors whose treason he connives at. If he cannot do so, let him be honest for once and confess himself a slanderer. Upon the horns of this dilemma we fix him, let him choose on which he will be impaled.

We defy him and all the opponents of Socialism to find in any writings of the Socialists, from ROBERT OWEN downwards, a single sentence which countenances, in the remotest degree, any appeal to force as an instrument of reformation. We appeal to the hundreds of thousands who, in the manufacturing districts, attend our meetings whether there is anything hidden or secret in our proceedings, and whether, on any occasion, the slightest approval has been expressed of having recourse to violence for effecting social or political change in the constitution of society.

So far from this being the case we have uniformly opposed in the strongest and boldest manner all such reasoning and plans. We have shewn not only their immorality, but their folly and inutility. Misery and desolation follow in the train of such measures, and their termination is invariably the substitution of a heavier and more baneful tyranny than that which it was attempted to destroy. We are pleased to think that our ministrations in the thickly populated districts of the country have done more to preserve the peace of these districts than all the measures of the government and magistracy, for we convinced the judgment of the people, directed their attention to superior principles of action, to plans more certainly calculated to effect a peaceable, legal, and beneficial change in society, and which would injure neither in person or property any class or individual. The foremost minds among the working classes, the men who most clearly perceived the injustice of their present position, and who, by being in possession of the greatest amount of knowledge among their class, would have been

most dangerous to government, have been by our means withdrawn from any participation in violent political agitation, and instead of being leaders in it have been sedulously employed in counteracting the effects of ignorance, and spreading a knowledge of sound principles among their fellows.

All history bears testimony to the fact, that forcible political changes have not only inflicted misery upon those who engaged in them, but also totally failed in effecting their object. Nor is this to be wondered at. Violence must produce violence. He that sheds blood must expect to reap a return in kind. Besides, such measures have, in almost every case, been entered upon with a view of changing political institutions only. The Socialists, on the contrary, think but little of these institutions, they form only a part of the many influences which operate upon man; and the most liberal political establishments may be conjoined with universal suffering and social evils. The state of this country, at the present moment, is a case in point. The operatives and capitalists are suffering from commercial and social causes, a vast amount of evil which the liberal political policy of the country is totally unable to prevent, because these evils arise from other sources, and are contingent upon laws beyond the control of a government circumstanced like our own. It is indeed remarkable that the two countries at present most seriously deranged in their commercial and financial relations, are those which possess the most liberal political institutions, the one being virtually a government of the middle and upper classes, with a small intermixture of operatives; the other, a republic. We allude to Great Britain and America. On the contrary, we find the artisans of the Continent, as a body, serene and contented, although living under a system of government which, to our notions, is most repugnant; and which, in many states, is absolute and unmitigated despotism. We are not now expressing an opinion as to the relative merits or demerits of these two forms of government, but simply directing attention to the fact, that social and domestic happiness depends much less upon these forms, than upon the arrangements which exist for the production and distribution of wealth; and that good economical and educational arrangements may co-exist with an absolute political despotism.

These sentiments are universal among the Socialists; hence, they have never in any way joined in political agitation, but on the contrary have dissuaded others from it, as being calculated only to waste most fruitlessly the entire wealth, time, and energies expended thereon.

In addition to these reasons for abstaining from any connexion with political agitation, the principles of Socialism lead to the formation of charitable feelings for all parties, whatever may be their station in life or the character of their opinions.

The Socialist is no more angry with one man, for being a lord, than he is with another, for being a beggar. He knows that they are both the product of the present organisation and classification of society, and that they might have been made to change places, without any merit or demerit on the part of the individuals themselves. The lord exerted as little power over the circumstances which ushered him into the world, as the heir to titles and estates; a link in a long line of hereditary nobility, as the beggar did over those which doomed him from birth to vagabondage and destitution—a miserable life, and an unmarked death. Individuals, therefore, never enter into the calculations of the Socialist; they may be useful or mischievous, but he praises or blames them not; his attention is directed to the causes which produce both these qualities; his object is to remove, by kindness, all the latter, and to render general and permanent all the former.

We bear no ill-will to any class of our fellow countrymen. Friends to all and enemies to none,—we come forward with a proposal to in-

stitute certain new modes of applying our productive energies in such a manner as to ensure high moral and mental excellence, combined with abundance of wealth to all the population. These plans may, if you please, be visionary; they may be foolish—but at all events they cannot be said to be immoral, nor deserving of the bitter execrations, the foul calumnies, by which they are assailed. To the thinking and dispassionate of all classes, sects, and parties do we earnestly appeal—all we desire is, that they shall read and examine for themselves; if, having done that, they deem our principles or plans unsuited for adoption, we shall be content; for at all events they will discover that we are the enemies of all dissension, violence, and animosity; and would at any time rather heal a breach than make one.

For the unhappy individual whose writing has elicited these remarks, we feel the deepest compassion; he is either utterly demoralized by his training, education, and the circumstances in which he has been placed, and is therefore unaware of the disease under which he labours,—or he knows better, but is obliged by bitter necessity to pawn his intellect for bread, and write that he may live; in either case he is an object of pity—not of blame. We are sorry for his misfortune, and trust the time will arrive when even he may be made a participant in the happiness which will be conferred on all by a peaceable moral change from our present mal-arranged system to one which will make wise provision for all the healthy wants of humanity.

SELECTIONS FROM THE BREAKING-UP OF POLITICS IN FRANCE.—PARIS: 1836.

CHAPTER I.—ON THE PRACTICAL ERRORS OF POLITICS.

POLITICS, in the actual and practical sense of the word, we take to be the totality of theories or combative opinions, relative to the established principles of government, or to the different administrative systems which are the subject of newspaper discussion.

Every political party, each political opinion in France, has the pretension, at first, to found itself on justice, order, liberty, and, finally, the happiness of France; it may extend even to that of Europe; but that is not certain. When, however, we employ the words party and political opinion, let us understand well that we do not mean to characterize a real existing being: a party is a pure entity, a being of the mind, something vague and not to be laid hold of, composed of many people who have several words in common, serving as rallying points in the battle of the press, and in conversation during and after dinner. But to say that parties have any ideas in common, or any unity of thought, or fixed ideas, or precise and positive doctrines; this is what no one has ever yet seen, inasmuch that, when we say the party A, B, C, D, we mean the totality of persons who have labelled their personal opinions under the name of the party A, B, C, D, &c. These opinions are so little united, so little approaching to a body of doctrines, that among the two or three hundred thousand Frenchmen who enjoy a political opinion, there is not even one who accepts passively the opinion of his Journal, who has a decided pretension of having an opinion of his own. "Sir, I have my own opinion, I beg you to believe it." If you dispute that, he will regard it as an insult. This opinion of his own is made by himself, originates with himself, and differs positively with that of all others.

Thus, when we see there are not alone four modes of rendering France happy, corresponding to four parties, but two or three hundred thousand at least. This is very many; we might say, too many: and, undoubtedly, a single good mode would be more valuable.

Rationally speaking, it is certain that, to every man of sense, the simultaneous existence in any country of two or three hundred thou-

sand different political opinions, proves that the science of politics is not constituted in such country. Were there but six—but four—contested opinions, their strife would again prove the same thing: for, there are not six or four chemical opinions, six or four astronomical opinions, or geographical or algebraical, in all the parts of those different branches which have been constituted into a science. We say nothing about the greater or less difficulty of forming a political science, which is not here the question; we establish only, in a peremptory and undeniable manner, that it is not constituted.

Let us take astronomy. The motions of the celestial bodies are the business of astronomy. Before the true reason of those motions had been found, there were a thousand false systems, which were more or less contrary to facts, rendering account of some and not of others; this was the time of astrology. Astronomical science was not constituted; there was then anarchy in the opinions; an anarchy which only ceased when the formula was found conformable to truth, and recognised to be so, conformable; because, *comprehending all the astronomical facts, it equally satisfied them all*. It was from that day alone that the science of astronomy was constituted. Such is scientific character.

Now, if politics has for its object social facts, general and particular interests, it results that political science can be constituted only by the discovery of a formula, which contains a law of combination of those interests, *comprehending all those interests, and satisfying them all equally*.

Hence, when one supports a theory, by saying that it is rejected only by opposing interests, that is as much as to say that such theory is false; because it excludes certain interests; whilst the character of the true political formula is to satisfy them all.

And if it be replied to this,—ever to escape from logic, from good sense and the question,—that it is impossible to satisfy all interests; this says nothing than that those who so speak neither see nor know the means capable of combining all interests, nor of satisfying them; and, moreover, they confess themselves incapable of discovering them, and, consequently, incompetent to judge of the political question when rationally founded.

Were it frankly agreed that political science is not constituted, that our discussions of parties and the press, having badly taken the question, are not in the right way to arrive at its solution, this would at once be a good step in advance: because, instead of continuing a ridiculous strife, a blind and malicious quarrel, in which are most miserably exhausted many good and noble faculties, they would go to work in order to constitute the science; they would examine the basis of the question of diverse and opposing interests; they would study their different exigences, they would seek the means of making them accord together. Without doubt, this disposition of mind is the only one which can conduct us to the discovery of those means; because as long as that excellent part of our nature which makes it a need to occupy ourselves in public affairs shall serve merely to excite our intelligence to promote the opposition of interests, our intelligence being thus entirely occupied in warfare, will not be in a position to find the means of making an accord of interests. It would indeed be strange if in occupying ourselves exclusively to make war one on the other we should find the conditions of a good treaty of peace, favourable to both sides! A miracle would be wanted for that, and we are no longer in the time of miracles.

In order to make a something out of politics, let us suppose that the two or three hundred thousand opinions could be reduced to only two: on one side those who have placed the word *Liberty* on their flag; on the other those who have taken *Order* for their device. Let us remark first, that these opinions are nothing else than the extremes of the

interest of the party which puts them forward ; for it is evident that in our political agitations those who have the advantage for the moment, are for order ; and those who have the disadvantage, are for liberty. Here then we have two parties, sometimes above, sometimes below, and always changing sides in the same duett which, from the time we could first speak, we have known by heart. This is the duett ; each singing the same part alternately.

Chorus of the friends of Order :—

"Who are you who attack us ? The abettors of disorder and anarchy !—enemies of the laws and the nation ! furious disturbers of public order ! You are miserable agitators, incessantly occupied in exciting and sustaining the worst passions ! It is necessary, notwithstanding, that the order which you attack so furiously should be re-established ; there must be severe laws to keep you in check. Revolt is ever menacing ; you cherish the hydra of anarchy ; you paralyze without ceasing the propitious action of a government that wills the happiness of the country. We must place it in shelter from your revolutionary attempts ; we must save the state—save France ! We must intimidate the mortal enemies of repose and of peace ! We must strike them with a salutary fear ; without which government will become impossible ; we must terrify them. Let us make an end of the factions ! &c., &c."

All this is said with different degrees of nerve and eloquence, appropriate to the time, place, and circumstance, and which it is useless to distinguish here. To which the others respond :

Chorus of the Friends of Liberty :—

"Ah ! how infamous you are, mockers of power and wringers of the sweat of the people ! How you devour the taxes ! How you throw yourselves on the treasures torn from the nation, unfortunate France ; from whom you impudently suck vitality and wealth ! You are mortal enemies of liberty, of progress, of all that is good and honest ! You fatten yourselves at your ease. Power serves your purposes—miserable sycophants ! What have you done with your principles, you who have said you were friends of liberty ? You have thrust her under your feet—renegades without heart ! For you are the high places ; for you honours and riches ! For you it is to oppress by brute force, and to join therewith cunning and corruption. All means are good to you, for you are men without morality, without conscience ; for you cast under foot all sentiment and all justice ! Alas ! to ask people like you for conscience and justice, would be to expect harvests from the desert, or life from the dead. But stop ! you gentlemen in power ; we must bring this business to a close ! Do you think the people whom you crush will much longer support your shameless despotism ? No, no ! the measure is filled, and will presently be turned over. The day of justice is not far distant. Go, go, you are not of the size to stifle liberty ! And, after all, who are you ? Nothing !—a handful of wretches ; and there is in opposition to you a generous nation, made for liberty, that wills liberty ! Ah ! &c."

(The most curious reflection is, that there is much truth on both sides.)

During such discourses, there are twenty-three millions of poor people who labour like slaves ; eight millions who work like galley slaves in workshops and manufactories ; who eat bad bread when they can get it ; who give their sons to the army and their daughters to large cities ; who suffer as their fathers had suffered, and take not a step without misery being beforehand with them. These thirty-one millions of Frenchmen and their families are, I imagine, the nation, although they do not boast of any political opinion, and care for none. When there is any amelioration for the people, it is no more through

politics than the cholera, but by improvements in industry, agriculture, production, and labour. The more political discussions, strifes, and battles are in excitement, the more the sources of public prosperity diminish, and all affairs go ill, except those of political journals, pamphlets, &c. But you will say, that the French nation, reputed so intelligent, must, on the contrary, be a great ass to pay its money to people of this kind. True ; we are of your opinion. But to return—Order and Liberty are both good ; we must not make the condition of triumph in one, a condition of adversity for the other ; because, if both are good, any reasonable party would equally seek to realize both, and to find the conditions of their co-existence. We shall see on examining them well, that the one, so far from being opposed to the other, is, on the contrary, essentially and perfectly necessary to it. This is the argument—

First, for Liberty. We know well that in disorder and anarchy, Liberty is a word merely of derision, when applied to those who are not the strongest, and that it has a sense only for those who have their heels on the necks of others. Liberty, in such case, is simply the power to hinder those who are under, from crying out, or from forcibly removing themselves ; and, for the others, Liberty has a value of very short duration ; because, as they cannot keep their muscles always on the stretch, their patients will end by releasing themselves and putting the others under, reversing the necks and the heels. This is evidently a vile liberty which can have no place among people of the same country, when sufficiently governed. The strongest, in such case, are unfortunate enough to be obliged to take that sort of liberty to keep down the others, as a condition to make them submit to the established order. Hence, on the absence of order, founded on natural or artificial harmony, on the accordance of interests, of order agreed to voluntarily and securely, liberty does not exist for the oppressed interests, whatever they be, high or low ; and this counterfeit liberty of the oppressors themselves cannot last, even if under the necessity they are to watch and oppress unceasingly, it can be called liberty at all.

Order produced by an accordance of interests, which alone can be called order, is then the *sine qua non* condition of liberty.

On the other hand, it is palpable that liberty is the condition of order itself ; for the people and interests which are not free feel themselves more or less constrained, goaded, oppressed ; they are then by the position of suffering, disposed to react against the cause of their suffering, against the domination imposed upon them. They therefore continually menace the existence of order, disorder gradually appears ; on every side, resistance, insurrection, revolt, and, at length, a *revolution*. Then the parties take another turn, changing places.

Thus, order in the absence of liberty, an order which more or less oppresses is a counterfeit order, as we said just now of liberty. Wherefore, in the absence of liberty, there is no true order, *liberty being the condition of order, as order is the condition of liberty*. Moreover, *order and liberty can only result absolutely in the perfect harmony of interests* ; or if you do not like the expression *absolutely*, we cannot make progressive conquests in the sense of order and liberty, but in proportion as we know how to realize the accordance of the greatest number of interests.

Order and liberty are, therefore, perfectly correlative to the nature of the combination of social interests, and are the consequence of such combination ; inasmuch, that if you suppose a nation wherein the harmony of interests is perfect, order and liberty will be absolute in that nation ; and if you suppose a nation in which, on the contrary, the interests are all perfectly opposed, disorder will be therein perfect, and liberty nothing.

CHAPTER II. ON THE THEORETIC ERRORS OF POLITICS.

In our ill-conducted quarrels the professors of liberty are those, who, wanting a sufficient respect for order, compromise liberty itself; whilst on the other hand the champions of order unceasingly compromise order by their want of sufficient regard for liberty. Thus the restoration, willing to make a strong government, and keeping little account of the exigencies of the friends of liberty, set itself to push order too vigorously. It made a revolution. The people drove off the government as it merited. Then the party for liberty came to power in July; and having had the liberty to upset the government, they might have said or done anything. What did these preservers of liberty then do? My God, you know they did many frolic things; they conducted themselves like schoolboys. This revolution of July was a good experience. There was a mode of profiting by it. I will suppose that the friends of the progress of the people and of liberty had spoken thus, for example, "We had figured to ourselves that politics was everything; the journals being not sufficiently disinterested on the question gave us this notion. We had thought that it required simply to write liberal principles on a sheet of parchment in order to set everything to rights. We have, therefore, put in the Charter the principle of the sovereignty of the people, or nearly so; and yet things do not go on as we would have them, after such a splendid proceeding. It may be that the prosperity and happiness of the nation depend on something else than politics and the constitution. Let us see, let us examine into the prosperity, let us seek the positive and practical means of social ameliorations. If we come to find them, and we must certainly seek if we wish that, and that we could make France rich, prosperous, free and happy, this would be excellent to propagate through Europe and over the world; and our France would be still more the great nation by giving peace to the world than by any war that she has ever waged. In consequence, we cannot again engage in a revolution to put ourselves into power when we have nothing to offer but our word, our morality, our patriotism—offered so frequently before—and which cannot be worth a well devised system, presented to France to discuss, judge, and whose application will be independent of the value of those who propose it. Let us, therefore, study things; let us go to the bottom and endeavour to agree on a plan."

Now what better proceeding can there be in the way of successful opposition to any government, than to find a good plan in the organization of things, which shall interest all the country; a good system, well founded, and proving to be for the interests of all the world? If a system be good, it ought to augment the common happiness, the common prosperity; it has, therefore, nothing to take from any person, and therefore can have no enemies.

But the opposition, instead of reasoning thus, instead of working at the thing we have named, have kept up a noisy racket in parliament and in the journals. They have attacked right or wrong; they have not given credit to their adversaries for a single measure, however good it might be at the bottom; in short, they have cried out so long, that they have stunned everybody, and no one will now listen to them. This is what they gain by being unreasonable. They have told us so often that the Charter was violated, that the ministers were wretches, criminals—they have used all such means—very good, no doubt, on great occasions—but which ought to be used in soberness, like all good things. They have thus spoiled their party, and it has happened to them, what happens to a liar, when he finds occasion to tell the truth; nobody believes him.

As for the republicans, who pride themselves on liberty, this word intoxicates them; they are mad with it; and like every love which is far too exclusive, excessive, and unreasonable, their love has been

fatal to its object. The republicans, without doubt, have a good heart, but they are too ignorant by education, too much carried away with declamation, and more warlike than a child who has got his first drum. Scarcely had the wind of July set up a new government than they went to work like Don Quixote to attack a windmill.

On the other hand, the organs of the party of order have arranged themselves to legalize every thing in the name of order. Injustice the most enormous, acts the most arbitrary, they have eulogised in the name of order. They encourage all the baseness that serves them; they buy up all who will sell themselves; corrupt all who can be corrupted; slander and insult all honest sentiments which revolt against the perversity of means which they employ; and that also, in the name of order. They preach egotism with an extreme effrontery; every warm sentiment, every ardent and youthful sympathy for the sufferings of the masses who labour for them, sow their grain, who gave to them the blood of their sons, and the youth of their daughters—all this is suspected by them and alarms them. They are ever ready to send the police against a noble sentiment.

If the deluded classes have neither bread, nor work, that does not move them, except in relation to the disorder which may result from it; so wretched are they in mind, that they never occupy themselves about the disorder till it has burst forth. If the poor are consumed by misery, that does not give them inquietude, provided the poor die at their own homes and make no noise about it. A hungry man, who is not alone in being hungry, is not for them a brother, but an enemy. Such is the character of the party; for what we attack are not the men, but the spirit of these parties which give to men on occasion, sometimes the hardheartedness of the unworthy rich, sometimes the brutality of the Jacobin: our aim is at Politics, and not at its victims.

The party for order have not yet tried what would have given them solidity, power, a true governmental value; an act which would have revealed in them the existence of superior intelligence, that calmly hovers over the face of things, and rules them from above; which commands respect from all; which assures the action of the laws; which, in short, is the sole mark and character at this day acceptable to legitimatise power, the indispensable condition of duration for any government. To govern well, is not to compress hostile activities, but to employ all activity, and to direct it to an end useful to the nation and to society.

For this which they have not attempted, we do not, like others, call them wretches, infamous men, criminals; we tell them simply that they are idiots. They have, however, laws, which they think strong. Laws? Name to us a government which has fallen for want of laws in its defence? Are they not very foolish with their laws? We say to them, put all your laws into a corner, and get the public mind with you; this will be of more value for the stability of things and of yourselves, than the turning the public mind against you by bringing in laws by surprise, whose principle is reproved by the public mind, which, in the end, will cause your weapon to burst in your hands like a gun that is overcharged. The foundation of the thing is this: those who suffer are not content, and those who are not content are always more or less ready to seek a quarrel with those who are at their ease, especially when the philosophical equality of all the individuals of the species has been well preached, and when schoolmasters have been put to teach every body to read. And as we have said, the source of the error resides in the too narrow conception of each party which does not embrace the interests specially represented by the others.

(To be continued.)

ON THE EXISTENCE OF MORAL EVIL,
AND ON THE INFLUENCE OF THOSE CIRCUM-
STANCES WHICH ARE PLACED WITHIN THE
CONTROL OF SOCIETY.

ESSAY XIX.

We have thus far thrown a furtive glance over ancient history, and briefly examined a few of its principal details, as if but *little* doubt existed on the subject of their *authenticity*. It might, however, mislead some persons, were the fact concealed, that it has been the practice of almost every dominant party (in order to secure the fruits of their success) to mutilate and corrupt the historical records of the *vanquished*, or else to entirely destroy them, and substitute in their stead some invention of their own.

In a similar way, whenever it has been deemed expedient to borrow institutions from more civilized states, *these* have frequently been so much changed in the transit, that their original framers would have been at a loss to conceive what possible purpose they could have been intended to serve in their new garb!

It, therefore, behoves every one who does not *wish* to be deceived, to examine *for himself* with great care, whatever pretends to be derived from *ancient* times, especially when it has been transmitted by persons who have had a manifest interest in corrupting the original.

Now, when a particular class has constantly held up humility, and the forgiveness of injuries, as the only virtues which can lead men to Heaven, and, in the mean time, have proved themselves to be the most domineering and implacable of the human race, we ought to be rather cautious with respect to whatever *they* may tender in the way of advice, especially when *we* are required to pay such an extravagant price for it, while, as far as it *ever* can be possible to know, *they* are the only parties to whom it brings *solid* advantage, and, still more especially, when we are required to *lay our reason aside* before we can be qualified to appreciate their kindness!

In fact, we find, on impartial inquiry, that no ancient document has been so much defaced, corrupted, transposed, and adulterated as that venerable book which points out the *only* straight way to eternal life, though multitudes, professing to follow this unerring guide, are wandering about in *contrary* directions, having indeed laid aside their reason, and then consented to be led by the blind!

That part of the Holy Scriptures, deemed *Apocryphal* by the Protestants, formerly contained *six* books written by Esdras (*alias* Ezra), the original collector or compiler of the Canon of Scripture. *Two* of these books are said to have been rejected by the *Greek*, and *two* more by the *Latin* translators; because they contained doctrines which did not accord with their *own* peculiar views! But *now*, in the *new* edition of the Bible, published by 'the Society for the Promotion of Christian Knowledge,' the Apocrypha is rejected altogether! Why? Because it has been shewn that the *two* books of Esdras which still remained, contain such disclosures as to the *origin* of some of the Christian dogmas as in the opinion of these spiritual bene-

factors, would be better suppressed. *These* are facts which any person may verify without much trouble!

Bearing these facts in mind, let us examine other parts of those sacred documents which more nearly concern ourselves. It is necessary to premise that the writings to which we now advert, were all derived from *hearsay* at *second* or *third* hand; nothing comes directly from the fountain-head, nor from witnesses who were present when the words were spoken or the deeds were done! If it be said they were communicated by 'the spirit of truth' in the way of inspiration, we are forced to ask, How then has it happened that so much disagreement prevails where all ought to agree? Or if it be insisted that '*such* holy men would not *dare* to violate the truth,' we are forced to reply, that all men are in this respect upon an equal footing: for the same responsibility does, or ought to hang over all; and, besides, how has it come to pass, that so many of these holy persons contradict one another?

Some of the most remarkable passages in the Holy Scriptures are those contained in Matthew xxiv. 1 to 28; Mark xiii. 1 to 23; Luke xxi. 1 to 24, relative to the destruction of Jerusalem by the Romans, which event having taken place so exactly in the manner described in these passages, has caused them to be selected as proofs of the infallibility of the gospel!! It is, however, very remarkable that King Agrippa, who, in his admirable speech* made to deter the Jews from revolting against the Romans, uses every possible argument likely to influence that superstitious people, never once alludes to this singular prophecy, with which, *if it had thus existed*, his familiarity with the Christians *must* have made him acquainted! The same remark applies to the historians, Josephus and Tacitus, the former of whom was present at this calamitous event, and is suspected, by some, of being himself a Christian; and both of whom have written histories of this war, and recorded many wonderful prodigies respecting the fall of Jerusalem, but are *silent* as to *this* prophecy, the most wonderful prodigy of all! In my opinion the prediction contains within itself evidence of compilation, *posterior* to the event, by dwelling with so much emphasis on minute circumstances of no real importance, except, as they might serve to inspire those *who knew of their occurrence* with faith in that part of the prediction which still *remained* to be fulfilled.

That part is the *one* we have already discussed, and shewn that it never was fulfilled in any of the various senses in which it could have been meant; and, in fact, if we compare the passages (in Rev. vi., 12 to 17) with the corresponding passages in the gospels above cited, we shall be satisfied that *whoever* this "St. John the Divine" may have been, *he* was the *first* person to whom these terrors were *revealed*, and that the *former* part of the prediction was *not* added till afterwards! Many learned and careful investigators are of opinion, that neither of the Gospels—*such* as we have received of them, were compiled till after the destruction of Jerusalem; and that St. Matthew's and St. Mark's are chiefly translations from St. Luke's, which being written at Rome in very *elegant* Greek, could be meant only for the edification of the learned and polite: and, consequently, was not composed until the religion had become *fashionable*.

* Josephus Wars, b. 2, chap. 16, sec. 4.

Whether this were the case or not, it seems very evident, that the apostles had succeeded in making a general impression that the "consummation of all things *was at hand*," and, so long as this impression could be made, the new converts readily gave up their property for the general benefit of the faithful, so that, as we before remarked, their rapid increase is easily accounted for.

When, however, that generation had really passed away, and the delusion might have been expected to vanish along with it—many who had paid so dearly for the *hope* of immortality, were not disposed to part with a feeling which had become essential to their mortal happiness; and great numbers also at that time consisted of members who had been born in the faith, or brought up in it from infancy. All these readily complied with the suggestions of those interested members, who best knew the value of constancy and perseverance, and by whom they were persuaded to yield, first, a *conditional*, and then, an *indefinite* meaning to those ambiguous expressions, which at first had been employed in such a *limited* sense.

But when the overwhelming terror inspired by the expected arrival of the day of judgment began to abate, the converts were not in so much haste as before to part with their goods and chattels! Such, indeed, had been the unbounded liberality of the first disciples, that for a while, this "lack of love" escaped observation; in a short time, however, the pastors found it necessary to admonish their flocks, that "if under the dispensation of Moses, the children of Israel cheerfully parted with a *tenth* of their increase, how much it behoved those who lived under a dispensation as much surpassing that of Moses, as the heavens exceeded the earth in glory, to give liberally of *all their substance*."

These *taunting* appeals, in time, lost their virtue, and the period at length arrived, when the very saints became so backsliding and worldly-minded, as to require to be *forced* to supply contributions for the support of their doctrines! Then came that *deplorable* consummation, of which I have already given a brief account, when *faith* was substituted for CHARITY! When those benevolent institutions, established to mitigate the sufferings of the *unfortunate*, were changed into means of extortion, to supply the wanton waste of the rich and prosperous! When the secret expression of gratitude or love was mixed with the mummeries of superstition, and formed into mental-shackles and state-implements fitted to support whatever was most degrading in the worst of governments.†

Since then, the vital spirit of Christianity is fled, and the very skeleton broken into hundreds of fragments—since the nourishing kernel is withdrawn, and nothing left, but the caustic and bitter rind. Society, in her aggregate capacity, may well demand—What advantage she derives from those ceremonies and

mutual delusions, which have been substituted in its stead? They really seem to serve no purpose whatever, except, as before stated, to obstruct knowledge and pervert science; to diffuse hatred and promote division; or, being used as a substitute for sound instruction. Proper training, equal laws, and social arrangements, suited to the pressing wants and increasing knowledge of the age, they may produce a retrograde movement towards the grossness of barbarism, and expose us, at every moment, to have our folly overwhelmed, by a double deluge of fanaticism and gin!

X.

THE NON-FULFILMENT OF PROPHECY.

Though Christians of all denominations agree in denouncing the opinions of Infidels, and in declaring their objections to the Bible to be futile and groundless, they differ as widely as are the poles from each other, in their explanations of those difficulties, which present themselves to the honest and sincere inquirer into the claims of what is called Divine Revelation. This is particularly the case in regard to the prediction ascribed to Jesus Christ, relative to the destruction of Jerusalem, and the second advent. They first assume, in the absence of all sufficient proof of the supposed fact, that the so-called prediction in question was actually recorded long before the event to which it refers, took place. Now in respect to this point, I will only observe, that I shall feel particularly obliged to any person who will point out any one sentence, in any one writer, sacred or profane, who wrote before the siege of Jerusalem, which mentions clearly and explicitly this prophecy, and the books which contain it.

When we consider the well-known fact, that a system of the most gross and unblushing forgery, of pretended authorities, existed in the first ages of Christianity, which no man of common reading and honesty will pretend to deny, it will be pretty obvious, to most unprejudiced minds, that even were such evidence produced, it would be far from carrying conviction with it. That is to say, considering the corrupt practices of the age, we could not feel sure; and, indeed, must have the strongest reason to doubt, that it was actually written at the time, and by the party stated.

But, waving this point, which, even if conceded, by no means removes the difficulty, let me at once proceed to the prophecy, which I shall state as we find it in the 24th chapter of Matthew. In that chapter Jesus Christ is represented as standing on the Mount of Olives, conversing with his disciples, who, on his pointing to the temple and declaring that the time should come when one stone should not be left standing on the other, immediately asked him this plain question: "tell us, master, when shall these things be, (i. e. the destruction of the temple, I presume) and what shall be the sign of thy coming, and of the end of the world?" In reply to this question, he tells them, that false Christs shall arise; that they shall undergo persecution; that the gospel shall be preached over the world; (which world divines themselves admit, had a very limited signification) that wars, earthquakes, &c. shall prevail; but that when they see the "abomination of desolation" standing in the "holy place," or, as elsewhere stated, when they see Jerusalem surrounded by armies, they are then to "look up: for

† When thou prayest thou shalt not be as the hypocrites: for they love to pray standing in the synagogues * * * but than when thou prayest, enter into thy closet; and when thou hast shut thy door, pray, &c.—Matthew vi, 58.

‡ Therefore, if to introduce "peace on earth and goodwill amongst men," was not only the professed, but the *real* objects of Christianity, the second cause of its having failed to accomplish this purpose appears to have been, the union of superstition as one of its most potent allies, &c. by making its success dependent on a promise or prophecy, which was either *mistaken*, or could not be realised!

their redemption draweth nigh;" which redemption can mean nothing but his coming in glory, to consummate all things: he then proceeds to describe the horrors of the siege, which he characterises as such a "tribulation" as was unparalleled.

Had the prophecy stopped here, those who quote it so triumphantly, with all the parade of Josephus' citations, as one of the irrefragible proofs of the truth of Christianity, might have done so with some shew of reason, because we know the siege was attended by the circumstances described, and we cannot negative the assumption that the prophecy was delivered in the manner and at the time stated; but mark, reader what follows. This is the difficulty and the point for your honest and candid consideration: after describing this "tribulation," this sign of his coming, which the disciples were to behold, and which was to cause them to look up with joy, as the precursor of their "redemption," he adds, "and immediately after the 'tribulation' of these days, the sun shall be darkened; the moon shall not give her light; and the stars shall fall from heaven; and then shall appear the sign of the son of man, in the heavens, and he shall come with his angels, in power and great glory, and shall send his angels to the four winds, and gather his elect from all quarters, &c." now learn a parable of the fig-tree, when her branch is yet tender, and she putteth forth leaves, ye know that summer is nigh; so also, when ye see all these things, know that it is nigh even to the doors; verily I say unto you, this generation shall not pass till all these things are fulfilled.

Now with a view to come at the precise meaning which this statement, when written, was meant to convey, (and which certainly, from the language employed, appears as clear as the light,) we must first, by comparing it with other parts of the New Testament, referring to the same event, endeavour to determine whether the words "ye"—"immediately"—and "generation"—were used in the ordinary, or some other sense.

Secondly, it will be right to enquire what was the universal opinion amongst the early Christians, touching the time of this second advent.

In regard to the first, let us turn to the eighth chapter of Mark, and the last verse, which concludes with these words, "of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Now, I presume, that no one will pretend to deny that this is the same "coming at the end of the world," in the clouds of heaven, spoken of in the concluding part of the 24th chapter of Matthew. Now, observe what follows in the next verse, chapter 9: "And he said unto them, verily I say unto you, that there be some of them that stand here which shall not taste death (mark that) till they have seen the kingdom of God come with power."

Here, then, we find it distinctly stated that some of the apostles then listening to him should not die till his second coming and the end of the world; which, if there could have been any reasonable doubt of it before now, clearly shews that the words "ye," "immediately," and "generation," were intended to be received in their ordinary acceptation.

There are also other texts which appear, though perhaps not so clearly and decidedly, to affirm, or at least to insinuate the same thing. For example: "Verily I say unto you, you shall not have gone round the cities of

Israel before the Son of man be come." Again, towards the end of the last chapter of John, we find as follows: "And Peter seeing him saith to Jesus, Lord, what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad amongst the brethren, that that disciple should not die: yet, Jesus said, not unto him, he shall not die; but if I will that he tarry till I come, what is that to thee?"

That St. Paul evidently believed that Christ was to appear in his time, is to me pretty evident from many passages in the writings attributed to him: "Art thou bound to a wife, seek not to be loosed; art thou loosed from a wife, seek not a wife. But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none." (Cor. xxvii. 27, 29.) The drift of all which is, that it is useless to change your condition now, for the end of the world is at hand. Unto Timothy he says, in his first epistle, vi. 13, "I give thee charge in the sight of God, who quickeneth all things, that thou keep this commandment without spot till the coming of the Lord Jesus." Again, in another place, the chapter and verse of which I do not remember, he says, somewhat in these words, "Grieve not for those that are dead, for we that be alive shall not hinder those that are dead; for the dead in Christ shall rise first, and the Lord shall descend from heaven with the trump of the archangel; then we that are alive and remain at his coming shall be caught up into heaven, and so we shall ever remain with the Lord."

The Revelations to St. John "of things that were shortly to happen," are but an amplification of the above prediction. "The bride says I come quickly; even so come Lord Jesus."

Now, when we couple the language of these declarations with the well-known fact that the early Christians, including many of the Fathers of the church, did actually look for the immediate appearance of Jesus Christ in the clouds of heaven, can we doubt the object of the writers of them to have been to create a belief that the end of all things was at hand.

This prophecy of the time and manner of the second advent is the clearest and most important and most frequently repeated in the whole Bible: it has not been fulfilled; and the conclusion is obvious. Christian writers, though unwilling to avow it, lest they should excite alarm and a wish for enquiry in the minds of those who are subject to their authority, feel the tremendous difficulty which this distinct and oft-repeated prediction presents to the reception of Christianity as a divine revelation; and it is amusing (if I may use such a term in reference to so important a matter) to observe the various measures they adopt, in order to get rid of it. There is, however, an unmanageable plainness about the prophecy, which causes them all to cut a sorry figure, in spite of their ingenious efforts to twist and turn it from its obvious meaning, in order to suit their views and purposes. One Mr. Horne, for example, tells his readers in his work entitled "An Introduction to the study of the Holy Scriptures," as follows: "The next instance of Christ's prophetic spirit is his foretelling the destruction of Jerusalem and of its celebrated temple, with all its preceding signs and concomitant and subsequent circumstances. He not only predicted the period when this awful event should take place, but described the very ensigns of those arms which

were to effect the dire catastrophe; and also foretold the various calamities that should befall the Jewish nation, and the total ruin in which their civil and ecclesiastical polity should be involved, and the very generation that heard the prediction lived to be the miserable witnesses of its fulfilment."

Now, without enquiring by what ingenuous logic he makes Christ coming in the clouds of heaven, with his holy angels, to gather his elect, from all quarters, &c., to mean the destruction of the ecclesiastical and civil polity of the Jews, it is enough for my purpose to have shewn that this learned exposition, admits that the word "generation" is to be taken in its ordinary sense.

There is, however, another class more acute, who see the danger of this admission, and exert all their ingenuity in order to prove that "ye" means Christians through all time; "immediately," a very long time, some thousands of years; and "generation," the race of mankind or of the Jews." Of this class is a Mr. Newton, who has published a tract on the subject of the 24th. Matthew, which begins with these words, in which a doctrine is propounded the exact opposite of Mr. Hornes: "there has been in the professing Church, an almost universal tendency to teach that this and nearly every other prophecy has been finally accomplished, in events that have already come to pass. Such a tendency is easily accounted for, &c.; he then goes on to say, "it will be my endeavour to show, in this paper, that the final punishment of Jerusalem, predicted in this chapter, is yet future, as likewise his own personal manifestations in glory;" then follows his argument, which is little better than a mere begging of the question, and amounts, in few words, to this—Christ did not come in the clouds, to end the world, immediately after the siege of Jerusalem, therefore, the prophecy could never have meant to say that he would; it follows then, that "immediately" "ye," and "generation," must signify something different from what they appear to mean; and I can shew that they have been used in other parts of the Bible in those senses, which I, in order to establish my argument, am desirous to attach to them; the trouble of Jerusalem are still going on, there will be another siege, and then Christ will appear as he has promised."

Now, according to this gentleman the siege yet to come, must be conducted by Roman armies, with Eagle standards, &c., for the "ye" who are to look up and consider their "redemption as drawing nigh," are to do so on seeing Jerusalem surrounded by the forces of that long defunct power, and no other; the apostles too, must still be in existence, or some of them, as they were not to "taste of death" till they saw the Son of Man, in his kingdom.

I now close this subject, by asking any fair, rational, and dispassionate man, who may peruse my observations, whether the difficulty is not so great as I have stated it to be, and whether it is possible to suppose that a just and merciful being, himself the fountain of truth, will condemn his rational creatures for doubting the divine origin and infallibility of a book which contains so distinct, so bounded, and so palpably unfulfilled a prediction.

Truth I revere, and am determined to follow its light to whatever conclusion it may lead me; and, I am happy to observe, that this feeling is fast gaining ground amongst the intelligent masses of this country, who are determined

at last to think for themselves, and no longer to be beaten down by the pompous dicta of authority, or led astray by the plausible sophistries of the interested and designing.

"FACT."

TO THE BRANCHES IN THE BIRMINGHAM DISTRICT.

I am instructed to inform the several Branches in the Birmingham District, through the medium of the *New Moral World*, that a new District Board has been appointed for the said District, of which the following are the members:—Messrs. JACKSON, BONLEY, HULSE, HORNBLLOWER, COLLINS, and MACKINTOSH; and that each Branch in the District is requested to appoint a corresponding member, with whom the Board at Birmingham may communicate, so that an efficient plan of co-operation may be established throughout the District.

The following are the Branches comprised in the Birmingham District:—Bilston, Stourbridge, Worcester, Cheltenham, Bristol, Bath, Coventry, and Leicester.

The District Board of Birmingham feels assured that each Branch in the District will take the subject into their immediate consideration.

T. S. MACKINTOSH, Sec.

THE NEW MORAL WORLD.

Saturday, December 7, 1839.

PRACTICAL MEASURES.

The preliminary arrangements are proceeding in the most gratifying manner at Tytherly. A considerable number of the members elected by the Managers have already commenced their ennobling labours, and these will speedily create the means, accommodations, and necessity for others to follow them. It is very desirable that a number of Joiners and Carpenters should be employed during the winter in preparing doors, window-frames, sashes, &c., &c., so that when the buildings are commenced in the spring, the wood work may be ready for immediately fitting-up. A great deal of time will thus be saved, and the completion of the buildings materially accelerated. We trust that the Governor and his Council will take this suggestion into serious consideration. We should also suggest that all the preparations which the weather will admit of should be made, to expedite the raising of the buildings. Getting out the foundations, preparing for making bricks or other building materials, &c., are occupations which would much facilitate this object.

These observations are made from a desire to hasten the period when the industry of a number of friends most desirous of joining the Establishment may be made available. Many small tradesmen in branches of business, the articles of which produce good profits and command ready sale, are anxious immediately to contribute their full shares, and commence working for the society. Their labours would, doubtless, be most profitable to the body at large, were there industrial and domestic arrangements made for their accommodation; but, until this is done, it would be very imprudent to take them on the Estate; it would very much complicate the proceedings, introduce unnecessary difficulties, and detract from the usefulness of the members themselves. At the same time, the more speedily arrangements can be made for receiving them, the sooner will the society reap the results of their exertions, and the wealth they produce be applied to forwarding and completing other portions of the Establishment.

The models of our London friends are, we learn, rapidly approaching completion; and we doubt not, from their skill and taste, they will exhibit a combination of utility, elegance, and economy.

Our suggestion, respecting the collection of bones for manure, has been most highly approved of by the agricultural superintendent: he says that the social body can in that manner most effectually aid the success of the experiment. We are happy to learn that Sheffield,

ever foremost in the race of good works, has, for several weeks, been busy collecting, have engaged a depot, and will, in due time, exhibit the fruits of their admirable exertions. We earnestly hope that other large branches will follow the example. Mr. ALDAM considers the adoption of this plan as most essential to success.

Mr. JOSEPH SMITH has had the temporary management of the industrial processes, until Mr. FINCH, having concluded his business arrangements, is ready to remove for permanent residence at Tytherly, which we understand will be in the course of the following week.

Many plans for making this a profitable and successful experiment are on the tapis, which, at the proper period, shall have publicity. The utmost harmony characterizes all the proceedings; and, we trust, this union of skill, capital, and labour, will be crowned, and that speedily, by the realisation, to a considerable extent, of our wishes. If we take care to proceed no faster, nor farther, than our finances warrant us—avoid debts and mortgages, with their attendant evils; we shall be safe from the rock upon which Orbiston split, and the unhappy causes of other misfortunes. In order to do this, and, at the same time, proceed rapidly with the buildings, it is requisite that the members should bestir themselves, subscribe to the utmost of their own powers, and get others to follow their example.

The great object of our exertions will thus be more speedily attained, and we shall be enabled to exhibit to mankind, a safe and effectual escape from the evils which now environ them.

In fact we must make this experiment a means for operating upon all classes, parties, and sects; the legislature must by its medium be made to comprehend how easy it is to make a people contented, happy, and wealthy; poor rate payers must thereby be instructed how to destroy pauperism; and religious preachers, the mode whereby men can be made to live together in unity, free from the vices against which they vainly hurl their anathemas, so long as the causes which produce them are potent and universal. Theories may be disputed, but "facts" as BURKE says "are chieftains that winna ding, and canna be disputed." Let us therefore hasten to afford those facts a practical application, we may rest assured that they will not fail to produce their legitimate effect, i. e. the general and speedy adoption of a better system of society.

TRADE FOR COMMUNITY.

BISCUIT BAKING.

The following information extracted from *Herbert's Encyclopedia*, (as chiefly originally given in the *United Service Journals*) seems to me of great importance for our Community, and I therefore crave a place for it in the *New Moral World*. Almost the whole produce of the Estate might be manufactured into Sea Biscuits for the Shipping of Southampton and other Ports, and command a ready market, according to the care we should bestow upon the article. The facts relate to the New Baking Establishment, at the Royal Clarence Victualling Establishment at Weevil, near Portsmouth, which is upon a scale nearly sufficient to supply the whole Royal Navy with Biscuits, and that of a very superior description.

"It having been discovered that the flour supplied to government by contract had, in many instances, been most shamefully adulterated, the corn is ground at mills comprised within the Establishment, by which means the introduction of improper ingredients is prevented, and precisely the proportion of bran which is requisite in the composition of good Sea Biscuit is retained, and no more. The flour mill is furnished with ten pairs of stones, by which forty bushels of flour may be ground and dressed, ready for baking, in an hour. The Baking Establishment consists of nine ovens, each thirteen feet long by eleven feet wide, and seventeen and a half inches in height. There are racks heated by separate furnaces, so constructed, that a blast of hot air and

fire sweeps through them, and gives to the interior the requisite dose of heat in an incredibly short space of time.

"The first operation in making the Biscuits consists in mixing the flour, or rather meal and water; thirteen gallons of water are first introduced into a trough, and then a sack of the meal, weighing 280 pounds. When the whole has been poured in by a channel communicating with an upper room, a bell rings, and the trough is closed. An apparatus, consisting of two sets of what are called knives, each set ten in number, are then made to revolve amongst the flour and water by means of machinery. This mixing lasts one minute and a half, during which time the double set of knives, or stirrers, make 26 revolutions.

"The next process is to cast the lumps of dough under what are called the *breaking rollers*—huge cylinders of iron weighing fourteen cwt. each, and moved horizontally by the machinery along stout tables. The dough is thus formed into large rude masses, six feet long, by three feet broad, and several inches thick. At this stage of the business the kneading is still very imperfect, and traces of dry flour may still be detected. These great masses of dough are now drawn out, and cut into a number of smaller masses about a foot and a half long by a foot wide, and again thrust under the rollers, which is repeated until the mixture is so complete that not the slightest trace of any inequality is discoverable in any part of the mass. It should have been stated that two workmen stand one at each side of the rollers, and as the dough is flattened out, they fold it up, or double one part upon another, so that the roller, at its next passage, squeezes these parts together, and forces them to mix. The dough is next cut into small portions, and being placed upon large flat boards is, by the agency of machinery, conveyed from the centre to the extremity of the baking-room. Here it is received by a workman, who places it under what is called the *sheet roller*, but which, for size, colour, and thickness, more nearly resembles a blanket.

"The kneading is thus complete, and the dough only requires to be cut into biscuits before it is committed to the oven. The cutting is effected by what is called the cutting-plate, consisting of a net-work of 52 sharp-edged hexagonal frames, each as large as a biscuit. This frame is moved slowly up and down by machinery, and the workman watching his opportunity, slides under it the above described blanket of dough, which is about the size of the leaf of a dining-table; and the cutting-frame, in its descent, indents the sheet, but does not actually cut it through, but leaves sufficient substance to enable the workman at the mouth of the oven to jerk the whole mass of biscuits unbroken, into the oven. The dough is prevented sticking to the cutting-frame, by the following ingenious device: between each of the cutter frames is a small open frame, movable up and down, and loaded with an iron ball, weighing several ounces. When the great frames come down upon the dough, and cut out 52 biscuits, each of these minor frames yield to the pressure, and are raised up; but as soon as the great frames rise, the weight of the balls acting upon the little frames thrusts the whole blanket off, and allows the workman to pull it out. One quarter of an hour is sufficient to bake the biscuit, which is afterwards placed for three days in a drying room, heated to 85° or 90° which completes the process.

"The following statement of the performance of the machinery is taken from actual experiment:—In 116 days, during 68 of which the work was continued for only 7½ hours, and during 48 for only 5½ hours each day, in all, 769 working hours, equal to 77 days of 10 hours each, the following quantity of biscuits was baked in the nine ovens, viz.—12,307 cwt.—1,378,400 lbs. The wages of the men employed in baking this quantity amounted to £273. 10s. 9½d. If it had been made by hand the wages would have been £933. 5s. 10d.; saving in the wages of labour £659. 7s. 0½d. In this is not included any part of the interest of the same laid out upon the machine, or expended in keeping it in order. But in a very few years, at such an immense rate of saving, the cost of the engine and other machinery would be paid. This admirable apparatus is the invention of T. T. GRANT, Esq., Storekeeper of the Royal Clarence Victualling Establishment, who, we believe, has been rewarded by a grant of £2,000 from Government."

A machine of the above description seems admirably adapted for the Community, where, the produce of several farms could be very advantageously worked up into biscuits; or some modification of it, such as is used in baking, should be looked after to lessen the labour of baking for the "household of faith."

W. N.

LIBERTY OF CONSCIENCE.—Reason and good sense will not fail to sugar ill of that system of things which is too sacred to be looked into; and to suspect that there must be something essentially weak that thus shrinks from the eye of inquiry.—*Godwin's Political Justice.*

MEMORIAL TO THE BRITISH GOVERNMENT.

MEMORIAL OF THE BRANCH OF THE UNIVERSAL COMMUNITY SOCIETY TO THE BRITISH GOVERNMENT.

Sheweth,—That your memorialists, in common with all peaceable and well-disposed subjects of these realms, view with deep concern and regret the recent violence which has been done to property and person in South Wales.

That, whilst your memorialists deprecate such criminal proceedings, they must express their honest conviction that there can be no permanent safety for the government or the people, so long as the great wrongs of the latter are suffered to remain in ignorance, or poverty, or the fear of it.

That your memorialists are strongly convinced that none of the ordinary measures advocated in or out of Parliament, such as a "repeal of the corn laws," "reduction of taxation," "reform of the parliament," &c. &c. are adequate to remove the causes of the present disaffection and discontent.

That these Islands contain the elements of more power for the production of wealth, permanent prosperity, knowledge, virtue, and happiness, for all their inhabitants, than any other country or people that have ever yet existed.

That large masses of the population suffer from poverty and the fear of it, are ignorant and vicious, experience grievous evils, are necessarily dissatisfied, and complain loudly; and many of the most valuable members of society are emigrating in various directions to seek more favourable circumstances in foreign lands.

That your memorialists belong to an association which comprises many thousands of the intelligent and well disposed of the working classes; that they believe they have obtained a knowledge of the only means by which a rational direction may now be given to the powers of society, and that by the application of these means to practice, an immediate stop might be put to the progress of the evils set forth, the cause of their production withdrawn, and the condition of the people so far improved as to leave no just ground of complaint in the land.

Your memorialists, therefore, earnestly request that the British government will investigate without delay the measures which your memorialists recommend, (and which, so far as the limited means at their command will permit, they are bringing into practice) and, if found to be adequate to the purposes intended, that then the government will take such steps for their general adoption as may be deemed expedient.

Signed by order and on behalf of _____ Branch of the Universal Community Society of Rational Religionists, at a meeting of the said Branch, held _____ 1839.

Chairman.

Secretary.

PROGRESS OF SOCIAL REFORM.

SHEFFIELD, Nov. 23rd.—On Friday 15th, I attended Mr. Brindley's lecture at Huddersfield, and replied to a few of his remarks at the conclusion. On Saturday I proceeded to Sheffield and lectured there on the Sunday morning and evening. The lecture at night was "On the present state and future prospects of Socialism," in the course of which, I took a review of the different means which are now being used to check its progress, among which the praise-worthy exertions of our common friend Mr. Brindley were particularly noticed. On Monday I received directions to proceed immediately to Huddersfield again; the Town being declared in a state of siege our friend Mr. Hutchinson was sent to officiate in my absence. I found all in a state of uproar much greater than you can imagine. After Mr. Brindley had delivered his lectures against us twice over to overwhelming audiences, the Rev. Jos. Barker commenced on Monday a course of four more. As he allowed discussion, Mr. Buchanan attended to answer him, and such were the numbers who were unable to gain admittance, that Mr. Brindley procured the Guild Hall, (a large room opposite) and filled it with a portion of the stragglers, so that we had two Batteries playing upon us at once. On Wednesday evening, in addition to Mr. Buchanan meeting Mr. Barker, I lectured in our own Hall to a very

numerous and attentive audience. A young man, after making some remarks on the "Marriage System" thought to beat us by demanding a show of hands; this we consented to, and obtained a majority of ten to one. On the Thursday evening Mr. Buchanan waited on Mr. Barker again, and so great was the excitement that the street was crowded hours before the doors were opened; the crush was so great that I am informed one man had his arm broken, and others had their ribs crushed in. The windows outside were crowded as if by clustering bees, and thousands were around in the street, discussing. Seeing this we took the hint from our friend Brindley, and took the Guild Hall, which was soon completely filled. I lectured, and some discussion followed from a young man well known to the Socialists, who also requested afterwards that the sense of the meeting be taken on this abominable system, we humoured him so far, and he had the consolation to see a majority of ten to one, at least, for Socialism; so that while Mr. Barker and his friends were hammering away and passing resolutions condemning Socialism on one side of the road, we were as busy on the opposite side in support of it;—this is all fair on both sides. On Friday evening I again lectured in our own Hall, without any opposition whatever; and on Saturday morning I proceeded back to Sheffield. Next week Mr. Pallister is to lecture against us, and so general was the desire for Mr. Brindley to be met that our friends have concluded an agreement for two nights discussion between him and me. Nothing has ever transpired in the history of Socialism, at all equal to this stir-up; every other event of the kind sinks into insignificance compared with this. Nothing is heard of but Socialism; nothing is seen on the walls but Socialism and its exposure. Many of our friends have suffered already from the persecution advised by our opponents, who have prophesied that there shall not be a Socialist in Huddersfield in twelve months, and that the Hall shall be a Sunday School. This was on Nov. 5th, and if I am here this time next year, I intend to deliver a lecture on "the unfulfilled prophecies!" It has already been £300 in our way in direct money, besides advertising us so well. In short nothing has ever been seen or heard of equal to this at no time or place. The discussion is looked forward to with the most intense and absorbing interest; but I must leave further particulars for their report, and subscribe myself, yours, in that cause which *must and shall triumph*.

F. HOLICK.

GLASGOW.—A discussion has just taken place in this city, between a Mr. Leckie and a Mr. Dunn, on some of the principles of Socialism, the former endeavouring to establish that they are infidel, irrational, and beastly. Mr. Dunn denied that Socialism is infidel to truth, and called upon Mr. Leckie to prove that his religion was really true, beginning with the proof of the existence of the personal Deity, from whom he believed it to be a revelation. In this Mr. Leckie would not engage Mr. Dunn, but proceeded at once to the third proposition. After informing the audience that he did not mean by that term that the Socialists would run on all fours; he told them that in the matter of sexual intercourse they intended to act like beasts, that they intended to improve the species by cross-breeding like cattle, and a number of such mis-statements as could have been derived from Mr. Owen's writings only by a person in whom a measure of understanding is united to a filthy imagination. Mr. Dunn

explained the subject very well, considering the statement of his opening speech, that he had been only two months acquainted with the subject, while Mr. Leckie is an experienced debater, having been supported by the church party in waging war upon the voluntaries. During the discussion, he brought forward the newspaper paragraph, about the marriage in Carpenter's Hall, nineteen months ago, and after Mr. Owen's denial of it was read, and it had been told that the Carpenter's Hall was finished only twelve months ago, he persisted in asserting his belief that the woman's statement was true. Having the prejudices of the audience on his side, he took an opportunity of declaring it to be a disgrace to the Magistrates of Glasgow, that the Christian religion should be held up to ridicule, and asked them whether such a place as the Hall of Science should be tolerated any longer? But as I do not write for the purpose of giving an account of the discussion, I will come at once to the grand finale. After the debate of the second evening, an individual stood up and proposed that as Mr. Dunn was not a member of the body of Socialists, and as the meeting had had the greatest confidence in Mr. Leckie's power to give a death-blow to Socialism, that the meeting, as a body, should put Mr. Leckie forward to meet the challenge which had been put upon the walls of the city, some days before, to discuss the three propositions. 1. That the character of man is formed for him, and not by him. 2. That the religion of the *New Moral World* is superior to any other religion taught by any other party in any country. 3. That the social system is calculated to satisfy all the legitimate wants and wishes of the human race. Mr. Leckie said he smelt Socialism in the address of the person who made the proposal, and would not be put forward by the meeting, although they signified their confidence in him, and their willingness to put him forward as their champion. Mr. Leckie had, during the debate, used the name of Mr. Lloyd Jones several times, in a very ungentlemanly manner; and now, alluding to the placards which had been put up, as they intimated, by order of the Board, he asked, What is this Board? Who is this Lloyd Jones? Imagine to yourself a lean man, with small grey eyes, peering from under a low projecting forehead; in a word, imagine an edition of the Rev. Mr. Stiggins, in smaller volume, but unimbellished with the rubicund nose of that worthy gentleman; imagine him bending forwards with outstretched arm, and infusing as much scorn as he could into the questions, "What is this Board?" "Who is this Lloyd Jones?" Imagine an unexpected apparition giving breath to the loud-sounding answer, "I am the man!" Imagine the grinning astonishment of the thunderstruck Mr. Leckie, and the hearty burst of applause from the electrified audience, and you will understand, although you cannot feel the dramatic effect of the scene. Mr. Leckie, after a great deal of shuffling, was bound down before the audience, by Mr. Jones, to meet him in discussion of the three propositions on three successive nights. He is thus engaged to a controversy in which, if I am not greatly mistaken, sophistry will avail him nothing.

X. Y. Z.

CHELSEA.—On Sunday Evening, 24th. Nov., Mrs. Chappelsmith delivered the first of a course of four lectures, in the Institution, here. The lecture was on the necessity of a new mode of distributing wealth, and

was a masterly display of great research, many facts, close argument, and sound reasoning. The tendency of the press to gross misrepresentation of all connected with Socialism, has, in nothing, been more strikingly exemplified, than the abuse and ridicule which have been showered down on this lady, in the *Times*, and elsewhere; she is of extremely prepossessing appearance, polished in manners and diction, and we think calculated to prove eminently successful in the great task of inculcating truth. We trust she will long be spared to be a worthy and successful labourer in the vineyard.

LIVERPOOL.—Our new Missionary, Mr. John Farn, is a young man of superior abilities, and must have read and studied his subject intensely; our meetings are attended better than they have ever been before, and our principles are rapidly spreading in every part of this large town. Our new Institution is building, and we are getting on well with it; though our opponents are doing all they can to raise prejudices against us, and to prevent its completion. We intend to get the large lecture room finished, or at least in such a state that we can occupy it on Sundays, as soon as possible, leaving the bottom part of the building to be finished afterwards. We trust all our members and friends will come forward with a loan of from £500 to £1000, to be repaid with interest out of our weekly subscriptions, we should be enabled to get on with still greater rapidity. We have had a very stirring week here. The Rev. Joseph Baylee, of London, came to our Institution on Sunday week, very anxious to have a public discussion with us, on the being and attributes of God, which we refused. After a good deal of discussion, we accepted his challenge to discuss the following subject: "Christianity as it is," and "Socialism as it is." We were to bear all the expenses, make all the arrangements, and choose our own chairman; each speaker to occupy three quarters of an hour in the opening speeches, and fifteen minutes in the following ones; Mr. Baylee to be allowed five minutes for prayer, previous to his opening speech. The discussion took place on Tuesday, Wednesday, and Friday Evenings, in the Queen's Theatre. The Committee agreed that no report of the discussion should be published by them, without mutual consent: I shall abstain from giving the arguments of either speaker, suffice it to say that Mr. B. laboured hard to get our Missionary into a discussion on the being and personality of God, and other mysteries, but to no purpose; Mr. Farn kept closely to the subject, developing the beauties of Socialism as it is; Mr. B's object evidently was to rouse the religious prejudices of his audience against us. Before his prayer, on the two first evenings, he requested all those who loved the Lord Jesus Christ, to stand up and join him in prayer, when nearly all the audience rose and stood; but on the third evening he forgot, I suppose, to ask them to stand, and very few rose from their seats; he announced his intention of closing the discussion by singing the Doxology. It was evident that Farn gained on the judgment and feelings of the whole audience, every speech he made; and at the end of his closing speech, nearly the whole audience rose and responded in the most hearty manner, to three cheers for Socialism, the gentlemen waving their hats and the ladies their handkerchiefs in all parts of the house; this so disheartened and terrified the poor par-

son, that he and his reverend companions, of whom a considerable number were on the platform, slunk out of the house, without even attempting to sing his favourite Trinitarian Doxology. Farn's arguments were clear, strong, and impressive, and were delivered with great energy; Bayles endeavoured to throw ridicule upon his reasoning, by low attempts at wit; but he signally failed. I never saw a man so completely vanquished; in his last speech he floundered about and did not know what to say. This discussion has done us more good than any thing that has hitherto happened to us, in Liverpool; it has removed a host of prejudices, it has given the greatest encouragement to our friends, and has been of some assistance to our funds: we return Mr. Bayles our best thanks and hope he will soon have courage to come forward again; for we are quite prepared to meet any of his reverend brethren, to discuss over again, Christianity as it is, and Socialism as it is, or any part of the Social system. In justice to Mr. Bayles we must say that he is the most gentlemanly opponent with the exception, perhaps, of Dr. Sleight, that we have hitherto met with in Liverpool, and forms a striking contrast to Mr. Brindley. Three cheers more for Socialism!!

A SOCIALIST.

LONDON, HALL OF SCIENCE.—On Tuesday evening, the 20th. Nov., Mr. G. A. Fleming, lectured in this commodious Hall, on the workings of the competitive, contrasted with the community system; in the course of his remarks he gave an account of his recent visit to Tytherly, detailing the measures already taken, and what was likely to be adopted. The Hall was filled with a most respectable and attentive audience. Several questions were asked at the close of the lecture, to which replies were given which seemed to give the greatest satisfaction to the audience. The meeting did not break up till nearly eleven o'clock.

WAKEFIELD.—The Crown Court Rooms in this town was opened on Sunday, Nov. 24th, as a Social Institution by Mr. H. L. Knight, who delivered two lectures, in the afternoon on the nature of Socialism, and in the evening on the Religion of the New Moral World. Both lectures were well received by a densely crowded audience, and a discussion which lasted for upwards of two hours was the issue of the evening lecture. The party engaged with Mr. Knight, was a preacher of the gospel, and was completely routed. The audience testified their approval of Mr. Knight's positions by repeated bursts of applause. On Monday evening Mr. Knight lectured on Social and Political Reform; and on Wednesday evening on the Marriage System of the New Moral World. These lectures have done much good, and have been the all-absorbing topic of conversation during the week. On Sunday, December 1st, Mr. Staton visited Wakefield, and lectured in the afternoon on the Fundamental Principles of Socialism, giving a brief but clear exposition of their truth and importance; in the evening he lectured on the Religion of Socialism, which gave great satisfaction. Some few questions were put at the close, but the interrogator retired before a reply was given to his last question, evidently through fear of hearing something which his prejudice would not relish. If these lectures are only followed up for a few weeks by others, there is every reason to believe that a Branch will be formed, and Socialism take a proud stand in this hot-bed of Toryism.

HULL.—On Sunday evening last, Mr. Fleming (who had arrived in the morning from London by the Victoria steamer) delivered a

lecture in the large room of the White Hart Inn. The place was engaged in the course of the day, as the Institution in which the friends usually meet was considered too small to give the public a fair opportunity of attending. The notice was consequently short; yet notwithstanding a large and respectable audience attended, who listened for nearly two hours with the deepest attention and evident sympathy to the lecturer's contrast of the old and new systems of society. At the conclusion, no opposition being offered, Mr. Coffin addressed a few words to the audience, which then peaceably separated, much delighted with the proceedings of the evening. It is gratifying to witness the revival of this Branch; from various causes it had very much declined, and continued inert, till recently Mr. Coffin settled in Hull from London, and by devoting his talents and energy to the work, has succeeded in re-establishing it in more than pristine strength and efficiency, with a good prospect of increasing success before it. Mr. Coffin's labours have been incessant, and he must feel much satisfaction in witnessing their happy results. The internal organization of the Branch is much improved; the members are steady and zealous; the meetings well attended, and various projects are on foot for mental improvement. We have the best hopes of the increase and efficiency of the Branch. In future, we trust to have frequent reports of its triumphant progress.

LIVERPOOL.—On Tuesday evening, the 26th November, Mr. Owen delivered a lecture in our Saloon, in answer to Mr. Giles's second lecture. It consisted chiefly of an exposition of the real principles of Socialism; thus answering the rev. gentleman's calumnies in a general manner, without descending to minutiae. After the lecture, Mr. Giles, in rather a hesitating manner, attempted to reply, by selecting garbled extracts from some of Mr. Owen's publications. The rev. gentleman attempted to palm on his hearers the old tale of Mr. Owen being a prophet, and by leaving out *part of the sentence*, to make it appear the supposed prophecy had failed. It would not do; the audience knew the sentence, and cried "no, no." This rebuke, seasonably administered, brought Mr. Giles to his senses, and to give the sentence as it stands in the book. Mr. Owen, in his reply to Mr. Giles, was exceedingly happy.

Sunday Evening, Dec. 1st, 1839.—We had a glorious evening. Mr. Owen has just snatched a most splendid lecture on the subject of the Millennium. He took a retrospective view of past ages, and showed us that it had been the belief and desire of all nations that a blessed state of society should exist; that it was the belief of the present Christian world; and he very justly asked why it did not exist when the author of all beings had provided sufficient means whereby all could be made happy. He then showed in a most clear and eloquent manner how the Millennium could be brought about, and finished a most polished lecture amidst feelings of admiration. The saloon was crowded to excess, and several candidates were admitted.

PERSECUTION.

I apprehend that cases of persecution practised upon our friends of the humbler order of Society, by their Infidel, Atheistical, Christian Employers, are of such every-day occurrence and so frequently brought before your notice, that they have ceased to attract much attention. I beg, however, to acquaint you of one case which has been practised upon a member of our Branch, the Branch Secretary, who was lately in the situation of assistant to a tea-dealer of this town. His master, having understood, by some means or other, that he frequented the lectures and discussions very regularly, interrogated him on the subject, upon which he candidly avowed his opinion, and the upshot of it was that an immediate dismissal was given him; the master assaying as a reason that it was quite unsafe to commit any charge to any one who held the doctrine of irresponsibility. An excellent character for regularity of conduct and honesty had been given him, on entering the situation, which had been but a few weeks previous, and which character his employer was compelled to admit, had not in the least degree been invalidated. All notions of reason or equity were out of the question; he had presumed to act as appeared to him most consonant to truth, and that was enough. The cry of "unclean, unclean," was henceforth to accompany him, and, for ought the tea dealer cared, he might wander and want.

C. BARKER, Dis. Sec.

Newcastle-upon-Tyne, Nov. 4, 1839.

LONDON, BRANCH A. 1.—We have considered the proposition submitted in the *New Moral World*, of the 16th ult. as to the enlargement and further improvement of the paper; and after discussion it was approved of in all respects. Mr. Newall made the motion on the subject, and entered fully into explanation. But he also urged that the assent thus given as to the *New Moral World*, should be coupled with the following propositions, which were considered separately and passed unanimously:—

1. That a monthly Publication should be organized by the Society before next congress, (price not exceeding 1s.) to admit of the circulation of more elaborate articles on social science, than the pages of the weekly publication admit of.

2. That arrangements of a permanent character should be made in regard to the *New Moral World*, so as not to require material change when transferred to the estate, in July next.

3. That such arrangements should also comprehend the whole printing of the society.

4. That the extension and concentration of these arrangements will require increased literary assistance, and that this should be provided.

5. That in order to fill up the vacancies in the Central Board, and to avoid the inconvenience of changing its station close upon the meeting of the Annual Congress, its station should now be fixed and the vacancies supplied.

6. That the nature of the depot required for London for Community Produce should be fixed, and the Central Board located in London, in order fairly to establish such a depot.

7. That it seems necessary a special session of Congress should be called as soon as possible, to arrange all these matters, and the question is relating to the governor, the estate, the site and nature of the buildings for Community, the Bankers of the society, &c.

If the other Branches of the society will deliberate on these matters, and speedily send in their assent, we think the business of the society will be benefitted considerably. The points to be settled would fully warrant the trouble and expense, and any Branches not in a position to send delegates could easily send full instructions. There are no doubt other points for adjustment, of which notice would be given by the Central Board in the Precepts, if it be the general feeling a special session of Congress should be held.

W. N.

PROGRESS FROM ALEXANDER CAMPBELL'S NOTE BOOK.—Having again made the tour over the part of the kingdom allotted to Stockport as a district, and delivered lectures at all the branch stations, I now proceed to give your readers a very brief statement of their present condition and future prospects, which the cause of Socialism demands should be made known to all our friends and the public in general, but which I wish had been done by the societies of the various branches, in case it may be thought by any that, being actively engaged in the social warfare, I may have over coloured the picture.

The Stockport District Board meet regularly every Tuesday evening to attend to any correspondence from any of the Branches, and to direct the missionary and voluntary lecturer's labours during the week. The resolutions formerly adopted for regulating the expenses of missionary and lecturers have been strictly adhered to and give general satisfaction. The quarterly collections have also been made in each branch, according to rule 124, and which more than covers all the expense of the Board for the past quarter. Several of the Branches have also remitted to the Board their quota for furnishing the missionary's house, and when all the Branches will complete their subscriptions, along with their quarterly reports, it is expected the amount will cover the outlay.

STOCKPORT.—The Sunday meetings here continue as numerous as the place will contain (800), and of a

most respectable character, but no opponent dare venture to grapple with the lecturers who occasionally deliver their sentiments to the people in this place "without fear of man." The Sunday school is well attended and producing excellent results, by laying a solid foundation in the young minds for future improvement and happiness. "The Book of the New Moral World," "The Revolt of the Bees," and "Comb's Constitution of Man," form part of their class books. Writing is also taught, and the pupils are encouraged to exercise their young faculties by putting such questions to their teachers as the subject they are reading may suggest. The amusement class, which is held on Saturday evenings, is also better attended than formerly, and a spirit of neat cleanliness and order is evidently on the increase. Some used formerly to come to these meetings in their greasy jackets and working gowns; and it was not looked on as any thing extraordinary, even at their festivals, for individuals to run from their seats and jostle each other to obtain what the Old World's teaching made them believe was a preferable place, viz the head or top of the dance, which could only make them objects of *envy* to others who had been trained equally erroneous with themselves, for a little reflection mixed with social feelings will shew that in order that *all* may enjoy happiness it is necessary *each* should endeavour to give up as much of their Old World feelings as possible on such occasions. The present Social institution has lately been sold to a sect of the Old World religionists, and the Branch council and members are now making exertions to raise another "Hall of Science," where "Truth will not be worshipped," but taught unadulterated with mystery or error, until the old systems of the world shall decay before its influence, and a New Moral World arise. The term of lease is out next March, and then notice must be given to quit, by the expiry of which we expect to have the new place ready, although the state of trade here is most deplorable at the present time and very little prospect of ever being much better under the present old worn out anti-social machinery, which has now got into so rickety a condition that it threatens to overthrow all the institutions of society by its friction. Lectured here twice on Sunday, Sept. 22nd; once on Wednesday, Sept. 25th; once on Wednesday, Oct. 30th; twice on Sunday, Nov. 17th. Mr. Macaulay has been lecturing in Stockport for the last two weeks on Experimental Chemistry, to numerous, respectable, and highly delighted audiences. Mr. Macaulay has also, at the request of the Branch Board, agreed to deliver three lectures next week, two on the Microscope and on Popular Illusions. It will be well for all our Branches, who can make the arrangements, to connect these lectures with their social proceedings, as it will give a taste to their members to enquire into the arena of nature, and dispel many of the errors now prevalent.

(To be continued next week.)

MANCHESTER, Nov. 29, 1839.—On Sunday morning last, Mr. G. Connard gave an Address to our members in the Institution, on his late persecution and imprisonment; the injustice of the commissioner and other parties arrayed against him, this he delivered in a plain and concise manner, accompanied with many just and pertinent remarks; the address was received with the greatest sympathy towards him. At the close of his address, he, with feelings of emotion, expressed his

gratitude to his friends here, who had so kindly rendered assistance to him and his family. In the afternoon he had to report the same subjects to the audience at the Hall, which, considering the very unpleasant rainy day, was very numerous. In the evening, Mr. John Buxton lectured on the political and religious evils of present society, and he would have enlarged the subject, in speaking on the domestic evils, had time permitted. His subjects were treated in a spirited and concise manner, and to the approval of the audience; at the close it called forth a response from one of the late radical leaders, which was given in a milder tone than formerly, partly approving of what the lecturer had advanced, and yet forcing forward their ultimatum, Universal Suffrage, as the panacea for the present evils of society: the lecturer very ably answered the gentleman, and seemingly very much to the satisfaction of the audience. It was a very full audience, notwithstanding the heavy rain. There were a few candidates added to us, and the day closed satisfactorily to all our friends. The meeting, on Tuesday evening, in the Corn Exchange, of the friends of mental liberty, was most excellent; all the resolutions were carried unanimously, the speakers were of various denomination of religion, and some of our own friends, all firmly united to resist the persecutions against mental liberty, and free discussion. The meeting at Bywaters' Room, for the holy purpose of getting up persecution, and coolly to murder the Socialists, by depriving them of getting their honest livelihood, was very numerous, mostly composed of Sunday School Scholars, and Teachers, Conservatives, and others. The Rev. Mr. Stowell, was the Chairman, and he was full of wrath, rancour, and frenzy—rejoiced that he had got two persons turned out of their employ, for merely attending the Carpenters' Hall, on Sunday evening last. Mr. Brindley gave his usual abusive lecture against us, but exhibited less fury than the Chairman who was past all bounds. Several friends of the church have detailed to us the proceedings which they represent as the most brutal and unchristian they ever witnessed, and to which they cannot give the least countenance, indeed they are completely ashamed of them. I am assured that yesterday, (Thursday) Mr. Brindley and some others visited two of our most substantial firms, and large manufactories, for the purpose of getting some socialists there, discharged, and they were repulsed in the most gentlemanly manner, by the Proprietors, for such disgraceful conduct; it is hoped that other gentlemen will do their workmen the same justice, by giving no attention to the intolerant solicitations of such infamous men in priestly garb. Masters who know the value of the industry and talent of their workmen, connected with their good moral conduct, will never trouble themselves about the creed or opinions of those they employ. J. LOWE.

PRESENTS TO TYTHERLY.

Mr. Allday, of Birmingham, has presented a handsome Cock, of the Phoenix kind; and Mr. Barrow, one of the Cuckoo kind, and two beautiful hens, to the Tyttherly Community, for store fowls. They are of a very superior breed.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

CORRUPTLY FUNNED.—The following sums have been paid into the bank:—£10 from Leeds, Nov. 11; £35 10s. from A. 1, Nov. 11; £130

from Liverpool, Nov. 18, (this is part of the £200 mentioned before as paid in by Mr. Finch); £5 from Manchester, Nov. 16; £87 7s. from A. 1, Nov. 16; £21 from Sheffield, Nov. 21; £5 from Hyde, Nov. 23; £56 6s. from A. 1, Nov. 23.

TYTHERLY COMMUNITY.—The Deputy-Governor has selected the following individuals to proceed to Tyttherly, out of the list prepared by the Central Board, and from the nominations of the several Branches. For agricultural employments, &c.—George Crompton, Solford; Charles Smart, Leeds; John Allan, A. 1; Robert Scandella, Hyde; Samuel Bower, Bradford; James Galloway, Manchester; Joseph Chambers, Burnesbyham; Joshua Clarkson, Bradford; J. Fisker, Bolton; James Walkden, Bolton; George McMillan, A. 1; William Storey, Sheffield. As Carpenters, &c.—John Alexander, A. 1; Charles Hill, Solford; (also, John Theobald, A. 1; and — Elvine, Birmingham, to go after a time.) As weavers, &c.—Joshua Hill, Bradford; and William John Sweeney, A. 1. As harness-maker—Wm. Sprague, A. 1. As wheelwright—John Smith, Liverpool. The wives of those who are married will undertake the business of the dairy and household affairs.

NEWS FROM TYTHERLY.—In Mr. Aldam's letter to the Central Board he reports the arrival of Messrs. Sprague, Bower, and Alexander. He adds, "we already begin to feel the pleasure of a Community life; our days are spent in united industry, and our evenings in mutual improvement. Our simple meals have the relish of good appetite and the charm of social conversation, and a generous strife prevails as to who shall most promote the general happiness, and be most obliging and useful. Who that could see us early in a morning, washed and shaved, seated at our books reading or writing, then taking our wholesome meal of the nutritious produce of the dairy, waiting after this till the gray coats of the morning are dispelled to commence our united labours for the advancement of our delightful colony, who could see all this, and say that we lived in 'a sign.' We are all well; every thing is prosperous; and our confidence increases more and more."

LETTERS RECEIVED.—The Communications from A. 1, Kensington Finsbury, Congleton, and the nominations from Lambeth are received.

MEMORIAL TO GOVERNMENT.—The copy of a Memorial which has been forwarded to the British Government by the Central Board, and also by the Birmingham Branch, is given in another part of this paper; and it is requested that it will be copied and adopted by all the Branches, and forwarded by post in an envelope, addressed to "The Most Honorable the Marquis of Normandy, Secretary of State, London;" and accompanied by a note, intimating that it had been so forwarded, and requesting his Lordship to lay it before the British Government.

QUARTERLY REPORTS.—The Board hope for, and request strict punctuality in the Returns of the quarter's reports. Line 147 should be kept in mind.

LECTURES.—The Secretaries of the Branches are hereby requested to keep a register of the lectures delivered in their several Branches, from the commencement of the quarter, beginning December the 1st. The following plan will simplify and systematize such a register, viz., to have a book consisting of a few foolscap sheets, stitched into a cover, and ruled with columns under the following heads:—1. Day of the week; 2. day of the month; 3. hour; 4. name of lecturer; 5. subject of lecture; 6. estimated number of auditors; 7. name or names of opponent or opponents, if any; 8. remarks or remarkable incidents.

NEW MORAL WORLD.

JOHN GOODWIN BARNET, revised, and under consideration.

R. K. received.

PROGRAMME.—We are again compelled to postpone the insertion of several Reports of Progress; our only apology is "want of space."

J. HALL.—We mentioned the matter referred to when in Birmingham, but are not aware of any steps being taken thereon. The opinion expressed respecting the proposed enlargement of this paper seems to be general. The good opinion of himself and friends is gratifying.

ERRATUM.—In page 921, line 12 from the top for "the Central Board were instructed," read "the General Secretary was instructed." The phrase is inaccurate; as the Central Board can only receive instructions from Congress.

WE HAVE to acknowledge the receipt of two numbers of the North Staffordshire Examiner, of the 23rd and 30th ult., containing copious reports of the discussion between Messrs. Campbell and Barber, and of Mr. Barber's lectures. We shall notice them in our next.

The Communications of Messrs. Hall and Barber are postponed until next week for want of room.

ROBERT OWEN will deliver a course of **FOUR LECTURES** in the Hall of Science, Bath Buildings, Huddersfield, to explain to the experienced, practical and respectable part of Society, the Causes of the present Ignorance, Immorality, Superstition, Mental Derangement, and General Disorder throughout the whole Bonness of Life, which pervade all Classes of Men; and to explain the plain, simple, and straightforward Measures by which these degrading and lamentable evils may be overcome peaceably, without disorder, and most beneficially for every one.

The First Lecture will commence on Monday the 9th December; the Second, on Tuesday the 10th; the Third, on Thursday the 12th; and the concluding Lecture, on Friday the 13th. Each Lecture to commence at Eight o'Clock, P. M.—Admittance to the Front Seats, 6d.; Back Seats, 3d.—Tickets to be had of Mr. H. Reebbeck, Printer, King Street, Huddersfield.—The Proceeds of these Lectures, after defraying Expenses, to be given to the Infirmary.—Seats will be reserved for Ladies.

Mr. Owen's sole object is the general and peaceful amelioration of the human race. To hasten this change he will, with pleasure, after the conclusion of his Course of Lectures, appoint a day when he will enter into a friendly, full Discussion of the truth and merits of the Old and New Systems of Society, with any respectable Person, of acknowledged abilities, good principles, practical knowledge, and whose motives are to elicit Truth for the benefit of his fellow-creatures, and who can exhibit in his manners and conduct the character of a gentleman.

LECTURE I.—Man has mistaken his own nature and the general laws of humanity from the beginning of his known existence upon earth; this mistake has deranged the reasoning faculties of man, and consequently, all his practical proceedings. The nature of this mistake and the direful consequences with which it has afflicted the human race through all past ages, making the wisest and best of men ignorant, superstitious, irrational, localized animals, always busily occupied in opposing the happiness of others, and thereby destroying their own; the misery which all men experience from these errors in principles and practice, and the happiness of which each individual from the highest to the lowest is thereby deprived. No one, whatever may be his rank or station, has a real interest in the continuance of the present crude and most ignorant construction of society. All classes, professions, sects, parties and colours over the world are, at this moment, grievously sufferers by its errors in principle and practice. Every man, woman and child will be immense gainers by the peaceful change of the present wretched old system, for another founded on true fundamental principles, and scientifically arranged and conducted in practice.

LECTURE II.—The original mistake of our ancestors respecting the laws of humanity created the necessity for the past and present general derangement of society in all countries, and for the irrational and degrading external circumstances by which all men have been and are now surrounded; also for the religious, laws and governments which force all men to be ignorant, full of evil passions, opposed to each others' well-being and happiness; superstitious, calling each other by all manner of abhorrent epithets, and to think, and to act on all occasions in the most irrational manner, making the transactions of men through all past ages one continued history of murder, plunder, bigotry, fraud and deception, and of universal counteraction to virtue and happiness. The fundamental errors from which all religions, as they have been taught, laws as they have been applied, and governments as they have been practised, have arisen to torment the human race, and to make men the most wicked and insane in mind and conduct of all terrestrial animals.

LECTURE III.—Explanation of the eight irrational divisions into which civilized society, as it is termed, has been divided. The injury done to each individual when made to become a member of any one of these divisions. The consequent derangement of all the rational faculties respecting the production and distribution of wealth, formation of character and governments, and the unavoidable misery thereby inflicted upon each individual. The necessity for an entire change of this classification to ensure wealth, knowledge, virtue, health and happiness to every one. The Sciences necessary to be known before society can be formed on its true base, or a rational classification of the human race can be understood or introduced into practice.

LECTURE IV.—The rational order or classification of society.—The new rational external arrangements by which the well-being and prosperity of all will be secured. This classification, and these arrangements combined, will ensure health, knowledge, wealth, union, charity, kindness, and happiness to the whole family of man, with the few exceptions for one or two, or perhaps three generations of malformations of infants at birth. The practical measures explained by which all may be easily well educated physically, intellectually morally, and practically, and gradually advanced from the lowest state of ignorance, poverty, unhappy feelings, bad passions, inferior language and habits and misery, to knowledge, wealth, kind and charitable feelings for all, good

temper, language, and habits, and well prepared to enjoy a superior state of existence. Men necessarily impelled to feelings, thoughts and actions by the instincts of pleasure and pain, given them by that power which directs the atom, and controls the aggregate of nature, to force his proceedings ultimately to the attainment of high excellence and enjoyment. That power has, at this period, impelled by irresistible instinct the Lecturer, and others, to effect this great and glorious change, throughout all the nations of the earth, and now to change this Pandemonium of error and evil, for a Terrestrial Paradise of truth and happiness. The mode of effecting the change, by and for all classes.

HULL SOCIAL INSTITUTION, 8, NORTH SIDE TRINITY CHURCH.

THE Public are informed that **LECTURES** explanatory of the **PRINCIPLES OF SOCIALISM** will be regularly delivered at the Institution every **SUNDAY EVENING**, commencing at Seven o'Clock; and on **WEDNESDAY EVENING**, at Eight. Admittance, Ladies, 1d.; Gentlemen, 2d.

There will also be a **CONVERSATIONAL MEETING** for Instruction and Amusement, every **MONDAY EVENING**, from Eight o'Clock to Ten, and a **DISCUSSION** on Scientific and other Subjects, every **FRIDAY EVENING**, during the above hours, to which the Public are respectfully invited. Admittance Free.

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LONDON CO-OPERATIVE BUILDING SOCIETY for the Erection of Halls for the Instruction and Amusement of the Industrious Classes.

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GEORGE SIMKINS, Sec.

60, Great Queen-Street, Lincoln's Inn Fields, Nov. 29, 1839.

JUST PUBLISHED, PRICE ONE PENNY, LETTER XIX TO THE CLERGY OF ALL DENOMINATIONS. By C. J. HAGMAN.

May be had of Abel Heywood, 60, Oldham Street, Manchester; of whom may be had also all the previous Letters.

THE Soc'ists of Birmingham and the surrounding District are respectfully informed that they may be supplied with Social and Liberal Publications at the **SOCIAL TRACT DEPOT**, 107, Coventry Street, near the Allison Street Institution, Birmingham.

USEFUL BOOKS,

PUBLISHED BY J. WATSON, 14, CITY ROAD, FINSBURY.

ON **SATURDAY** November 30th, was published No. 1, Price Two-pence, (to be continued weekly,) **THE DISCUSSION** between **ROBERT DALE OWEN** and **OSWALD BACKLUS**, ON THE **EXISTENCE OF GOD AND THE AUTHENTICITY OF THE BIBLE**. Reprinted from the New York Edition, issued under the superintendence of the Controversialists themselves.

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Leaflets Printed and Published for the "Universal Community Society of Rational Religionists," by **JOSEPH HOBSON**, at his Printing and Publishing Office, 5, Market-Street.

THE NEW MORAL WORLD:

OR GAZETTE OF THE
UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 36, and 4 and 5 Will IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSHUA WOODSON, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 60. *New Series.*

SATURDAY, DECEMBER 14, 1839.

PRICE 2d.

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THE MORALITY OF PARTY TACTICS.

THE pertinacity with which the Conservative Press, from the Metropolitan daily, to the Provincial weekly papers, continue to attack the Prime Minister for presenting Mr. OWEN to the QUEEN, can only be accounted for, by the supposition that they find it useful as a party weapon, and that it is successful as a means of annoyance to their political opponents. They calculate securely upon rousing into activity the prejudices of their readers, and in order to effect this, repeat day after day, and week after week, the most shameless misrepresentations of the principles and plans propounded by the grant and benevolent Social Reformer. It is apparently useless to meet and refute these calumnies: so far as the parties who propagate them, are concerned, such refutations might as well remain unwritten; although it is to be hoped that they will be useful in enlightening that portion of the reading public, who act upon the obvious rule of justice, which demands that an accused person shall be heard in his defence, and writes his condemnation upon *ex parte* evidence, as a violation of all the recognised canons of morality.

To speak the truth, however, these canons are but seldom regarded in the warfare, waged between the journals of opposing parties: the object to be attained is a triumph; a victory; and the belligerents are not scrupulous in the selection of means for achieving this object. Hence it is common to see the most atrocious designs, and immoral principles imputed to individuals, whose daily life is so completely and notoriously a refutation of the slanders, that it puzzles the simple minded to conceive how men should venture to put in print, what it seems certain, nine persons out of ten, will instinctively set down as falsehoods.

The fashion of attacking private character in furtherance of party objects, is one which cannot be too strongly reprobated; character, in our present complicated state of society, is life; and the attempt to destroy it, equally, if not more, criminal, than the use of the assassins dagger, or the poison cup.

Yet is this species of moral assassination pursued almost without reproof, and with such impunity that it would seem the public, as a body, are insensible to its atrocity. We have, in fact, gained nothing by the substitution of the pen dipped in slander for the expeditious dagger. Of the two modes of destroying an opponent or a rival, the latter was infinitely the more merciful; and, notwithstanding our boasts respecting the increased morality and civilization of the age, it is apparent that the revengeful and malicious passions have not been mitigated or extinguished, but only changed in their mode of operation.

The object of the unceasing attacks to which allusion has been made, is to excite a prejudice against the ministry now in office. For this purpose, no devices are too base, no slander too foul, no falsehood too great for perpetration. By representing Mr. OWEN and the principles of Socialism, as compounded of every imaginable vice, calculated to spread every description of licentiousness through the country, to uproot violently all existing institutions, and presenting the ministry as leagued with and sanctioning these principles and objects, it is hoped and intended to excite such a hostility to them as shall cause their retirement from office, and throw open place and power once more to their own party. That these scribes, themselves, believe the tales they propagate, or look upon the system they revile in the light they are desirous their duped readers should see it, is too absurd a supposition for credence with any moderately informed person.

An ocean of newspaper abuse has been poured out upon Lord MELBOURNE for simply presenting Mr. OWEN at a levee. What then? Are the Tories guiltless of having countenanced Mr. OWEN? Quiet the contrary. He received more attention and encouragement from Lord LIVERPOOL's administration than he has from the present, and we never heard it imputed as a crime to that ministry that they did so. That attention and encouragement was given under circumstances not dissimilar to those in which the nation is now placed,—at the time when the country was convulsed with violent political agitation, when Bonny-muir was reddened with the blood of men in arms against the government, when the scaffold claimed its prey from among the misguided and unhappy individuals who took part in these insurrectionary movements, and the convict ship conveyed others to lifelong exile. Mr. OWEN then sought and received from the government that attention to which the peaceable and conservative nature of his plans entitled him. Happy would it have been for this country had its population been sufficiently enlightened to have permitted that government to do that which they were well inclined to do, namely, to make these principles and plans practical, but they saw clearly the storm of prejudice which would be raised among those parties who ignorantly and falsely think their interests are promoted by the continuance of the present system; they, therefore, said to the philanthropist "we agree with all you propose, but public opinion is not yet ripe for the change." The reply was, "then my duty is to change and prepare public opinion for their adoption;" and to this object have all the energies of a great mind, all the resources of a large fortune been constantly and most perseveringly directed since that period.

Most successful have been these exertions—no better or stronger evidence of their success, need be desired, than the numerous attacks

which call forth these remarks. While the social principles were the theme of stealthy conversation, among a few isolated individuals, no apprehension of their ultimate prevalence, was excited—slowly and imperceptibly, they spread among all classes of society, until, at last the seed thus diligently sown, began to spring up, and exhibit visible promise of an abundant harvest. We are now only reaping the first fruits in the existence of a large and influential association, a legal and peaceable association; in the possession, and rapid accumulation, of property; and the deep interest everywhere excited by our principles and progress.

Last week we exposed an attempt to connect Socialism with the advocates of physical force revolutions. The assertion has since that time been repeated by various papers, from the *Standard* downward: its falsehood is proved by the facts we have referred to; the plans we advocate have equally had the approval of Whig and Tory administrations. If these plans are subversive of the good order, or well-being of society; if they contemplate, for their exhibition, the forcible destruction of property or privileges, the latter must be held to be equally culpable with the former, and both of them have violated the first duty of all governments, namely, the preservation of peace, order, and property. The *Standard* is placed in the dilemma of having to condemn Lord LIVERPOOL, and Lord STAMFORD, equally with Lord MELBURN.

The fact is, however, that the plans we propose, are eminently calculated to promote an effectual, gradual, and beneficial change in society, without trenching upon the vested rights of any class, or individual; they offer the only safe and easy way of escape from the hydra-difficulties which environ the government of this country; difficulties which will equally press upon a cabinet, with Sir ROBERT PEEL at its head, as upon the present administration, and from which, neither can free themselves, but by the adoption of the means proposed by us.

Emigration, Corn Law repeal, and a host of other skin-deep delusive remedies, may be agitated and tried, but to this end must all come at last—the adoption of measures which will wisely and profitably employ our population, and by an equitable distribution of the products of their labour, remove the ignorance, pauperism, discontent, and desperation which lie at the base of society, and form a moral volcano, which threatens to burst forth and scatter in undistinguishable ruin all existing institutions.

The elements of a violent revolution, with its sanguinary excesses, its anarchy, immorality, and the disruption of all social bonds, seem to be ripe at the present moment. Already have the premonitory warnings appeared in a manner not to be mistaken, and frightfully do they harrow the awful evils which may follow, unless their progress be timely arrested by wise and energetic remedial measures. Our prisons are crowded, a special commission is issued to try for high treason, blood has flowed in the streets of our towns, and every day the rankling consciousness of ills endured by one class, of wrongs inflicted by another, is widening the gulph which already too widely divides the different classes of society. Is this a time for the selfish contests of faction? for paltry petty squabbles about place and power, and mystical dogmas, when we are threatened by an eruption which may bury all the shortsighted and angry disputants in one general ruin? Common sense answers no!

To the men of every party and class, do we address ourselves. Let us save our common country from the evils it now suffers, and the yet greater evils which seem to impend over it. All who possess property are deeply interested in its preservation. The landlord, capitalist, manufacturer, and merchant, are equally interested in the plans we propose,

they offer to the landlord a better rent for his land, to the capitalist a better security and return for his capital, to the manufacturer and merchant freedom from the harassing anxiety they now feel, certain markets and good returns. To the moralist and philosopher they hold out the practical means for elevating all classes in the scale of individual and social being, of banishing from among men the vices engendered by a false construction of society, and which are anathematised in vain, while that false system continues to call them into existence.

Nor do we despair of our appeal being responded to as it ought. Amid the abuse, misrepresentation, and ignorance everywhere prevalent, it is cheering to know that in every class there are thousands of intelligent minds who understand our principles, and who but wait a favourable moment for throwing off the shackles which now bind them slaves to the galley of competition. We trust, by the rapid development and practical nature of our plans on the estate in Hampshire, to accelerate the open adhesion of those secret friends to our cause, and ultimately, through increased means thus acquired, to demonstrate alike to the people and the government a peaceable and effectual remedy for all the social and political evils now endured by both.

FOURIERISM.

ARTICLE IV.

HAVING, in our last article, treated of the five senses, as developed in FOURIER'S analysis of human nature, we now come to consider the four gregarious passions, friendship; ambition; love; and philoprogenitiveness. These four passions, form the tendency in man to group with his fellows.

The GROUP is the primitive circle of society; the honey-comb of the social hive; the nucleus of the association. It will consist, generally, of about seven or eight persons who will form a little knot, and will be bound together by the various ties of friendship, which result from the harmonious workings of the law of attraction. The same individual will be connected with different groups, for each group will be formed by some one of the four gregarious passions which will give the prevailing tone, or dominancy to the group. Thus the groups of *friendship* will be distinguished by equality, because friends are necessarily on equal terms: In groups of *ambition* the superior minds will influence the inferior minds; in groups of *love*, the men will follow willingly in the wake of female blandishment; and lastly, the *family* groups, are these in which the innocent little ones of the family influence the older members, by the touching charms of helplessness and affection. These groups will form naturally of themselves, by the force of these passions.

The labourer therefore will never be solitary and isolated, but placed in the midst of agreeable groups, in which he may satisfy his gregarious tendencies. It is important also to recollect that FOURIER asserts that, independently of these attractions, the labourer must be stimulated to action by titles and distinctions which he must struggle to attain. Now these titles and distinctions and also his wages are to be settled by the election of the group in which the titles, distinctions or wages are sought. Each member of a group has a voice in the deliberation, and a vote in the award, of any benefit given to any member of that group; but only for services done in that group—so that no one can vote except for that of which he has ample means of judging. It is here we perceive one of the glaring fallacies of FOURIER. Envy and Competition are encouraged, and if FOURIER had been scheming a Babel or a Beelzebub he would have succeeded very well by this competitive arrangement.

These four gregarious tendencies are developed in the different periods of life so somewhat in the following order:—

In the age of Infancy (from 1 to 15 years) Friendship.
 In the age of Adolescence (from 16 to 35 years) Love.
 In the prime of life (from 36 to 45 years) Love and Ambition.
 In the age of maturity (from 46 to 65 years) Ambition.
 In old age (from 66 to 80 years) Love of Family.

This quadruple development of the passions bears a striking analogy to the bud, the flower, the fruit, and the seed in the vegetable world.

FOURIER anticipates that the group of *love* will prove the most precious and productive in the industry of the Phalange.

Groups may be either harmonic or subversive.

Those which are harmonic are distinguished by the genuineness of that passion which is their ostensible bond of union.

Those which are subversive, are distinguished by the opposition which exist between the ostensible bond of union (*la Tönique*) and the genuine passion which animates them.

For example, nothing is more common than the union of pretended friends, among the selfish and unamiable characters, who make friendship the masque to conceal them while endeavouring to seek their own selfish interest. In this case, friendship is the *Tönique*, or the professed bond of union, and interest is the *dominante*, or real bond of union; now it is this diversity between the real and the pretended bonds of union; between the *Tönique* and the *Dominante*, which constitute the subversive character of a group; and the attentive observer of society will remark to how lamentable an extent the groups which compose the present social system are characterised by the subversive feature. Even in the domestic family, which forms the prominent element of society, we perceive how much contrariety and opposition prevail, and if the family group which is the unit of the social system, be subversive, how can we expect the system which is the aggregate of these units to be harmonious in its construction.

Nothing is more common than to see parents opposed to the pleasures and inclinations of their children in their expenses, in their dress, in the choice of partners and wives, &c. From this contrariety springs a character of falsity in the children. They assume the *Tönique*, or the feeling which their parents desire that they should assume, while their real or *Dominant* inclinations, so far from being destroyed are only irritated by repression, and break out in a thousand little acts of secret rebellion against the parental authority.

In the family group as at present constituted the parents are placed in a dilemma, whence it is impossible for them to escape. On the other hand, their natural affection for their offspring leads them to lavish their Mandishments without reserve; while on the other hand, the tutelary relation they hold demands that they hold their children in dependance and respect. These two feelings are opposed to each other, and can seldom co-exist in moderation, and accordingly we see in some families the bad effects of too much indulgence; and in others of too much severity. But in the Phalange or social régime the parents freed from this painful dilemma will be able to yield themselves wholly to the impulses of parental affection; the effects of which will be duly counteracted by the efficacious criticism of the numerous companions and superiors, in whose company the children will be employed.

"Nature" says FOURIER "having decreed that the censorial office of the critic should be confined to the two major groups, viz. friendship and ambition, has given to us a strong repugnance to the exercise of that office when it is claimed by the minor groups—love and philoprogenitiveness; for these latter groups are fitted only for the fond exercise of love and flattery, and not for the stern exercise of a critical judgment. But criticism, being the natural and legitimate attribute

of the major groups may be exercised by them with safety and advantage when they are regularly organised according to the law of harmony.

"Nevertheless, civilization has hitherto constructed society in contradiction to this law, and has employed, without ceasing, the minor group of philoprogenitiveness to criticise and remonstrate with the child. Hence has resulted a double evil: on the one hand, irritation and secret insubordination on the part of the child, over whom the law of nature is too strong for the criticisms of the parent; and on the other hand, vexation and disappointment of the parent; who, fulfilling with anxiety the parental duty, reaps only the indifference of his offspring. These inconveniences will disappear in the Phalange, where the offspring will encounter in the groups in which it is employed a crowd of friends and equals, whose constant criticisms and influence will be a beneficial substitute for the remonstrances of the parent."

In the Phalange every group will have two bonds of union, the one spiritual, the other material.

GROUP OF FRIENDSHIP, (MAJOR):—

1. Spiritual affinity, arising from similarity of characters.
2. Material affinity, arising from similarity of employments.

GROUP OF AMBITION, (MAJOR):—

1. Spiritual affinity, arising from the love of glory.
2. Material affinity, arising from common interest.

GROUP OF LOVE, (MINOR):—

1. Material affinity, arising from the charms of *amors*.
2. Spiritual affinity, arising from *sincere affection*.

GROUP OF PHILOPROGENITIVENESS, (MINOR):—

1. Material affinity, arising from *relationship*.
2. Spiritual affinity, exhibited in *adoption*.

The reader will notice, that in the two major groups of friendship and ambition the spiritual relation holds the priority, and that in the two minor group of love and philoprogenitiveness the material or sensuous relation holds the priority. As a general rule, the superiority in the major groups is given to man, and the superiority in the minor groups is given to woman.

In the present state of society groups are generally simple; that is, their bond of union is not a double one, having both a spiritual and a material affinity, but a simple one, consisting sometimes of the spiritual and sometimes of the material affinity. When consisting of the material affinity alone they are generally contemptible; and when consisting of the spiritual affinity alone, they are generally characterised by duplicity, secrecy, and falsehood. Such is the subversive character of groups, as manifested in the present state of society.

Our readers, who have never before studied Fourier's system, may think the above explanation very obscure and uninteresting; and we have not space to enter so fully into the explanations and illustrations of the principles laid down, as to make it understood at once by a superficial reader; but he who will take the pains to meditate upon them, will soon find in his own experience ample testimony to the truth of many of Fourier's observations.

The only remark that remains to be made upon the constitution of groups is this, that sometimes they appear to be founded on the identity, and sometimes upon the contrast, which may exist between the individuals and the group. It is very commonly observed that remarkable friendships are sometimes formed between persons of the most dissimilar characters, one of whom is oftentimes far superior to the other in intellectual capacity. The same observation applies to the impulse of love.

AMO.

TRUTH.—Truth will be uppermost, some time or other, like cork, though kept down in water.—Sir W. Temple.

THE MORAL VIRTUES.

"Heaven doth with us as we with torches do;
Not light them for themselves: for if our virtues
Did not go forth of us 'twere all alike
As if we had them not. Spirits are not finely touch'd
But to fine issues: nor nature never tends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of a Creditor,
Both thanks and use."

SHAKESPEARE.

The moral virtues! how inspiring is the theme, replete as it is with all that can animate and refine! What, in the whole world, are comparable in the mightiness of their effects, with the moral virtues of humanity. They are the crowning gifts of nature to the species. Supreme, among the sublime and beautiful, the seal of holiness is set on actions that bear their impress. Reverenced, hallowed, revered; never should their pure currents be diverted from flowing into their own natural channels; or how mournful becomes that otherwise most grateful of all studies,—the character and conduct of mankind. Oh! whatever my intercourse with society, may a sympathy for the true, the generous, the kind, a faith in the native, inherent, goodness of my fellow-creatures be preserved to me. Assuredly they are a shield of defence against many evils; an antidote to mitigate and relieve our most trying disappointments.

Ponderous volumes have been written on the subject before me. What, though I am ignorant of their contents; is it only to the deeply learned, to those who have entered far into the circle of knowledge, that the moral truths connected with humanity are revealed? Are there no thoughts, no impulses, active and stirring within us, to tell us eloquently and truly that to honor and unerringly obey the dictates of morality is to fulfil the highest aims of our existence. Yes; however poor our attainments in knowledge, we have felt the workings of the great and good, and their efficacious power upon ourselves, as we have dwelt on the effects the moral virtues, when developed in the human character, will bring upon the world. Of the fatal consequences of moral ignorance the pages of life afford but too many illustrations. We there perceive how quickly the mind is sullied and its beauty lost, where the divinity of truth and virtue is not acknowledged.

In a state of society constituted as this is, the temptations to an evil course of conduct, are many and powerful: this should never be forgotten, as the recollection of it will not fail to induce the practice of charity, that most ennobling of all the virtues. Whether we regard the education we have received, or the influences to which we are exposed in after-years, we cannot but be sensible that to escape entirely the commission of error is impossible. We are not, by the former, prepared to endure or to resist; fortitude is thus little understood in the present day; while the disregard of principle fostered and encouraged by the latter renders it the seeming and true occupation of one mind, to pull down and destroy the fair edifice of another's. The importance of individual conduct to the great social body is little thought of. Thus, instead of finding it bound together by the adamant chain of its virtues, its union is like a rope of sand, that will fall to pieces at

the first touch of any thing that can attract and remove its loose separated particles.

Society has supplied its members with easy steps to lead them to misery; this is certain; for, if the few are happy, countless thousands are miserable from being made vicious. It is justly said in allusion to the misery we arrive at, "our passions form the first round of the ladder; then come our follies close above them; then follow next our vices; these, with brief intervals, are succeeded by crime; and all beyond is wretchedness. Every crime too is poison, is prolific in miseries; its legitimate children, who not only return to prey upon their proper parent, but ravage far and wide the hearts of thousands of others. No one knows to what remote and unforeseen events each trifling action may ultimately lead: no one can tell to whose bosom the error he commits may not bring despair; or how many hearts may be laid desolate by the sin or the folly of the moment."

The sense that we entertain of justice, leads us to regard it as the source and foundation of all the moral virtues. Charity, benevolence, fortitude, they all have their root in justice—they are its blossoms, flowers and fruit, the verdure and richness it imparts to the mind. Justice is not a stern, cold goddess, who forbids her votaries to regard her with affection and love; no, she seeks to be worshipped at our domestic hearths, to be kept in mind amid the pursuits and avocations of our daily life. No narrow limits does she prescribe for the exercise of our kindly sympathies; for it is she who says "Do unto others as you would, in a similar situation, they should do unto you."

Too often do we mistake our nature, of what it is composed, and of all that it is capable. The nobler dictates of our hearts we strive to expel, because they interfere with opinions and customs forced upon us by the precepts of others, and obeyed through habit. Yet we are punished; and suffer in consequence. Our sympathy is withheld; we raise no warning voice to save another; we bestow not our forgiveness when it is asked; and many a struggle is often made in secret, the time arrives that we too, look around; sorrow oppresses us; we are assailed by temptations; we have erred in our ideas of right and wrong, and we think to be pardoned; alas! what avails our hopes of kindness—of generosity—as thou hast meted unto others, so even it is measured unto thee.

Happiness, what does it arise from, if not from the exercise of virtue? and virtue, in what doth it consist, if not in an acquaintance with our moral duties? And are these duties so difficult of comprehension? They are duties which devolve on all; they are, therefore, simple, that they may be understood by all. Our individual feelings and sympathies are the key to a knowledge of them. And these sympathies and feelings, if they are not taken into account when the regulations for human happiness are made, what a fearful omission must it be.

And it is this omission which has now to be remedied. Society has hitherto instructed her members that wealth, distinction, and power, are the highest possessions they can seek: and thoughts and aims in accordance with this instruction occupy their minds, and engross their feelings. With such ideas and hopes clinging to them, do they commence their career. But the attainment of the objects they are taught to prize beyond all others,

does not call for the exercise of the virtues; in fact, the assistance of their opposites are most frequently required; and one continual round of injustice and deception, is pursued, in order to obtain them.

Now, there is not any thing more certain or evident, than that as long as these impressions are allowed to form the base of human character, and our social system is supported on the attractions it now is, so long are society warring against nature, and but "sowing the storm, to reap the whirlwind."

With those of the present day who are able to examine and reflect, it rests, whether these impressions, and the evil influences to which we are all exposed, be changed and improved, or not. To demonstrate the power of the feelings and sympathies upon the mind, in its earliest development; to mark, that in their progress they make an equal advance, so that in after life the reason may be wisely directed; to prove that the waters of truth are not deep nor dangerous, but that all may dive and search for themselves, without risk or fears; and, last of all, to render JUSTICE the inhabitant of the human bosom; its dictator; the hidden mover of its thoughts and impulses; to do this, to remove the cumbrous curtains now thrown around our intellectual and moral qualities, is the grand work that humanity are called upon to begin.

Surely the miseries that every where surround us, make an appeal too strong to be resisted! We are threatened by the storm and tempest of violence and ill-will. This violence and ill-will has been engendered by the cruelty and oppression heaped upon a large portion of our species. And shall we weakly and cowardly shrink from an enquiry into the causes, yet be ready and willing to punish their effects? We cherish, and hope to preserve, a far different opinion.

We believe it is possible to convince those who think otherwise at present, that as well as its being useless, they are guilty of great and alarming errors, who trouble themselves only with effects, without seeking a remedy for the causes. It is not true wisdom that would repel and fight against attacks until it had sought to discover the origin. Investigation would first be employed; and this is now required. Investigate the causes that prevent social harmony, and the reign of peace and unity; and when they are discovered, proceed farther; for their remedy, and there is a remedy for nearly all human ills, lies not far distant.

They truly are the benefactors of their race, who employ that ascendancy which the enlightened mind possesses over the ignorant for the true and legitimate purpose of showing man what are his true interests, and how closely his virtue and his happiness are allied. They may, on the contrary, be regarded as the greatest enemies of their fellow-creatures, who seek to light the torch of hatred between man and man, by urging upon him the evils that oppress, and withholding from him that there is any certain remedy for them, besides that of creating anarchy and confusion.

May such convictions be speedily removed from those minds who now entertain them. It is a fearful thing to think of men being in darkness like this. Who perceive not the moral relation of one with another, and who have no real comprehension of the nature of the work that is before them. We can only give them

our sympathy and earnestly wish that their reformation will be in time to benefit themselves.

KATE.

London, November, 1839.

ORIGINES RELIGIONUM.

ARTICLE I.

"In nova fert animus mutatas dicere formas
Corpora. Di, ceptis (nam vos mutastis et illas)
Aspirate meis; primaque ab origine mundi
Ad mea perpetuum deducite tempora carmen."

Ovid Metamorph. lib. 1.

"My spirit prompts to tell of forms changed into new bodies. O Gods! (for ye have changed even those), breathe kindly on my efforts! and carry down the continuous song from the first origin of the world, to my own times!"

A philosophical enquiry into the origin of religious institutions is a subject pregnant with interest to every cultivated mind, especially to those who devote their leisure hours to antiquarian research. Man, when he first awakens into life is too feeble, too unintellectual to engage in speculations of this sort; but when years and education have properly developed his faculties, enquiries like the following will occasionally obtrude themselves upon his attention:—Whence came I? How, when, and where did the institutions around me originate? and what part am I capacitated to perform on the mighty theatre of nature?

However, some superficial thinkers may affect to despise or ridicule questions like these, they will nevertheless spontaneously arise on many occasions in the minds of reflecting persons. The difference between a cultivated and an uncultivated intellect is in nothing more apparent than the degree of attention paid to such enquiries. The former esteems them of importance, and bails with delight every discovery which tends to brush away the dust of ages from a subject so inviting. The latter, steeped up to the lips in brute ignorance, deems them unworthy of a moment's consideration; because he is unable to appreciate their excellence. The individual who is unable to peruse the volumes of antiquity, and who is too indolent to acquire a knowledge of oriental languages, will doubtless decry the study of ancient literature, and affirm that it is barren and useless—"that it begins in conjecture and ends in confusion." But he who has acquired more just and philosophical views of things, will regard it with a high degree of interest; instead of despising, he will venerate the character of those mighty geniuses, whose assiduous labours have tended to dissipate the obscurity which hangs over the origin of empires and institutions.

"The nature of history," observes Aspin, "is strongly indicated in its name, borrowed from the Greek *istoria* (historia,) literally denoting a search after curious things, or a desire of knowing, or even a rehearsal of things we have seen. In a more extended sense, it embraces whatever is the subject of narration, whether the narrator speaks from his own knowledge or from accounts obtained from others. From this concise view, it must appear that history, being in itself the fountain of knowledge, is the first and most important branch of polite literature."*

"The first and lowest use of history," says the cele-

* *Analysis of Universal Hist. p. 1.*

brated Dr. Priestley, "is, that it agreeably amuses the imagination, and interests the passions; its next, and higher use is to improve the understanding, strengthen the judgment, and thus fit us for entering life with advantage. In some respects it will prove a better guide than experience, because the examples which it presents to us are generally complete, and we behold them through a less partial medium than that of experience. History is, therefore, of great importance, not only to the advancement of political knowledge, but to that of knowledge in general; because the most exalted understanding is merely a power of drawing conclusions and forming maxims of conduct from known facts and experiments."

The study of history has been recommended by the most celebrated men of ancient and modern times. The philosophic Cicero declares "that the man who is not acquainted with history is in a state of pupillage, or childhood;" and in another place he remarks, "that it carries our knowledge beyond the vast and devouring space of numberless years; enables us to triumph over time itself; and makes us, though living at an immense distance, as it were, eye-witnesses to all the events which have occasioned such astonishing revolutions in the world." And in his treatise (*de Oratore*) he calls history the mistress of life, as it teaches what to pursue and what to avoid.

The ancients deified history, raised altars to it, gave it the first rank among the sciences, and esteemed it before all others; because they said the study of it required a combination of them all. Of the first of the nine muses was supposed to preside over history. Men of ordinary abilities who devoted themselves to the acquisition of historical knowledge were held in high estimation and considered worthy of unlimited honour and recompence. During the remote and fabulous ages they were looked upon as demigods; their works were read or recited at public festivals while the people testified the satisfaction they felt by unbounded applause and by adorning the writer's heads with crowns. In those times the historian associated with kings and legislators, and was admitted by them to their councils; in short he held the first rank among his fellow citizens; this, strange as it may appear, it is not more strange than true. Herodotus, Thucydides, and others were as much esteemed as the most famous warriors of the age.

History has been usually divided into two branches—sacred and profane. Sacred history has been considered by writers who admit the Bible or the Jewish and Christian Scriptures as a revelation from God, to relate to the origin of man the cosmogonia or creation of the world, the wanderings of the Israelites, the life and death of Jesus Christ the founder of the Christian Religion, the supposed covenant between Jehovah and his church in the person of its representative Abraham; the biographies of Moses, Samuel, David, Solomon and other kings of Israel and Judah, along with accounts of many other celebrated persons and events too numerous to mention.

Profane history embraces a description of those events which are not recorded in the Bible. It relates to the transactions of men in general, including the rise and fall of empires and dynasties and the manner in which the different societies of men became formed.

As we propose to treat of the origin of all religions, the former division of history falls within the scope of our observations.

Sacred history commences with an account of the creation of the world and of the formation of man. This account is liable to serious objections, as we shall see in the sequel. It is certain, however, that man comes into existence at present in a helpless condition; unable to construct a habitation or to procure clothing to protect himself from the influence of the weather, and destitute of power to produce food, he requires for a considerable length of time after his birth the attention and support of his fellow beings. As he advances in years his faculties become developed, enabling him to fulfil some of the great duties of social life. It is reasonable to suppose, that during this stage of existence, he will occasionally enquire how his race originated. But clouds and darkness rest upon the question. It is impossible to penetrate the *Arcana* of nature and ascend in reflection to the very source of existence. We may conjecture—but we cannot demonstrate. Nevertheless enquiries of this nature though they frequently begin in confusion and end in disappointment, are not uninteresting nor unproductive. When conducted in a proper manner with a due regard to historical accuracy, they expand the mind and give rise to reflections as gratifying as they are beneficial. "To investigate" observes Gregory, "through the medium of historical evidence, the principles of moral action, if not the most sublime is at least the most agreeable method of philosophising. It leads us forward as far as it leads us, upon firm grounds; and conducts by certain natural gradations less liable to error, and less fatiguing to the understanding than abstract reasoning, and metaphysical refinement. It may allay indolence itself by the prospects of attaining knowledge without any violent exertion, and even where it does not instruct, will scarcely fail to entertain.* These remarks, when applied to general history, are as true as they are beautiful, and as beautiful as they are true: but to the subject we are considering—the origin of mankind, they are wholly inapplicable. It is now, and probably ever will be a subject involved in profound obscurity. The most profound thinkers, the most celebrated philosophers have felt themselves puzzled when called upon to account for the manner in which a being so curiously organized as man, could come into existence. That man exists is certainly demonstrated to us every day; but how he first began to exist, is a question we cannot satisfactorily answer. There are two classes of theorists who gravely pretend they can account for the phenomenon, and remove the difficulty. First, the followers of the Bible who adhere to the Mosaic system of cosmogony; and second, the disciples of some of the French Philosophers who contend that there are causes in the great laboratory of nature amply sufficient to account for the phenomenon without dragging in the intervention of a superintending intelligence as a salvo for human ignorance. The former class of theorists assert that about five or six thousand years ago, an all-wise and all-powerful Deity waked this beautiful globe into being from the dark domain of nonentity by his simple fiat; and, that having exercised his creative energies for several days, in stocking it with plants and trees, flowers and vegetables, he at length "formed man of the dust of the earth, breathed into his nostrils the breath of life" so that "man thus became a living soul." The latter class of theorists assure us that the Biblical account is inconsistent with reason, and repugnant to common sense. They as-

* Gregory's Hist. Mir. Eccl. & Eccl. l. p. 1.

and that the maxim *Ex nihilo nihil fit*, from nothing, nothing can be made, is true, the reduction of something from nothing being an absolute impossibility. They assert further that the discoveries of Geologists attest the existence of the globe in a period anterior to that assigned for its creation in the Bible; and that it must either have existed from all eternity in a globular form, or at least, the atoms of which it is the aggregate must have so existed. "Instead" say they "of supposing man was produced by the creative energy of an intelligent power, we ought to seek in the wide bosom of nature for those occult causes which have brought him into existence." These are the ways in which the rival parties endeavour to account for the origin of man.

It will be seen upon a careful examination of the two systems, that the arguments adduced in favour of both, are defective. All that can be said on either side of the question amounts only to a strong probability. The statements of either party cannot be proved mathematically, nor are they capable of ocular demonstration. We have never seen, nor has any other human being ever seen a world educed from nothing, or a man created by God or formed by nature. In the absence therefore of positive knowledge, it becomes us as disciples of an inductive philosophy to avoid dogmatism. Let us await patiently for the development of facts before we peremptorily decide; and endeavour to confine our attention to those things with which we may make ourselves practically acquainted instead of theorizing where so many have involved themselves in endless confusion.

It has been argued from the known tendency of population to press on the extreme limits of production—from the geological phenomena which the bosom of the earth exhibits, and from the recent development of the arts and sciences, that the race of man cannot have existed from eternity. But the validity of the statement that population tends to overshoot the means of subsistence is now called in question by many eminent political economists, the geological phenomena which the bosom of the earth exhibits can be accounted for on another hypothesis, and every one is aware that arts and sciences, like states and empires, have their rise and fall, their growth and decay. We shall see in the sequel of our enquiries, that many things, the knowledge of which is supposed to belong exclusively to modern times, were known to the ancients; but even admitting that this cannot have been the case, the discovery of an art, a fact, or a science, is no proof of the recent origination of the human family.

There is one thing however which apparently confirms the Mosaic account. The etymons of words in almost all languages—the traditional stories of almost all nations—the statements put forth to the world by historians in all ages; in short, all known facts and observed phenomena point to Asia as the first cradle of the human race. There man in all probability originated whether he sprang from the ground full formed, Godlike and noble, by the operation of the physical powers of nature, or whether he was produced by the fiat of a supreme and intelligent being.

But the origin of man is not of much importance to the immediate subject of these essays. It is sufficient for our purpose to know that man exists, and that he has entertained in past ages, and does now entertain, a variety of speculative opinions, which, combined with the cere-

monial institutes to which they have given rise, make up the sum total of all religious.

ZAPHNATH-PAANEAH.

SUPERIORITY OF SOCIAL REFORM.

To the Editor of the New Moral World.

SIR,—If I was asked to point out the superiority which Social Reform possesses over the Charter and other measures that now agitate the public mind, I would direct the attention of the enquirer to these two simple facts, namely, that these measures countenance the principle of competition, and require the resistance of the legislature to render them practicable; whereas, Social Reform purposes the annihilation of competition, and needs no such precarious aid as parliamentary enactments to carry its provisions into effect, being in itself sufficient to accomplish every alteration, it designs working a real physical change by entirely moral means.

I consider it to be the greatest fully imaginable for working men to expect to derive any extensive relief from their burdens from measures which cannot be carried into effect by their own exertions. Mankind are still in a savage state; and their boasted civilization is only a more refined system of robbing, enslaving, and destroying each other. There exists no real sympathy for the labouring and poverty-stricken classes among such as are in easy circumstances; and while the present scrambling system continues, it will be impossible for it to be otherwise. Man comes into existence with capabilities of being trained to receive almost any kind of disposition. The institutions by which he is surrounded operate upon him chemically, and one set of circumstances give him a nature and appearance wholly different to what another set of circumstances would have given him. Digressions from this rule are mere exceptions, and are lost in the universality of the principle, being no more common in this than in any other case. It is true that a native of China may become a Christian, and an Englishman a believer in the transmigration of souls; but this does not disprove the notion entertained by the Socialists, that Christian institutions make Christians, and so on, with the rest of the institutions throughout the world. The child of virtuous parents may be a daring delinquent, and the offspring of a vicious couple a worthy member of society. A scion of the aristocracy may be a liberal, and a shoot of the democracy the conservative of every abuse; but these are singular occurrences, and are no conclusive evidence against the doctrine of the overwhelming influence of surrounding scenes. Digressions of this kind are the efforts of more secret and remote causes, and are as much under the influence of necessity, as the individuals whose characters are formed for them by more visible and adjacent circumstances. It is as natural for the non-producers in society, and such as have been brought up under conservative and competitive influence, to oppose or refuse to support the measures of Radical Reform, a reduction in the hours of labour, and an education free from superstition, as it is for them to breathe. The institutions from which they derive their notions, and the sources from whence they obtain their luxurious livings, necessarily compel them to adopt this line of

conduct. They cannot possibly desire to elevate the condition of the working class, because it is by the degradation of this portion of the people that they thrive in their substance, progress in their influence, and maintain their gratifying ascendancy; and as the power of altering and making laws is entirely in their hands, to obtain any extensive useful reform in the usual way of petitioning, meeting, &c. is obviously a delusion. Nor is it less common in these than in cases of no avail, such as merely changing masters, or passing from one foolery to another. For example: if the Methodists and dissenters had been compelled to wait until their notions of church government had received the sanction of parliament, they would have been no nearer the object of their wishes at this hour than in the early days of Wesley, and the rest of the innovators of religious establishments—venerable through antiquity, supported by authority, and approved of by the great mass of the people.

Again, if the Rappites in America, the Monks in Ireland, and the Moravians in England, had been obliged to stay until their plans for domestic, and, to a very great extent, political arrangements, had been investigated by government committees, and supported by parliamentary enactments, not one of their communities had now been in existence, and the world would have been entirely without these practicable demonstrations of the superiority of co-operation over the system of individualism.

If the working class ever derive any benefit from measures of reform that cannot be carried into effect without the assistance of parties which do not revolve in the same sphere as themselves, such benefit must come through some lucky incident, some favourable circumstance, which unavoidably connects their interest with the interest of those to whom they are looking for support; such as the repeal of the Corn laws, or the destruction of some other grievous monopoly, which only a few of the rich are interested in maintaining: for, as I have before stated, mankind are still in the savage state; the benevolent feelings which social co-operative arrangements alone can engender are, to this day, unfelt and unknown; fear and interest, force and fraud, being the leading passions and principles by which they are actuated, and through which they manage their affairs; and, as in this unpropitious state the non-producers cannot see it their interest materially to improve the condition of the producers, but rather to keep them as they now are—mere beasts of burden to minister to their comfort—any measure of reform which has a direct tendency to repair this state of inequality cannot possibly either meet approbation or receive their support; self-interest always being their chief object, whenever their influence is given either to obtain a new law, to alter an old one, or to reform an abuse, or to create or support one that is already created.

Viewed in the light of practicability and usefulness, Socialism as a system of reform, is infinitely superior to any other system that is now advocated, in which the interest of the working class, forms the most conspicuous, and desirable feature; Social reform destroys competition, which necessarily engenders, and fosters most of the inequalities of which the sons of toil have any occasion to complain. Under its auspices, without the parade of multitudes, the influence of the middle class,

or the humiliating, and often useless, process of petitioning parliament, or the delay that always attend such modes of procedure, a very limited number of intelligent industrious individuals, may, as far as it regards themselves, accomplish a very extensive alteration in their domestic and political arrangements, besides exhibiting an example of an improved state of society, which the most sceptical cannot dispute, nor the most zealous supporters of the present system fail to admire and imitate.

Socialism as a system of reform, is also superior to others, inasmuch as it is a work of regeneration and not of interference: it coerces no enemy into compliance; meddles with no existing law; nor requires the abolition of any established usage: conversion, and not destruction, is its object. Like the orb of day, it offends not the blackness of night, by any sudden approach, and only purposes to remove every immoral institution, by first enthroning itself in the affections of those that support these institutions.

To such as suppose that Socialism ought not to be tolerated, because it is a departure from existing laws and established usages, I would say examine the origin of your own system, and if you can find no parallel, then exhibit your ardour for conservatism, and not till then, for otherwise it is unreasonable. On the same ground, it might be objected that the Gentiles had no right to become Christians; Catholics, Protestants; nor the members of the Church of England, Dissenters or Wesleyans. That machinery ought not to be suffered to supersede hand-labour; Railroads the common modes of conveyance; nor the swift sailing steamer the vessels that can only reach their destiny when propelled by the winds. What state is there that has not emanated from a former state, and what nation that has not changed its religion and politics. Have we arrived at that state of perfection that will admit of no improvement, when millions of our fellow beings are wanting the commonest necessities of life; and hundreds of thousands of them living by theft and prostitution. Talk of the suppression of Socialism; presumption, bigotry, and madness. Socialism is the offspring of an overwhelming and imperative necessity and cannot be suppressed. The enormities of the present system have produced reflection in the minds of the considerate; and the introduction of a new order of things, embracing an equal distribution of knowledge, labour, and wealth, with institutions free from superstition, and in accordance with human nature, has suggested itself as an appropriate and unfailing remedy. The intelligent and unprejudiced observe the rapid progress of these righteous principles with gladness or neutrality; and none but priests, and their interested or misguided adherents, are foolish and wicked enough to oppose them. But their vapouring shall pass away as the noisy cloud, and their hostility only hasten the realization of their fears, and become the parent of their own shame. Even on the surface of our "sea-girt isle," and within the span of the British sky, despite of their opposition, the Socialists shall provide for themselves and families cities of refuge from the malevolence of their persecutors, and the iron-heartedness and unbrotherly distinctions of the present age; mansions, and manufacturing, in which the unsocial sounds of masters, and servant shall be unheard; violence be unnecessary;

and poverty unknown. When intelligence shall render the existence of law only useful as a finger-post to the performance of duty, and accountability be lost in the absence of every disagreeable task, and improper trust.

Socialism is, therefore, superior to any other system of reform; Firstly, because it purposes the annihilation of competition, which produces more than nine-tenths of the miseries that afflict the working class. Secondly, because its provision can be carried into effect without the assistance of parties whose education and apparent interest naturally deters them from supporting any measure that is calculated to elevate the character and lighten the burdens of the toil worn millions of our injured population; and Thirdly, because it can furnish examples of a new and superior state of existence, without disturbing any of the institutions of the old and inferior state; models of domestic comfort, political freedom, and literary, scientific, and moral attainments, which cannot but finally force the most stupid of the opponents of Socialism, into reason, and consistency.

RICHARD CROWTHER

Manchester, December 1st. 1839.

THE NEW MORAL WORLD.

Saturday, December 14, 1839.

OATH-TAKING.

THE recent treatment of Mr. CONNARD has shown the means of annoyance possessed by our opponents, under certain circumstances, and any measures which may tend to prevent or neutralise the effects of such persecution, are well deserving of the general attention of the social body. Mr. CONNARD's case had attracted the attention of a metropolitan lawyer, high in his profession, and equally celebrated for his intrepid assertion of the great principles of social, political, and religious liberty, upon all fitting occasions. He felt for the injustice inflicted upon Mr. C., and about the time of his liberation, wrote instructions for his guidance at the expected re-hearing of his case, on the 20th of last month. These instructions were not forwarded to Lancaster, in consequence of Mr. C. being set at liberty before the day appointed for the re-examination, but the advice contained in them is so valuable, and calculated to be so generally useful, that we think it a duty to present it to our readers, through the medium of the *New Moral World*.

It is advised that individuals placed in such circumstances as those alluded to, should on no account concede the right of the presiding authority in any court to question a man as to his faith, BY ANSWERING QUESTIONS RELATING TO IT, and the following reply to the first question upon the subject is suggested to be respectfully given.

"I am ready to be sworn, and I believe that I am bound to speak the truth; I am advised that you have no legal right or power to enquire into my religious belief, and I decline to answer any questions upon that subject."

By doing this, the grand question is raised as to whether any judge has a right to insist on knowing a man's faith.

By answering the Judge, and getting into a theological discussion, a prisoner speaking to the Judge as such, gives that functionary a great advantage over him.

Had Mr. CONNARD taken the course recommended above, when

first questioned by the Chief Commissioner REYNOLDS, and been then by him remanded to prison, he would have been a prisoner, not on account of any particular or obnoxious faith, but because he had denied the right of a lawyer to question any man as to his theology, which is to introduce the inquisition in another form into England. Every man would then have felt the importance of the principle involved, on account of its application to himself. The contrary course restricts the interest and the sympathy to the circle of those who coincide with the particular faith or principles avowed by the prisoner, and gives persecutors great power, when they are arrayed on the side of popular prejudices.

To answer any question on the subject of creed in a court of law, beyond the declaration that the witness considers himself bound to speak the truth, is to commit the question into the keeping of the lawyers, and to imply a right WHICH SHOULD NEVER BE CONCEDED.

Some of the cases have gone so far as to say that the Judge may question as to belief in rewards or punishments, but they shew that the object is to see if the witness believes himself bound to speak the truth, which obligation is affirmed by the use of the form of reply now suggested.

The importance of the preceding advice will be apparent to all our readers at a glance; surrounded as we are on all sides by active and unscrupulous opponents, it becomes our duty to add the wisdom of the serpent to the harmlessness of the dove, and to prepare ourselves at all points for the coming storm of persecution.

The hunting of men from their employment, the unsparing and unfounded attacks upon private character, the constant abuse and misrepresentations showered down upon our system and persons in the newspapers, and at lectures and discussions, all betoken the paroxysm of fury to which our opponents are approaching, and shew that they will stop at no means for the suppression of principles which they ignorantly or interestedly, deem adverse to their interests. In these circumstances we have a two-fold duty to perform:—first, to bear witness to the truth, and to accelerate its progress; second, to do this in a manner which shall entail the least amount of suffering upon ourselves, our families, and our brother members.

The case of the outrage upon Mr. FARR at Walsall, affords another instance in our own progress, of the necessity for caution in such circumstances. Although the most ample and indisputable evidence could have been brought forward to identify every one of the rioters, who, filled with beef and beer, paid for, it was said, by persons high in authority, both civil and ecclesiastical; yet the difficulty presented by this obstacle was such as to induce the suspension of all proceedings in the matter; after the trial of one of the bludgeon-armed supporters of things as they are, for a brutal and murderous assault upon one of his fellow-townsmen; a man who had as much connection with the Socialists as he had, and upon whom he turned with savage fury, and smote to the ground for simply requesting him not to murder the lecturer, who they were then stamping, kicking, and jumping upon, in such a manner, as to threaten the extinction of his life. When this bruised victim of priestly bludgeons made his appearance in court, with the evidences of the outrage visible upon his person, he was not permitted to depose to the facts of the case until he had fully satisfied the bench and the opposing lawyer that he believed the Bible! The indisputable evidence of his bruised body would have made no impression on these "just judges" if it had not been endorsed by the orthodoxy of his belief! Yet not five minutes previous to this, a mere child had been sworn; a child so young, so evidently ignorant, that even some of the hardened officials were shocked at the idea of putting the oath to it unquestioned, and interrupted the half-performed ceremony, to ask the

child if it knew what was meant by an oath ; the answer was " yes, if I tell a lie, I'll go to ou'd Sammy ;" and this was deemed so satisfactory, that the oath was administered without further question or delay !

Often have we thought of that scene since ; a most instructive comment did it afford of the morality of oath taking, and its efficacy in securing a development of the truth. Surely we may hope that such disgusting occurrences will arouse a spirit of resistance based upon shame, among other classes of the community which will destroy such an insane and useless, as well as demoralising custom.

LECTURES BY THE REV. J. BARKER AGAINST SOCIALISM.

The *North Staffordshire Mercury* contains, in the numbers for Nov. 23 and 30, an elaborate report of four lectures delivered by the Rev. J. BARKER in the Bethesda Schools, Shelton, and of discussions after these lectures between Mr. A. CAMPBELL and the lecturer. The first two lectures were on the tendency of Christianity, the last on the tendency of ROBERT OWEN'S system. The report is so evidently furnished by a partisan of Mr. BARKER'S, that it would be the height of absurdity to expect it to present anything like a fair account of what actually took place. Mr. BARKER is represented as on every occasion a triumphant and eloquent debater, and Mr. CAMPBELL as sedulously exhibited as a weak and inconclusive one. We need only appeal to the thousands who know his steady, sedate, and calm process of reasoning ; his extensive acquaintance with facts and intimate knowledge of his subject to prove that this can be no true portraiture of the proceedings. Indeed the cloven foot is permitted to peep out rather unfortunately in one of the leading articles, in which it is stated that

" Mr. Barker has been lecturing on the same subject at Huddersfield during the week. His opponent in discussion has been Mr. Buchanan, the Socialist Missionary for Manchester. The philosophical bull has been crowded on each occasion. Buchanan is an abler disputant than Alexander Campbell, but his fallacies and sophistries were exposed, and the cause of Christianity proved delightfully triumphant."

Of course this flattering information must have come from Mr. B. himself, and no doubt the revival of the proofs of the lectures and discussions, with all the careful retouching of an experienced *litterateur*, was duly performed by that gentleman before they were ushered to the light. Mr. JONES, now in Scotland, can " a tale unfold" of his saintly doings in such matters, and as the old proverb avers that " practice makes perfect," no doubt the rev. gentleman is becoming quite an adept in the art.

Mr. BARKER uses great *fluency* in his manner of defending Christianity ; he condenses the moral precepts of the New Testament into a system, and then says " attack this if you can, show me when this system has done any harm ?" He is quite safe in asking the question for such a system has not now an existence, and save for a few generations after the commencement of Christianity, when its professors were, like the Socialists, opposed to and opposed by all the predominant sects of the day, and had the institution of common property among them, it never has had any existence in what is called the Christian Church. To argue against such a bundle of abstractions would be sheer insanity, and more so when these abstract propositions contain the elements of the very system we desire to establish—equality, fraternity, charity, and community. If this be Christianity, then are we Christians.

But there is this difference between the Socialists and their opponents, that the former desire to *practice* what the others only *preach*, and therefore instead of contending themselves by drawing eloquent

but wordy pictures of what Christianity may and ought to be, they aim at presenting it in real life by the institution of practical arrangements, in accordance with its fundamental precepts of brotherly love and reciprocal duties and privileges. Mr. BARKER himself acknowledges that the present system is essentially anti-Christian, according to his view of Christianity ; and pleads for the establishment of Communities of property and privileges, upon what he calls Christian principles ; that is, Communities based upon the peculiar speculative and theological notions, which he and others have been trained to associate with the name of Christ. To this we have not the slightest objection. We meddle not with the theological tenets of any individual ; our object is to protect our own liberty of thinking for ourselves, and to aid in the establishment of new governmental and social institutions more favourable than the present to the health, wealth, morality, and happiness of our fellow-beings.

If, therefore, Mr. BARKER would direct his energies to the task of stirring up those who think with him in theological matters to found Communities for the *practice* of that code of moral precepts which he terms Christianity, he would in our estimation be exhibiting conduct more in accordance with his own professions, and the system he advocates, than he is now doing. We should be led to have a higher respect for his opinions, when we found that he himself believed them, and thought them worthy of being reduced to practice.

Until he and the self-styled Christians of every sectarian denomination cease their bitter persecutions of one another and of us—until they exhibit in their lives the meek humility, long-suffering, peaceable dispositions, toleration, and self-denial, which are said to be characteristic of the Christian—until we find them adopting that system of Community in which each freely shared the wealth of all, and " no man called anything his own which was his own," in which " he that would be greatest, became the servant of all," and in which no man called another master—we say, that until we see this system established among them, we must be pardoned for laughing at their reference to it. It is mere rhodomontade, silly verbiage, unworthy of attention. Give us the *practice* instead of the *preaching*, and you will find us your fastest and firmest allies. At present, we are the only consistent exponents and defenders of what Mr. BARKER defines to be Christianity.

Mr. BARKER'S lectures upon the tendency of Socialism (?) were, as usual, compounded of every description of misconception and misrepresentation. Like all priests, he did not *reason* upon the subject, but gave vent to a series of loose wordy declamatory invectives. Such persons play a safe game : they know that the prejudices of their auditors are with them ; and the necessity for argument is thereby superseded. They have only to depict a sufficiently horrifying train of consequences, and assert that these must follow the admission of the principles they oppose, and straightway the mass of their hearers are worked into a state of frenzied excitement, which threatens in some of its explosions to be destructive both of life and property. We do not say that the parties who apply these excitements to a superstitious and ignorant population desire such a result ; but that it is a probable termination of their exertions, will be admitted by all dispassionate persons. Should it occur, it will only add another to the already innumerable proofs of the incompatibility of theological superstitions with permanent and general well-being.

These remarks are dictated by no unfriendly feeling to Mr. BARKER. He may, and probably does believe that he is doing his duty to society, in pursuing his present course. If so, let him proceed : we can assure him, that whatever pleasure he may feel, cannot equal our own at seeing him so employed. He is an auxiliary in fighting the great battle

of truth against error; he is aiding the development of mind; assisting the people to think for themselves; and we know well what the ultimate result must be—the establishment and universal acknowledgement of truth—the consequent abandonment of all error. This is what we aim at, and we cannot feel otherwise than friendly with any individual who aids in accelerating its realization.

Of one thing Mr. BARKER ought to be aware that the use of scandal and misrepresentation are not only unworthy of a good cause, but certain indications of the contrary. How liberally he has resorted to both, we leave to himself, and also whether he can reconcile his conduct with the Christianity of which he draws so enchanting a picture.

If he consults ecclesiastical historians he will find the same epithets applied to the early Christians, the same misrepresentations of their principles and objects as those now used in reference to the Socialists. Did the use of such weapons stay their progress? In what light do we now regard those who used them? Let Mr. BARKER and his conditors ponder on these questions, they contain a useful moral.

PROGRESS OF SOCIAL REFORM.

PROGRESS FROM ALEXANDER CAMPBELL'S NOTE BOOK (Continued from our last.)—**ASHTON**.—Continues to maintain itself in a floating condition, although surrounded by many disadvantages; such as a bad situation for their Institution; strong sectarian opposition, which shut the doors of the Mill Lane School against me, after consent had been obtained, and placards posted, for a course of lectures; and what is worse than all, working short time, and low wages. They also keep a Sunday School, and amusement class, both of which are well attended, and producing much good; their festivals are also very numerous and respectably attended. Lectured here, five times from September 29th. to October 2nd. 1839.

HYDE.—Continues to meet in the Upper Room of the Working Man's Institution, which is a splendid building externally, but has not yet been completed in its interior arrangements. Their numbers are on the increase; their audiences generally average about 300; some of the old Chartist occasionally, at Hyde and Ashton, attend and put questions, and make objections generally about the security we can have, while Universal Suffrage is not the law of the land, to which there can only be one answer, that all our proceedings are now sanctioned by act of Parliament; that by obtaining *wealth*, upon the principles of *union*, we will obtain *power* not only to send members to represent us in parliament, but to legislate for ourselves; and thus give a new and rational direction to the now mis-directed and dormant power of this nation, and through it to all nations. Lectured here, Oct. 3rd. and 27th.

MOTTRAM.—Being in an almost isolated part of the country, does not make much noise in the world; but it also progresses in numbers, and is exciting enquiry amongst the inhabitants in that district, many of whom came several miles to attend the lectures; there are some extensive Print-works in the vicinity, at which, several of the members work, and whose employers know their principles, without thinking worse of those who have honesty openly to profess and practice them, so far as their circumstances will permit. Lectured twice, on Sunday, October 13.

MACCLESFIELD.—Has also like almost all the other

branches, had its days of tribulation. Schisms arose among the members, from very trifling causes, and the old world's error. "That man forms his own character," prevailed for a time, and caused contention; they have, however, seen the error of their way—and are now proceeding cordially together, each endeavouring to "forgive and forget" what could not be mended. Their Institution, although in a good situation, is an old building, and not commodious. They have also issued a prospectus for building a "Hall of Science," and are obtaining collections for it; they have also a good Sunday School, and an amusement class, well attended. I presided at their last Festival, and I may say, that it was as well conducted, and in the arrangement of the recitations, &c. as good taste and knowledge manifested of the social principles, as any of our older branches. Lectured twice, on Sunday, Oct. 6th.

CONGLETON.—Have only received the Charter about three months ago, they have a good room; the lectures are well attended; they have also an amusement class, each Saturday, which is also well attended, and improving the manners very much. Lectured three times 3rd. and 4th. November.

TUNSTALL, POTTERIES.—As this place during the last two weeks, has been the scene of an unprecedented excitement, in consequence of my discussions with the Rev. Joseph Barker, I shall leave the proceedings there to be described by others.

In the course of my duties, I have also met with Mr. Pallister, at Burnley, where he was delivering lectures, and I can confidently state, that on that occasion much good was effected, for the cause of Socialism. Padiham is within three miles of Burnley; the two places might easily be united, and one good branch formed.

I have also lectured at Oldham, and at Woodley and Denton, two villages about three miles from Stockport; in both places, the social principles were calmly listened to, and gladly received.

ALEX. CAMPBELL, S. M.

LEEDS.—On Friday, the 6th inst. Mr. Hollick (who was returning from the discussion with Brindley) lectured in the Saloon on the subject of "Responsibility." The lecture was a clear and beautiful exposition of that principle, and placed it in a clear and unmistakable light. The audience seemed delighted not only with the many pointed and powerful illustrations with which the lecture was enriched, but also with the affable manner in which Mr. H. gave utterance to his sentiments. On Sunday, the 8th, Mr. Staton lectured in the afternoon to a numerous audience on the conduct of the champions of Christianity and the means now used to put down Socialism, and replied at some length to the hacknied objection that we provide no dying consolation in the shape of death-bed repentance. The audience seemed fired with the same spirit which animated the lecturer, and apparently well pleased with the corollaries drawn from his reasonings. In the evening our venerable Founder lectured on "The Marriage System and Religion of the New Moral World," in his usual strain of dispassionate eloquence; in which he cleared up what a many conceive to be difficulties, and showed the decided advantage his system possessed over the present one. The audience was immense, the room being completely filled, and great numbers were compelled to retire, unable to gain admittance. He was listened to with the most profound attention throughout the whole

of his lecture, which could not fail to make a deep impression upon every doubting mind. At the conclusion he named four children, and made some very appropriate remarks. His visit has done us much good.

NEWCASTLE DISTRICT, November 30, 1839.—On Sunday last our Branch was favoured with a visit from Mr. Miller, of Sheffield, who detailed much interesting information relative to the progress of Socialism in that District. In the evening we had a good audience and Mr. Campbell lectured on the "Comparative merits of moral and physical force." No discussion followed. On Monday Mr. C. proceeded to a small but somewhat important village called Winkham, as well known for being the place where all the Chartist pikas and other weapons were manufactured. So determinedly bent upon physical force have the inhabitants of this place always been, that it was never considered prudent to interfere with their projects: however, a room was obtained, and on a very short notice, a tolerably good audience was got together. Mr. C. laid before them a general outline of the Social plans, to which they listened very attentively, and expressed a wish to have him back as soon as convenient. The Religiousists attempted to interrupt the lecture by sending the village bellman round to warn all the women to attend and hear the infidel lecturer. This was done ironically; but fearing that it would be taken literally, they gave out the bellman round warning the inhabitants to put him out of the village. All their attempts proved abortive, he lectured without interruption, and took his leave amid the general expression of good feeling. On the same evening our Branch had a Social Festival and Tea Party. On Thursday and Friday evenings Mr. Campbell attended at South Shields, when crowded audiences were got together. Mr. C. on the former evening explained to them the new system of marriage, after which a spirited discussion took place, between the lecturer and two medical gentlemen named Kennedy and Laurence. These gentlemen charged the missionary with introducing an abominable and infidel system, uprooting all ties of society human and divine, Mr. C. calmly replied by contrasting the old system, leaving it to the audience to decide. On the latter evening Mr. C. lectured on the advantage of Community; after which a long discussion commenced on the part of the lecturer and a Rev. Mr. Lawson, of the Secession Church. The Rev. gentleman admitted that he understood nothing definite of the plans of Mr. Owen, save that he cared only for this side of the grave, and that that was enough for him to denounce the system wholesale. He advised them as they loved their souls to have nothing to do with the lecturer or his system; he told them of their morality and regard for religion, and what more did they want; upon this Mr. C. remarked that they were but ill rewarded for their good works, living as they were, in the filthy and contracted streets and alleys with which the town abounded. C. BARRETT.

BARNOL.—The first "family meeting" attempted at this Branch, was held on Monday evening, the 25th ultimo, previous to the departure of Mr. Rigby. The arrangements and proceedings were under the direction of Mr. Rigby, and appear to have delighted all present. Between eighty and ninety persons were present, consisting of members, candidates, and their friends, exclusive of children. The entertainments commenced at six o'clock, and at nine ten was covered up and heartily enjoyed by all—Mr. Rigby being principal waiter. After tea was over, Mr. R. shortly addressed the company, particularly the strangers present, explanatory of our views and the objects contemplated by such meetings, as that which they were then enjoying, viz., to knit human beings together in the bonds of fellowship and brotherly love. The amusement was then resumed and continued till eleven o'clock, when Mr. R. again delivered a short address, expressive of his hopes that the Bristol Branch would speedily be in possession of an institution more commodious and adapted for recreative meetings than that they now held; in which they and their families may meet to cultivate the social affections, and that in the meantime all had enjoyed themselves to the extent of the limited means at command. It was evident, from the smiling faces which surrounded him, that his latter hope was fulfilled. Indeed, so much was this the case, that they seemed loath to depart; and Mr. R. explained the necessity for early hours, both as regarded the physical health of those attending such meetings, and to give satisfaction to parents who might object to their families attending, if late hours were kept. The charge for admission was low, as the object was to impart pleasure and improve morals, not to obtain profit, consequently the proceeds barely covered expenses. These meetings will be regularly continued in future. Mr. Rigby delivered his first lecture here on Sunday evening, Nov. 10, on which occasion the room was crowded. At the conclusion, he announced a course of three lectures for the following week, and invited discussion, but soon took place that night. On Monday evening, Mr. Rigby had for an opponent, a person named Cox, who has been here a candidate for Town Councilorship. Being what is generally called a speech-maker, he seemed very sure; criticised Mr. Rigby's visionary arguments very freely, and then proceeded,

to attack his arguments. His mental capabilities were, however, unequal to the task of disproving Mr. R.'s positions, and the result was that he either proved them or jumbled together a heap of strong assertions without proof. Mr. Cox pursued this course for the two following nights, when he offered a challenge for a public discussion, if a suitable place could be obtained, which he undertook to see after. A committee was appointed to conclude the business, but Mr. C.'s discussion turned out as was anticipated, an empty bravado. Mr. Rigby has made a strong impression here, and the friends are most desirous that it should be followed up by the stationing of an efficient Missionary in the district, as the best means of giving permanency and extension to the cause.

MANCHESTER.—Mr. Alexander Campbell addressed the audience at the Salford Institution, on Sunday morning, 1st inst., on the subject of Community. The address gave great pleasure, and elicited at its termination a most lively and interesting conversation. In the afternoon Dr. Trigg gave another of the philosophical lectures, which have been so interesting and well received; and in the evening Mr. Campbell had a most crowded audience; his lecture was an explanation of our principles, and was distinguished by its profound reasonings, ample facts, and forcible language. The effect of the lecture was evidenced by the admission of eight candidates at its close. The good cause still continues to progress in Manchester, and the opposition experienced only seems to accelerate its movements.

GLASGOW, Dec. 7th. 1839.—It gives me much pleasure to perceive that the cause of Socialism is going on so well, in England; all that is necessary to make it a national question, is steady perseverance on the part of Brindley, and those who act with him, and coalesce and circumspect on the part of the Social Advancers; we have driven from the field the Easbyes and Hawthornes, the Brindleys and Buckles must soon follow, and calm and philosophical investigation take the place of furious and fanatic rant. I told you in my last, that you had not all the fighting to yourselves, and although as I perceive by this week's New Moral World, that the contest is thickening upon you, it also increases with us, I lectured last Sunday morning and evening in Glasgow; good meeting in the morning, and in the evening hundreds had to go away who could not obtain admission. There were eight Candidates entered. On Monday night I lectured at Paisley for Mr. Connard, and got £1. at the close of the lecture; the greatest distress prevails there. The weavers I am informed have been parading the streets in droves of two hundred, begging. I had previously lectured for Mr. Connard in Glasgow and collected £5 7s. 10d. both of which sums will be remitted in the course of the week. On Tuesday night I attended a lecture delivered by the Rev. Mr. Harvey, at his Kirk in the Calton; it was the second of his lectures which I have attended. He allows discussion, and the public being aware by previous intimation that I was to attend, flocked to the place in thousands, I never saw a more crowded place; in short I was apprehensive that some life would be lost from the confusion that sometimes prevailed, many had to be put out through the windows. His lecture was on the "Fall of Man," he allowed me twenty-five minutes to speak after he had sat down, and we had two quarters each after; the order and attention were admirable, and the general opinion is, that there was good done. (If I except Mr. Roebuck) Mr. Harvey is the only Rev. gentleman who has attacked us since my arrival in Scotland. (The Rev. Mr. Anderson in his discourse last Sunday, I am informed, called Mr. Owen an "insensate prodigal.") On Thursday night Mr. Roebuck lectured against us in his Chapel, Spruill's Court, the aim of his lecture was to prove that Mr. Owen knew nothing of human nature, because he had stated in the Manchester discussion that we knew nothing of mind separate from matter, Mr. R. however, endeavoured to prove that we did; but in the discussion that followed, he admitted, that in this life they were inseparably connected, and as Mr. Owen does not at present pretend to know any thing beyond this life, such admissions fully proved Mr. Owen's statement. However be that as it may, it is only a private opinion of Mr. Owen's, and the only reason I supported it (apart from its being my own private opinion) was, to prevent Mr. Roebuck (as was evidently his aim) from destroying Mr. Owen's character with the public as a correct reasoner. This meeting also went off admirably. Mr. Roebuck's lectures take place fortnightly and Mr. Harvey's weekly. I lecture here as usual—twice on next Sunday, and at Paisley on Monday, and on Tuesday night begin my discussion with Mr. Lockie. It is to occupy three nights, namely, Tuesday, Wednesday, and Friday. It is exciting so much interest as any thing I have been engaged in yet; you shall have an account of it as soon as it is over. The sale of the New Moral World goes on increasing. Next week we shall be above twenty down. It is impossible to say where we are going to stop. Edinburgh has applied for a Charter; their application is forwarded to the Central Board. This is a matter of importance, as they will be able to co-operate with Dundee in a more efficient manner than we have yet been able to do.

LARRY JONES.

LAMBETH.—The affairs of our Branch are now in a prosperous condition, and the interest excited in this large and priest-ridden Parish continues to increase. We have had a discussion between Mr. R. Carlile and Mr. Southwell, on the "Five Fundamental Facts." On the first occasion the room was crowded to suffocation, and hundreds retired unable to obtain admittance. The discussion lasted two nights, and was conducted with talent and good feeling by both parties. Mr. Southwell's lectures on Thursday evenings have been well attended, though the unsettled state of the weather has been much against the audience, these lectures have produced a very powerful impression, and by the eloquence with which they have been handled, are well calculated to produce a favourable effect in the minds of those strangers that attend. Mr. W. Linwood has delivered a course of lectures on Sunday evenings to crowded audiences; his subjects have been, the Intellectual Progression of Man—The Signs of the Times—The Philosophy of Life and Death—The Philosophy of Love—Genius viewed in connexion with the Formation of Character. Mr. L. has handled the subjects in a masterly and commanding manner; his flights of fancy and feeling have been often responded to by the audience, who have broken through our usual rule of neither suffering applause or censure, to express their sense of the lecturer's talent. A general request has been made to have the two lectures on the Philosophy of Life and Death, published, to which Mr. L. has consented, and they are about passing through the press. Mr. Fleming has also lectured on the Rise, Progress, and Present Position of Socialism; our audience was not so numerous on that occasion, in consequence of the short time afforded for announcement. The weather is now too severe for our exertions on Pennington Common, Mr. Linwood has therefore discontinued his open air labours, but the Institution has been thrown open free, and he will continue his labours as usual, every Sunday afternoon. S. S. See.

CHILSEA, Nov. 20.—In spite of all the malevolent conduct which is now more extensively than ever, perpetrated with a view to our extinction, we are still progressing. The connection of Mary Ann Bennett's story, which appeared in the public papers a short time since, has been printed in the form of a hand-bill, and most plentifully distributed by the leaders of the Temperance Society, in this neighbourhood, and of course, without noticing the contradiction which was inserted in the *Morning Advertiser*, two days after its report of the Police proceedings of the case. The hand-bill issued by these Temperance leaders is thus headed, "Important Public Exposure! of the Vice and Misery-producing principles of the people calling themselves Socialists;" followed by a verse from Scripture, enforcing the sentiments that a system may be known by its fruits, as a tree may be known by that which it produces. Supposing the statement which they have paraded before the public were true, its very selfishness might naturally lead an unbiased person to suppose that such cases are exceptions among the Socialists, and that they form the general rule among the Christians. One thing is clear, their "tree" has not produced the fruit of charity, or they would not gloat as they have done, over the supposed immorality of a fellow-creature, even though he were a Socialist. But it happens that the irrational religionists have dug a pit for themselves; for Joyce, the paramour of Mary Bennett, has very recently declared, that he even was, and is still, a member of the Church of England. We held our first monthly Festival, on Monday evening, which was very respectably attended. The company, much more by their looks than by their words, though these were lavish of praise, expressed the very great delight they experienced. Could but our columnists have seen the decorum, the really innocent amusements, and the sincere happiness, beaming in the faces of all, they would, most certainly, if their natural feelings were not blunted by the errors of the priesthood, have eagerly embraced the principles they had previously so much misrepresented. We have commenced a waltz and dancing class, for the members and their children: that blending, as I believe is consistent with our principles, amusements

with instruction. Mrs. Chappell Smith has commenced lecturing for us on Sunday evenings, on the all-engrossing subject—Socialism, which she illustrates by facts remarkably applicable to the principles she has dared to avow. A. M. T.

EDINBURGH.—The following application for a Charter has been forwarded from our friends in Edinburgh, with a request for its insertion in our pages. We cheerfully give it a place; and trust that the manly independence of its sentiments is universal among the Social body. The world has been ruined by man and name worship, and its happiness wrecked upon the rocks of verbal disputation. The projectors of a new state of society must take care to avoid both errors.—ED.

We, the undersigned inhabitants of Edinburgh, in the county of Midlothian, having been made acquainted with the objects, principles, and laws of the "Universal Community Society of Rational Religionists," and being desirous of promoting the objects of that society, and willing to abide by the laws which are now promulgated, or which may be from time to time enacted, in accordance with the constitution of the society, Do hereby request that a Charter may be granted to us to open a Branch of the Society in Edinburgh above-mentioned.

In making this application, we deem it but just towards those who have the direction of the Society's affairs to state, in the most explicit and distinct form, our views of the objects and principles of the Society, according to our interpretation of the Constitution and Laws.

Art. First. We regard the objects for which we seek to be associated with you, as strictly of a moral and economical, and not at all of a theological, character; as involving no collision with the different religions of mankind, except in so far as these religions are opposed to the fundamental facts of our system.

Second. We do not admit that, were the object of the Society (indicated in chap. 1, sect. 2, art. 2, 3, 4, and 5 of the Constitution and Laws) fully attained, the change in the character and condition of mankind thus effected would be (as stated in art. 6) "entire," except in a comparative sense; the charity, to the practice of which we bind ourselves, constraining us to view the existing character of man as one of not wholly unmitigated evil, and the knowledge which we profess to promulgate, teaching us that the elements of goodness have a living place in this world, and could not otherwise be evoked by any set of circumstances.

Third. In admitting that "a knowledge of the unerring and unchanging laws of nature, derived from accurate and extended observation of the works of the great creating power of the Universe, and the practice of charity for the feelings, convictions, and conduct of all men, consequent upon such knowledge, constitute the Rational Religion," we would not thereby have it inferred that we understand other religions to be irrational, except in so far only as they exclude from their regard the above essential elements of all religion; in other words, by assuming the name of Rational Religionists, we do not intend to found or to form a religious sect, but only to declare that we consider the public or professed religion of this society, in so far as it lays claim to any peculiarity, to consist in the pursuit of knowledge, and in the love and practice of goodness in all its forms; but we do not mean to say that other religions may not, or do not, possess those characteristics whose excellence we acknowledge in whatever sex, class, sect, party, country, or colour, they may be found.

Fourth. We regard the title "Non-Responsibility," prefixed to art. 17, chap. 1, sect. 4, as inept, in so far as it appears not altogether consistent with the principles of sound logic to describe negatively, and not affirmatively, the great truth of "Natural Responsibility," which it is a principal object of the Society to enforce.

Fifth. We consider the introduction of the impersonal pronoun (art. 19, chap. 1, sect. 5,) to designate the supreme power of the universe as unnecessary and offensive; unnecessary, because the words "that power" were fully competent to express the idea; and offensive, because the use of the pronoun "it" might imply that the framers of the law were governed by the analogy of a faith in the impersonality of Deity. The term "that power" is not liable to this objection, seeing it assumes neither the personality nor the impersonality of Deity.

Sixth. We adopt the outline of the "Rational System of Society," and any other of the writings of Mr. Owen, no further than these are consistent with the Constitution and Laws of the Society, which Constitution and Laws we regard as containing the only deliberate public avowal extant of the objects and principles of Socialism, so far at least as these have been adopted by any organized body.

Lastly. Our adhesion to the Constitution and Laws of the Society shall not be held to infer the slightest relinquishment, on our part, of the great principle of Protestantism—the right of free inquiry and of private judgment in matters of religion; a right which is destructive of the domination of all churches or bodies of men over individual opinion, or which may rather be said to constitute every man, in his

own proper person, a separate and independent church, amenable to no other jurisdiction than the court of his own conscience, and from which right flows the corresponding duty of respecting the conscientious convictions of our neighbour.

On such principles only as those above stated are we willing to work out the objects and results contemplated by the Universal Community Society of Rational Religionists; and if your Honourable Board should consider these principles to be in perfect consistency with the basis of the Society, and should reckon us as individuals fitted to aid the progress of the cause, it is our earnest request that in the Charter which may be granted to us, the detail of these our views be embodied, in order that no doubts may at any future period arise in regard to the kind and degree of co-operation to which we hold ourselves pledged.

CHRISTIAN CHARITY EXEMPLIFIED.

To the Editor of The New Moral World.

SIR,—Some of the *Christians* in this town, in the exercise of that *blind* charity which has distinguished their brethren in all ages, have formed themselves into Committees, for the purpose of obtaining the discharge of Socialists from their employment. Truly, they have a noble object! and merit a noble title! Let us dubb them then, "**CONSPIRATORS AGAINST WORKMEN!**"

The tricks of these pious followers of the meek and humble Jesus speak volumes: they evidently betray the weakness of their cause, and the strength of Socialism. The only plausible objections and shadows of argument which they could possibly use, are now exhausted; and, in their frenzy, they have recourse to a dastardly persecution to stay our progress. Poor fellows! may they soon recover from their delirium.

However they may be acting in opposition to law and justice, they have nevertheless the advantage and authority of Holy Writ; as the following passages amply testify:—

"Pour out thine indignation upon the heathen *that have not known thee.*"

"Let them *wander up and down for meat*, and grudge if they be not satisfied."

"Break their teeth, O God, in their mouths."

"That thy foot may be dipped in the blood of thine enemies, and that the tongue of thy dogs may be red through the same."

"Let his children be fatherless, and his wife a widow."

"Let his children be vagabonds, and beg their bread."

"Let death come hastily upon them, and let them go down quick into hell."

The above is indeed but a very small portion of what may be picked from the pages of Holy Writ of a similar nature. Who will prate about charity—*Christian charity*—after this? Let these gentlemen go on in their HOLY work; Socialism will still progress; and, finally, rise like a giant from the annoyance of a gnat, to break down the crazy citadel of a rotten and perverse religion.

J. HALL.

Manchester, Nov. 20th, 1839.

LIBERATION OF MR. CONNARD.

TO THE EDITOR OF THE NEW MORAL WORLD.

SIR,—Permit me, through the medium of the New Moral World, to inform my numerous kind-hearted friends and brothers, in the cause of humanity, that I was liberated from Lancaster Castle, on Wednesday the 6th inst., and had the happiness of arriving safe at home, on the 7th, where I was made welcome by my loved wife and children, with a number of my social

friends, and others. I have delayed writing, expecting to obtain some particulars respecting the channel through which my discharge was obtained; but I have not yet succeeded; something remains behind the curtain, which I hope will, ere long, be brought to light. Had I obtained *justice*, I should have been discharged last court, and might have resumed my business, and thereby have maintained my family, by my labour; however, that was denied me, and my worst fears are now realised—my business is gone—I have nothing at all to do.

I desire to express my heartfelt gratitude to my friends, for their sympathy and assistance, since my incarceration. The kindness extended towards me by the Socialists—although those who preach the "religion of charity" stigmatize them with the appellation of "Infidels," proves that they are Christians in action if they are not in name; and well would it be if they, the Christians, would look to their brethren, and "go and do likewise."

I intend to send a Petition to Parliament containing the manner in which I have been treated, as I think if the Commissioner has acted right, the laws upon the subject are only a farce—if he has acted wrong, the sooner a repetition is prevented, the better and sater it will be for the public; my only object is, if possible, to prevent a recurrence of the evil, and as I consider this my duty, I shall embrace the earliest opportunity. In conclusion I beg leave to acknowledge the receipt of the following sums from Mr. A. Heywood, and remitted to him by Mr. Hobson:—namely, £11 17s. 6d. and £2 7s.; Finsbury, £1; Halifax, 14s. 6d.; which has enabled me to pay back money advanced as a loan for my use, and left a balance for present wants. Once more I tender my grateful thanks for the many kindnesses I have experienced, and rejoice to say I have again resumed my duty in endeavouring to put forward the good cause, which is the greatest delight of

GEO. CONNARD.

Oldham, Nov. 1839.

ENLARGEMENT OF THE NEW MORAL WORLD.

To the Editor of the New Moral World.

Our Members met on Wednesday evening last, to take into their consideration the enlargement of the New Moral World. A resolution was passed that it be both enlarged and stamped. The excellent address on that subject had been read to them from the New Moral World, and they fully entered into the reasons therein mentioned, of the pressing necessity for the alteration required.

At the same meeting the storing of the refuse bones, from amongst our friends, was spoken of as of the greatest utility for manure for the service of the Community. A resolution was instantly agreed upon, That the Council, or Local Board, do immediately provide a *Deposit* to receive them.

JAMES LOWE.

Manchester, Dec. 7th, 1839.

SOCIALISM AS IT IS v. CHRISTIANITY AS IT IS.

TO THE EDITOR OF THE ALBION.

SIR.—You know every thing, and, of course, must have heard of the tilting match which came off this week, between the Knight

of the Cross and the Knight of the New Moral World. Lots of fun. I was looking out for you, but I fear you were absent; and I scribble these few lines lest your next paper might be considered imperfect (which it so seldom is) without some report of the proceedings.

This discussion, then, took place between the Rev. Joseph Baylee, A.B., Secretary to the Irish Home Missionary Society, &c., and Mr. John Farn, the Social Missionary. The affair as I have been told, originated in Mr. Baylee's attending the Social Institution, in Tailor-street, at one of their Sunday meetings, and challenging Mr. Farn to a discussion on the respective merits of Christianity and Socialism; the arrangements for the discussion to be made by the Socialists. The Queen's Theatre was engaged, and, on the evenings of Tuesday, Wednesday, and Friday last these champions displayed their wordy valour to overflowing houses.

On the two first evenings, the merits and demerits of Socialism were considered. Mr. Farn was placed on the defensive. Mr. Baylee, with much tact, introduced a prayer at the commencement of each discussion, and, in his after speeches, ingrafted short appeals to the feelings of his auditors, a large majority of whom seemed to be his friends, with considerable ingenuity he dwelt at great length on the being and attributes of God, and endeavoured to make it appear to his audience, that Socialism and Atheism were synonymous; that Mr. Owen in his views, had overlooked the existence of mind as distinct from material organization: that he denied the power of conscience; and that Socialism must fall, as it was founded on the false basis, that the character of man is formed for him and not by him; whereas, he contended, that it was formed for him and by him. Mr. Farn contended, that the Socialists were not Atheists, as they all agreed that there must be a sufficient cause for every effect produced; that, in a state of community, there would be no compulsion to adopt or to prevent the adoption of any speculative opinions: he then challenged him to the proof, as to the existence of mind distinct from material organization. It was a subject about which we had no facts to guide us; and that, at least, such an opinion could only be conjectural. He at once denied the existence of an innate conscience. Belief depended on the amount of evidence placed before the mind, it was perfectly involuntary; and the will or desire to act depended on the strength of our convictions and our physical organization. He then endeavoured to prove his position, that the character of man is formed for him and not by him. He argued, that, as we are not accountable for the country in which we are born, the choice of our parents, our constitution, and the way in which we are trained and educated in our infancy, and as the character of the individual is compounded of these and other circumstances which continually surround him through life, over which he has no control, he cannot be considered as forming his own character.

On the last evening, Mr. Farn stated Christianity as it is, its connexion with the state in different countries; referred to the penal enactments of Elizabeth and Henry the VIII.; and after quoting many authorities traced it down to the present time. He referred to the present imprisonment for Church-rates, flogging in the army, tyranny by Christians, and oppression by them at home and abroad; and he not only reprobated the conduct of M'Ghee, Stowell, M'Neile, &c., and quoted passages from their speeches as specimens of the feelings entertained by Christians towards each other.

He alluded to the Thirty-nine Articles of the Church of England, the doctrine of Predestination, Absolution for sin, and other matters, which he considered inconsistent, and a violation of right reason and common sense. Mr. Farn was quite overpowering towards the conclusion, and carried the whole meeting with him. He mentioned Rathcormac, and was about enlarging upon it, but shouts of execration drowned his voice; and I really think, that if Mr. Baylee had not been protected by a number of the police, death might have been his portion instead of victory.

During the whole evening Mr. Baylee was quite lost; he floundered about, and degraded his character as a clergyman, by remarking upon Mr. Farn's pronunciation of words, offered to give him grammatical instruction, misrepresented what he had stated, and, in this way, lost the good opinion of the audience. He assumed almost the inspiration of a prophet, abused the Procurement Society, and mixed up, most irreverently, with the grace of God and the gift of the Spirit, abuses of Unitarians, Catholics, and Dissenters of all denominations. Whilst Mr. Farn was speaking, Mr. Baylee seemed in a dreadful state of anxiety and mortification; bit his fingers, as if he wished to tear up the nails from their roots; affected to laugh, but so ineffectually, that it gave his face the appearance of a galvanised corpse; and then buried his face in his hands as if he would hide his shame. I really never saw a man so completely cut up and extinguished in my life; I pined him exceedingly. How great must be the mortification of his confederates to find their great organ beaten so completely on a subject which

has or ought to have been the principal object of his life to make himself master of, and that by a poor illiterate ribbon-weaver, from Coventry.

Liverpool, Nov. 23, 1839

I am, Sir, yours,

OBSERVER.

HUDDERSFIELD DISCUSSION.—On Sunday Dec. 23, I lectured in the morning and evening in the Hall at Sheffield. The lecture at night was the first of a course on the "Marriage System," and was heard without a single expression of dissent, though the place was literally crammed; it being the most numerous audience we have had for sometime. On Monday, I and our friend D. Miller proceeded to Huddersfield, and I met Mr. Brindley in Discussion at the Philosophical Hall the same night. The excitement had been so great that the whole 1200 tickets were disposed of in three hours, and considerable sums of money were offered by those who had failed in procuring them. Our opponents had possessed themselves of the greater number of tickets, and so managed to pack the meeting tolerably well. In addition to which, a piece of unfair conduct was played off in allowing Mr. Brindley to both begin and conclude, thus giving him a quarter of an hour more than me, though the engagement was on equal terms. Mr. Brindley's opposition was only a repetition of what he has given at other places, interspersed with a little more personal abuse and misrepresentation. His staple articles were assertions about the *Marriage System*, *Responsibilities*, *Shooting* people because they would not be socialists, and "*red-hot flummery*." On the second night (Tuesday), the interest seemed to have increased; the display of feeling on the part of our opponents was of the most virulent and vindictive description, it made me think that I should not like to trust myself in the dark with these "meek and lowly" advocates of "responsibility." Mr. Owen was our chairman, the Rev. Mr. Mallison on the side of our opponents, and Mr. Brook, a Magistrate, was appointed moderator. The proceedings altogether were exactly as might have been expected; motions were passed at the conclusion condemning the System, and it was forthwith declared defunct. Poor things, they little think how they are serving us. It has in fact been a glorious event, we have had now a month's most intense agitation, and have had an opportunity of laying our system before thousands who would otherwise have never heard of it. Some notion of the extent of the excitement may be gathered from the fact of two extraordinary numbers of the "*Halifax Guardian*" having been published exclusively to report proceedings with regard to "Socialism." The movement is of the most general, and must be of the most beneficial kind, I look, in short, upon this event as second in importance and value to our cause, only to the occupation of the Land. On Wednesday evening I lectured to a most attentive audience in the Hall of Science, without a single expression of disapprobation being given. On Thursday evening I lectured in the Odd-Fellows Hall, Bradford, to one of the best audiences I ever addressed and met with no opposition. The Vicar was lecturing at the same time in the Church against us, it having taken him till now to reply to my former lecture; he has now something fresh to begin upon.

F. HOLLICK.

VIRTUS AND VICE.—Every man has actually within him the seeds of every virtue and of every vice; and the proportion in which they thrive and ripen depends in general upon the situations in which he has been and is placed.—*Hartley*.

"PROGRESS."

HEYWOOD.—By a letter from Mr. Connard we learn that he was solicited by our friends at Heywood, to attend a lecture in that village announced by placard to be delivered by a "Mr. Bradley" for the purpose of "exposing the abominable doctrines of Socialism." At the appointed time Mr. C. attended the Church School Room, anxious to know who "Mr. Bradley" was, when "lo and behold" Mr. Brindley made his appearance under this new cognomen! How many other aliases he rejoices in, deponent knoweth not. The Rev. Mr. O'Brien occupied the chair, and commenced business by prayer, after which, Mr. C. rose and asked if any questions or remarks would be allowed at the close of the lecture; the answer was in the negative, and Mr. Bradley alias Brindley proceeded with his "lecture" which was the usual compound of falsehood, buffoonery and mountebankism he is accustomed to serve up under that title. On the following evening Mr. C. lectured in the room occupied by the Socialists, in reply, and exposed the base and malicious proceedings of Bradley & Brindley and his co-adjutors in taking away the bread from poor men, because they were becoming too wise to support out of their scanty earnings an idle, useless, and luxurious class of men. This turned the tables. The audience saw into the whole scheme, expressed themselves well pleased, a few only among whom was the great double "B." looked disappointed. Fresh ground is broken up, and more seed sown—the harvest will come.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

COMMUNITY FUND.—The following sums have been paid into the Bank: £11 10s. 6d. from Coventry, Dec. 2nd; £8. 13s. from A. 1, Dec. 2nd; £5 from Birmingham, Dec. 2nd; £8. 3s. from Finsbury, Dec. 3rd.

QUARTERLY REPORTS.—The following general reports have been received:—Coventry, Darlington, Leicester, Lalsford, Wigan Newcastle-on-Tyne, and Falmouth. Also the following Reports of the Community Fund:—Coventry, Leicester, Salford and Wigan.

REMITTANCES are received from Coventry, Darlington, Salford, Falmouth, Liverpool, Wigan, Leicester.

LECTURES.—The Secretaries of the Branches will peruse the notices in the New Moral World of last week under this head in its pursuance of Law 69.

SPECIAL CONGRESS.—The attention of the Society having been called to the last number of the "New Moral World" to a series of resolutions passed at a meeting of Branch A. 1, embodying a proposal for a special Session of Congress, the Central Board have to announce that they propose to consider the subjects of the resolutions referred to with the President, during his next visit to Birmingham, where he is expected to be on the 23rd instant; and they deem it desirable that the general consideration of those matters by the Branches, should be deferred until the sentiments of the Board thereon have been made known to the Society. The only vacancy in the Central Board is that caused by the resignation of Mr. Weston, who has left Birmingham.

TRANSFER OF SHARES.—In reply to the enquiries relative to the transfer of Shares, the parties enquiring, are referred to the law 184. A copy of the resolution by which the election specified in the law is made, should, in every case, be forwarded to the Central Board, signed by the Chairman of the Meeting, and the Secretary of the Branch.

MEMORIAL TO GOVERNMENT.—The immediate attention of the Branches to the notice under this head, given in the "New Moral World" of last week, is requested.

OFFICIAL NOTICES.—The Central Board are desirous that it should be distinctly understood by all parties, that no instructions or suggestions are to be considered as emanating from the Board, which are not given as notices of the Board: and also that the Board is the only authority from which, during the intervals between the sessions of Congress, any general orders or instructions can, with propriety, or unduly emanate.

NEW MORAL WORLD.

OBJECTIONS received from Arundel.

J. L. EDINBURGH.—Received the matters mentioned, shall receive the same they merit.

RECEIVED from Mr. John Cleave, London, 5s. for Mr. Connard; also 5s. from John Boyle, Leeds.

HUDDERSFIELD BAZAAR.—The Committee appointed to superintend this business, beg to apprise those friends who have not furnished their presents to the Bazaar, that it will be opened for two or three days at Christmas so that there will be time for them to forward their presents. We shall notice the Huddersfield proceedings next week.

A press of matter compels us to exclude progress from Preston, Leicester, Bath, Maidstone, and Marston, Surrey.

AND received. Other Correspondents next week.

Advertisements.

JUST PUBLISHED, PRICE ONE PENNY, LETTER XIX. TO THE CLERGY OF ALL DENOMINATIONS. By C. J. HARLAM.

May be had of Abel Heywood, 60, Oldham Street, Manchester; or of whom may be had also all the previous Letters.

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"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSHUA MORSON, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 61. *New Series.*

SATURDAY, DECEMBER 21, 1839.

PRICE 2d

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THE PERMANENCY OF MARRIAGE UNIONS IN THE NEW STATE OF SOCIETY.

The garbled extracts from Mr. OWEN's writings, upon the subject of Marriage, which are going the rounds of the press and the pulpit—"arades casio," blackguards both,—deserve a little more attention than has hitherto been bestowed on them. It is sometimes requisite to expose error, as well as to state truth.

The object of these extracts is to support the position of the writers and speechifiers, that Mr. OWEN is totally opposed to Marriage in any form, and advocates a system of unbridled licentiousness. It must be confessed that the mode in which these extracts are made, does honour to the tact and cleverness, however much it may detract from the truth or honesty of the defamers.

Foremost among the parties who have ransacked Mr. OWEN's writings for the purpose of torturing them into meanings which they never bear, is the Rev. Mr. GILES, of Leeds. The forgery, falsification, interpolation, suppression, and twisting of writings, has, in all ages, formed a prominent feature in the clerical character; and certainly judging from the specimen afforded by Mr. GILES, the priests of the nineteenth need not fear comparison with those of any former century.

It will be admitted, that justice to any writer demands that in quoting from him, the real meaning intended by him should be given, the separation of a sentence from its context, or the suppression of any qualifying sentence for the purpose of giving colour to false imputations, is, in the highest degree, immoral and dishonest. We shall prove that Mr. GILES and his compeers have been guilty of this immorality, dishonesty, and slander—and that they have knowingly falsified and misrepresented the sentiments of Mr. OWEN upon the subject.

We refer to Mr. GILES in particular, because his first "lecture," which, like the second, just issued, was the cautious product of months of study; although both of them bear the *lie* on their title pages, of having been "delivered in South Parade Chapel," has lately been frequently commented upon, and extracted from by the newspapers. Among others, the *Standard* has appropriated Mr. GILES's falsities, and made them the basis of strictures utterly false in fact, and inapplicable to Socialism. The following extract forms the text for a ranting article upon the subject of Marriage in that paper:—

"The avowed object, however, of the Socialists is to lay this rampart of chastity in the dust; and though he attempts to dignify his purposes with the names of virtue and philanthropy, his writings are

of too shameless a nature to allow any one to be deceived by the hypocrisy of his pretensions. As to the present system of marriage, he tells us that it is 'a system of moral evil; (1) 'a sacrilege of the best and finest sympathies of our nature; 'a horrid sacrifice of the happiness of human life; (2) 'a cunningly devised fable of the priesthood; (3) 'blasphemy, if any thing is blasphemy, against the laws of nature; (4) 'an accursed thing; 'an unnatural crime; 'a satanic device; (5) 'the origin of all prostitution, and of endless crimes, evils, and sufferings; of all impure and unchaste thoughts and desires; and of all the known and unknown, and almost unimagined multiplied crimes and miseries, &c., &c. (6) 'of more demoralization, crime, and misery, than any other single cause, with the exception of religion and private property; and these three together form the great trinity of the causes of crime and immorality among mankind.'" (7)

1 Marriage System of the New Moral World, p. 21
2 *Ibid.*, p. 12
3 *Ibid.*, p. 18
4 *Ibid.*, p. 16
5 *Ibid.*, p. 11
6 *Ibid.*, p. 7
7 *Ibid.*, p. 68

The *Liverpool Courier*, in a leading article, quotes the same passage with some additions, and adds, that the references are omitted; but that "in the published lecture Mr. GILES gives chapter and verse for every opinion which he ascribes to the author of this hellish compound of madness and obscenity."

A glance at the references given above will shew how Mr. GILES has travelled backwards and forwards through the pages of the work referred to, in order to find something which would substantiate his assertion, that "the avowed object of the Socialist is to lay the rampart of chastity in the dust." We have first page 21 cited; back to page 12; forward to page 15; forward to page 16; back to page 7; forward to page 11; and then, all at once, a jump to page 55! This is truly a novel mode of treating a book; and the *rev. gentleman* (1) deserves all the credit due to him for such an ingenious invention. It is, however, a weapon that cuts both ways; and, as he seems to consider it quite legitimate in reference to works explanatory of the Social system, there can be no harm in applying it to works upon his own. In preference to any other we would take the "Holy Bible." We have looked over that immaculate book for some quotations, to support a supposed application of the elegant phrase of the *Liverpool Courier* to it, namely, that it "is a hellish compound of madness and obscenity;" but we found the reality so much worse than we anticipated, that it was impossible to pollute our pages with such filthiness. There are too many women of pure minds who read our journal—too many families of elevated and refined morality, in which it is a welcome guest and instructor—to permit us to sully our columns with aught so vilely obscene in language, so depraved and licentious in conception, as in the course of one half-hour's reading in that "holy book" we stumbled upon. It is no wonder that minds accustomed to its filthy stories, should be unable to appreciate truth or virtue, when they

most it. That we may not, however, be accused of assertions without proof, we would direct the attention of our male readers of mature years to a few passages. Gen. xix. 30—36; Gen. xxx. 1—12; (Gen. xxxi. 34, 35; Gen. xxxiv. (this is a horrible story); Gen. xxviii., (this hints it); immediately follows, in chap. xxxix. that intensely interesting tale about Joseph and Potiphar's wife; Leviticus, c. 15, v. 16, to the end; c. 18, and c. 20; Numbers, c. 5 and c. 31; Deuteronomy, c. 25, v. 5—12.

We might proceed with hundreds of similar passages, but we refrain,—the ample may serve for the stock; and be it remarked, that we do not point to isolated passages, but to whole chapters and consecutive paragraphs. Of all the impudent things perpetrated by the preachers and believers of the Bible, the most impudent is their pretence to morality and refinement, either of language or sentiment, while such passages as those referred to are suffered to remain in a book which constitutes the subject of their sermons, and is put without reserve into the hands of the young of both sexes, to prepare them by its disgusting recitals for the practice of the licentiousness which is there so accurately and revoltingly described.

Recrimination, however, forms no part of our object. The unhappy beings who have been trained to the belief of these absurdities, and to receive as *divine*, the book in which such debasing and criminal recitals are contained, are not aware of their true character, any more than the devotee of Bhownassie is, that he is committing murder when pursuing his avocation as a Thug. Nothing is too monstrous for belief and practice, when the institutions and tuition of society combine to render it fashionable and orthodox; and the unfortunate children who are brought up in the belief of the varying erroneous creeds of false religion and morals, are objects of pity—not of blame, to the rational and enlightened mind.

One thing is however remarkable in these attacks, which is, that the reasoning or facts by which the assertions of Mr. OWEN are supported, is never in any case met by reasoning or contrary facts. They merely string together a series of declamatory and vituperative sentences—exhaust the vocabulary of Billing-gate, and—end there.

An attentive examination of Mr. OWEN's writings upon this subject will prove, that while he is the uncompromising opponent of the system of *priestly marriages*, to which he ascribes so many evils—evils of which he triumphantly proves it to be the source, he is at the same time the equally sincere and earnest advocate of pure chastity and *permanent marriages of affection*. It is against the unnatural and artificial marriages of interest, without affection, that he directs the severest rebukes; and, unlike his opponents, he defines what he means by the terms he uses: they never define anything, they dare not; they would be fixed to a point then, forced to reason upon it, and that is not their object.

In 1830, Mr. OWEN published in a course of lectures, then delivered, his opinions as to the regulations which ought to be adopted at the commencement of new arrangements for producing and distributing wealth, and accompanied by a change in the social and domestic position of the sexes, which would render them equal in their command of the requisites to happiness in both these respects. These regulations were again published in 1833, in the "Charter of the Rights of Humanity." The "lectures on marriage" were delivered in 1834, and it must be evident to all who read them that they are meant as a delineation of the errors and evils of the present system, and not an exposition of the new, because he does not in them advert even to what he had twice before published on that part of the subject. This book cannot, therefore, be referred to as an exposition of Mr. OWEN's views of marriage as it should be, but only of marriage as it is.

Whether the picture he has drawn be correct or not may be safely left to the readers.

Incidental allusions are however made by Mr. OWEN in three lectures, which serve to shew what his views are on the subject. In page 8, it is said, "Instead of natural connexions being formed between those whose sympathies or qualities of mind and body are in harmony with each other, wealth, family, titles, or privileges of some kind, have been the *artificial uniting* motive in opposition to the *natural desires, or pure and chaste feelings*."

In this sentence is described at once the characteristics and basis of that system which is, and of that which Mr. OWEN wishes to be—and, he adds in the next sentence, "It is full time that this increasing degeneration of the species, bodily and mental, should cease, and that the natural association of the sexes should be resumed, but *improved by all the experience of the past*;" and in order that there may be no misunderstanding as to his views respecting the *time* when a natural and improved system of Marriage should be commenced, he proceeds in the two following paragraphs as follows:—

"Previous to the great changes which we have ultimately in view, relative to the new position in which the sexes will be placed, many highly necessary arrangements and provisions must be made, to render these changes practicable and beneficial. For in the present irrational condition of the human race, relative to the association of the sexes, and to the single-family arrangements, to mix the two most opposing principles and practices together, would be to make the present confusion of ideas, and feelings, and conduct, ten times more perplexed and irrational.

Many of our friends have, perhaps naturally, with their very limited views of the great changes which must be made in passing from a state of moral evil to moral good, supposed that the principles and practices of the one state were intended or could be made to assimilate or amalgamate with the other. Yet, had they any clear conception of these two systems, they would, at once, discover that the greatest of all impossibilities will be to unite the practice of the one with any part of the practice of the other. We have now the pure unadulterated system of moral evil, both in principle and in practice, producing a perfect terrestrial pandemonium. Were any of our friends to attempt, individually, to introduce any of our principles and practices of moral good into this pandemonium of single-family feuds and mal-arrangements, they would increase, tenfold, the evils which now reign triumphant throughout almost all the families of mankind."

Having thus carefully and explicitly guarded himself against misconstruction, Mr. OWEN proceeds to examine in detail the effects of "*priestly and law-made Marriages*," with the individualised family arrangements, made necessary by their existence.

It seems to us that no candid reader, who shall attentively follow Mr. OWEN through that exposition, can fail to come to the conclusion that the causes enumerated have been, and now are, the source of nine tenths of all the evils endured by humanity.

What, then? Does Mr. OWEN advise a hasty and precipitate abandonment of the present system? No! on the contrary, he earnestly cautions against such conduct in the passage we have quoted above; and indicates the domestic, social, and political changes which must first be made before any change can be ventured upon in the institution of marriage, "without increasing ten-fold the evils" which have excited his indignant censure and eloquent exposition.

That Mr. OWEN is an enemy to *permanent single unions* is a deduction in no way sanctioned by his writings. On the contrary, wherever he refers to the probable effects of the new arrangements of society, in reference to Marriage, it would appear that an idea of the *permanence* of these unions has always accompanied such a reference to the subject. We have already alluded to his views in 1830, 1833, and 1834; in 1837 he speaks thus, in the lectures delivered previous to the discussion with Mr. ROXBURGH, in Manchester:—

"The fourth class will be formed of those from fifteen to twenty years complete. This class will enter upon a most interesting period of human life; within its duration, its members will become men and

women of a new race, physically, intellectually, and morally; beings far superior to any yet known to have lived upon the earth—their thoughts and feelings will have been formed in public, without secrecy of any kind; for as they passed through the previous divisions, they would naturally make known to each other, in all simplicity, their undisguised thoughts and feelings. By this rational conduct, the precise feelings which they were obliged to entertain for each other, would be accurately known to all. Thus would it be ascertained who had the strongest attachment for each other, and these will naturally unite and associate together, under such wise and well-prepared arrangements, as shall be the best devised, to insure to the individuals uniting, the greatest amount of permanent happiness with the least alloy to themselves, and injury to society.

"Under this classification and consequent arrangement of society, every individual will be trained and educated, to have all his faculties and powers cultivated in the most superior manner known; cultivated too, under a new combination of external objects, purposely formed, to bring into constant exercise the best and most lovely qualities only of human nature. Each one will be, thus, well educated, physically, intellectually, and morally. Under this classification and consequent arrangement of these associated families, wealth unrestrained in its production by any of the artificial absurdities now so common in all countries, will be most easily produced in superfluity; all will be secured in a full supply of the best of it, for all purposes that may be required. They will, therefore, all be equal in their education and condition, and no artificial distinction, or any distinction but that of age, will ever be known among them.

"There will be then, no motive or inducement for any parties to unite, except from pure affection arising from the most unreserved knowledge of each others character, in all respects, as far as it can be known before the union takes place. There will be no artificial obstacles in the way of the permanent happy union of the sexes; for under the arrangements of the new state of human existence, the affections will receive every aid which can be devised to induce them to be permanent; and under these arrangements, there can be no doubt, that, as the parties will be placed as far as possible in the condition of lovers during their lives, the affections will be far more durable, and produce far more pleasure and enjoyment to the parties, and far less injury to society, than has ever yet been experienced, under any of the varied arrangements which have emanated from the imagined free-will agency of the human race.

"If, however, these superior arrangements to produce happiness between the sexes, should fail in some partial instances, which it is possible may yet occur, measures will be introduced by which, without any severance of friendship between the parties, a separation may be made, the least injurious to them and the most beneficial to the interests of society.

"No immorality can exceed that which is sure to arise from society compelling individuals to live continually together, when they have been made, by the laws of their nature, to lose their affections for each other, and to entertain them for another object. How much dreadful misery has been inflicted upon the human race, through all past ages, from this single error? How much demoralisation! How many murders! How much secret unspeakable suffering, especially, to the female sex! How many evils are experienced over the world, at this moment, arising from this single error of the imaginary free-will system by which men have been so long, so ignorantly and miserably governed!—pp. 76—78.

In the "Address to Congress," 1839, he thus unequivocally expresses himself:—

"Commence, without delay, your communities of equal education and condition; and, as soon as practicable, abandon all private property, by repaying to the old immoral world, from wealth of your own creation, the money you borrow from it. You may then adopt rational marriages, such as I have recommended in my public annual address of 1833, permitting the means of divorce the least objectionable under the sexual errors in which all have been trained, and which you may adopt without any inconvenience as soon as private property shall cease to exist within your communities. BUT ON NO ACCOUNT ABANDON REGULATED MARRIAGE AND DIVORCE, or listen to those who recommend promiscuous intercourse in your societies. My present impressions are, that FOR EVER THERE MUST BE RATIONALLY DEVISED MARRIAGE AND DIVORCE—improved as society advances in knowledge and goodness."

Such then is a fair and impartial statement of Mr. OWEN's views on the permanency of marriage unions. The passages are given without garbling or suppression, and it will be evident to all that they are decided and explicit in their condemnation of that very licentiousness which his opponents and calumniators say he desires to encourage.

It has been recently said by some of the opponents of Socialism

that the passages we have quoted have been written because of the odium and hostility excited in the minds of the people against Mr. OWEN's system of marriage. This is nonsense, because these passages contain Mr. OWEN's system of marriage, and extending as our extracts do over a period of nine years, in fact from the time that he fairly brought the subject before the public, it will be seen that in this as in all other portions of the new system propounded by him, the utmost harmony and consistency is observable. There is neither retraction nor addition, and they point to a very different conclusion than that so zealously inculcated by the press and the pulpit, as the ultimatum at which Mr. OWEN aims. In a future article we shall resume the subject, and compare the views of Mr. OWEN on this subject with those entertained by many eminent men.

FOURIERISM.

ARTICLE V.

If the reader will turn to page 866 and notice FOURIER's analysis of human nature, he will find that after the sensuous and gregarious divisions of human nature, comes the distributive division. We have already explained the five senses which compose the sensuous division, and also the four groups which compose the gregarious division. We have now to notice the three constituents of the distributive division, viz.,—The Cabalistic, the Restless, and the Composite characters.

These three propensities exercise an influence over the whole social fabric.

The Cabalistic propensity is the sentiment of emulation—the taste for intrigue—the principle of discord and dissidence. So imperious are its cravings, says FOURIER, that if it have no real medium in which to exercise itself, it will seek with avidity the excitement and intrigue of the romance, the gambling table, or the theatre.

La Papillonne on alternance or the Restless propensity is the desire of variety and of contrasts which is a general law in nature. In ordinary occupations this desire is felt at intervals of every one or two hours, and if it be not satisfied by rest or change, it will produce weariness, indifference, and finally disgust.

The Composite is not so easily to be explained. It is a sort of enthusiasm which results from the simultaneous excitation of two or more pleasures. It is a sort of mental rhapsody, and is the principle of accord and harmony; and unlike the Cabalistic propensity which is the principle of discord, a principle which is notwithstanding quite as necessary to social harmony as the Composite.

These three passions or propensities have not a healthy employment in society as it is at present constituted; they consequently become an incessant source of disorder, for which reason people regard them as vices. Nevertheless their existence is necessary to establish harmony between the sensuous and the gregarious departments of the attraction *passionnelle*.

We have now finished FOURIER's analysis of human nature, and we have noticed five sensuous, four gregarious, and three distributive passions forming in all, the twelve radical passions of human nature; and of which the collective tendency is to produce UNITY, or in other words, ORDER and UNIVERSAL HARMONY and HAPPINESS. This spirit of unity is the most elevated of which man is susceptible: it comprises an anxiety for the public weal, and for the interests of humanity, it also comprehends every portion of the religious sentiment.

Each of these twelve radical passions exist in each individual, and by their co-existence and intermixture produce mixed passions in great number. Thus the seven primary colours co-exist in the solar ray, and according to their relative preponderance, produce mixed colours and shades in great number.

The dominance of any one or more of these twelve radical passions constitute what we call the *character* of the individual. The value of a *character* is in proportion to the number, the nature, and the intensity of the prevailing or dominant passions. At least two of the gregarious passions are necessary to form an elevated character. The interest of a romance or of a theatrical piece, generally consists of the struggle of one of these passions against one or more others.

The knowledge of character so indispensable for the proper classification of society, is rendered almost impossible in the present state of society, by the constant temptations to repression, to secrecy, and deception, under which persons labour from their youth, and also by the absence of those social conditions which are necessary for their free and natural development.

According to FOURIER, nature does not produce characters at hazards; but, in a just proportion with the wants of the social régime, which is the proper destiny of man. As an interesting analogy, FOURIER might have mentioned the sexes which are not produced at hazard, but in fitting proportions for the wants of the sexual desire, and the continuance of the species.

Since then we have learnt the passions to which man yields so spontaneous and willing an obedience; let us endeavour to elicit, under the influence of these truly magnetic passions, all the activity which society requires, ere it can become rich, flourishing, and prosperous. A system is needed which shall transform into agreeable pleasures all the useful labour which society requires, and which shall resolve to the satisfaction of all, the question of political and social liberty, so little comprehended, after years of discussion and declamation. This system is alone to be founded in that organisation of society, called by FOURIER, "SÉRIES DE GROUPE." AMO.

SELECTIONS FROM THE BREAKING-UP OF POLITICS IN FRANCE.—PARIS: 1836.

CHAPTERS III. AND IV.—TO WHAT THE PRINCIPLES OF FALSE POLITICS MAY BE REDUCED.

We say, therefore, to the party before mentioned, you wish to have order; in which you are undoubtedly right—as right as are your adversaries in wishing to have liberty. You wish not to have any acquired rights injured; not to have your position deranged; not to have your interests attacked; and you are right—as right as your adversaries, when they desire that society should gather to itself, should aid and protect, all new interests, which have not yet their acknowledged place. You say that society has need of some belief, that man has need of the religious sentiment; and you are still right; because in all times and places man has loved to develop in himself this sentiment.

Consequently, at the bottom we are all agreed about the end; we all wish the happiness of all the world, because each of us makes a part of the world; and the happiness of none of us can exist but on condition of the happiness of others; seeing, first, that one is never happy when alone in his happiness; and seeing, secondly, that if one was happy alone, the others who were not would not long let him be so.

Since then you are agreed in the object, and that it is only necessary to discover the means of obtaining it, why do you remain apart in your ancient wanderings, in which both logic and experience prove that you can never arrive at it? Are you so fond of receiving each other's blows? At bottom you understand each other, you have the same intentions; but then, instead of accepting for a rallying point the common end of *satisfying all interests*, you dispute about questions so

bewildering and so pitifully based, that, absolutely, you are no longer able to understand one another; as in every ill-begun discussion.

Those people, however, who have occupied all their lives in quarrels and fights, will consider as highly ridiculous we who direct our intelligence to the study of the means which may lead to the convergence of the interests now opposed. It is with them a fixed principle, an axiom, that if you speak before them as believing in the possibility of universal happiness and harmony, they think you a fool, even if they say nothing from politeness. Now, I pray you, would you have them find the means for a thing which they regard *a priori* as impossible? Is this a disposition of mind which can lead to the discovery? Yet, in despite of the ridicule that may attach to our opinion, instead of continuing vain and baneful quarrels, we shall dream about harmony. Others have intended the same thing; and it is a pity that the best hearts in the world have committed the fault of taking their intentions, their vows, their good desires, for *sweets*. Thus, for so long a time one has thought to have done all, when one has preached about charity, love of peace, philanthropy, virtue, &c. If we could put side by side the sheets of paper containing all that has been written of Christian or philosophic morals, not in all the world, but only in this little European corner, and without going farther back than eighteen hundred years, such paper would abundantly cover the whole world; which is tolerably great, having nine thousand leagues of circumference.

And to what has all this led? We neither agree together nor love each other any more than they did two thousand years ago. We are more or less gross, more or less polished, according to epochs and circumstances; but the outside alone has changed, our vices having taken different forms, colours, tones, but they have not diminished in the least. All this morality has only opened a ditch for cunning falsehood and hypocrisy, which epochs of more frankness and less bloated with morals, divine or human, were far from seeing spread so largely. As to the characters who have taken the thing seriously, they were for the most part, those natures which would have passed on without doing harm under any changes.

We demand of parties what they know and what they propose; they answer with the purity of their intentions. We ask again why they attack each other, they answer because of the perversity of the intentions of their opponents. Is it, however, with *intentions* that you will combine hostile interests, that you will rally divergent actions? Is an intention to do good, and the process for doing good, the same thing?

We must love and honour honest people. But if, to-morrow, we had power to unite in a political assembly, the four hundred most devout and honest men in all France, be certain that in our actual circumstances, they would begin the day after to-morrow to say and do many foolish things.

And if, whilst these four hundred most honest men of the kingdom, were saying and doing anything whatever, there should arrive even a chief of robbers or freebooters, who had the advantage to maintain good harmony among his people in his mountain or his island, and had discovered the art of *associating interests*, it would still be expedient to hasten to adopt and employ his process.

Why not confess our actual condition, and say "Yea, there are unfortunate classes, naked, suffering, wanting everything, wanting bread, wanting instruments of work, wanting work itself; their strength wasted, their health altered by wretchedness, their intelligence stunted, their faculties smothered under gross habits. Now, if all those people who have no work, or at most that which is precarious, had work insured to them; if those without instruments had instruments; if those who are ill, were made well; if those precluded from

intelligence and the enjoyment of a thousand faculties, enjoyed the active service of their intelligence and faculties; without doubt, if all this were realised, there would then be a great abundance in the sources of well being, and each might participate in the general prosperity thus strongly augmented by the concert of all the social forces, and that without taking from those who already participate."

But it is said that some have already too much—No! not any one has too much, and nearly all have not enough. We live in a kingdom where, if you could divide equally the entire annual wealth among all persons, each would have an income of five pence a day! Thus, in a nation of many wretches, you would render all wretched. You see, therefore, that France, considered as one great family, is a very poor family, and that the question before all others is, how to go to work to enrich them. Well then, instead of dreaming of a wretched equality, let us deliberate about the creation of wealth and its proper distribution. If by an act of the constitution you could *decrease* the wealth of France, we should quickly range ourselves under such politics, we would cry loudly for the change, and for the introduction of such a law. But you cannot.

We repeat that no one has too much, and nearly all have enough. Let us think about augmenting the general wealth and distributing the augmentation among all who work for it. This is possible, because we have land, material, capital, science, art, work to do and hands eager for work, faculties which slumber, or which war one against the other, involved in bad conditions, whilst they could be awoke and excited to work in concert, amidst happy conditions. Suppose now that by a miracle, all the thirty-three millions of individuals that compose France should be employed to-morrow to work, under the best possible combination, at the creation of wealth and the means of well being of every kind in the great national workshop; is it not evident there would result wealth enough to inundate the world, sources of well being surpassing all that could be imagined! Why then do we dispute so much over a state of wretchedness, why do we tear one another like dogs for the gnawing of some bones? Since God has not given us the claws of the tiger and the teeth of the crocodile, it is right to believe he has not destined us to a life of blood, and that we fall into it solely by error.

We ought therefore, in the absence of better advice, to set seriously about finding the art of combining, in the best possible manner, the forces that are creative of wealth and well-being, to augment the productive power of capital, of labour, and of talent; to utilise and harmoniously develop all idle slumbering, deviating faculties; to cause the interests which now clash with each other, to converge and associate; to place in honour and activity all good things; to establish for all individuals a social superintendence to create a fruitful and universal education; to draw from the vivifying power of the globe and of human nature, the immense riches which are therein shut up; to discover, in short, all the treasures placed by the hand of God in the things of his creation.

Instead of taking each other by the hair, and returning evil for evil, let us turn our faces on the globe, direct towards its exploration those immense forces now lost in political, social, and industrial strife. To work, therefore, to organise the grand social workshop! Behold a career for every mind, for every ambition, for all power; a way open to all faculties! Here are wanted talents, wisdom, actions! and here, at least, the rewards will be fine and glorious!

Let us undertake the task of finding the conditions of realising an object so magnificent and truly worthy of man. If this object be really what we ought to aspire to, let us begin the research of those ways that may lead to it. We agree that it is a difficult problem, very difficult—but it is already brought to a solution.

It is resolved! Ah, now is the time to laugh, and, no doubt, to put us out of countenance. But laugh on; for you have been so often mystified by Chariatana, or by mistaken honest men; you have committed so many extravagances in running after your desires; you have been the dupes of so many illusions that your doctors of philosophy and politics have made; you have drunk so many deceptions, follies, and miseries, that you are certainly much in the right to laugh at first, and to look twice before giving your assent. Laugh therefore at our assertion, but look into it beyond the surface; for if by chance the second look shall show you we are right, *this would be the greatest happiness that could happen to you*, seeing that we all have the greatest interest that your incredulity and hilarity of the first moment should be wrong, and that our assurance was well-founded.

We have shown, in the preceding, how much we differ from the old political parties; and we now proceed to show that we differ again, in that we are not content, like they, with criticising and attacking what others do, without saying what ought to be done; we only criticise what appears to us to be evil, in order to offer something which appears to us to be good.

The *social school*, or party, is composed of men who, struck with the disorders incessantly arising in society, and the vain efforts of all political parties and opinions, to terminate them, have understood that the root of the evil exists, not in the nature of men, not in the nature of interests, but in the divergences which result from a *false combination of those interests*; and that consequently the remedy for the evil resides fundamentally in *associating the interests which at this day are divergent*.

To constitute association, such is the object of the social school which has for its means, the social science, due to the genius of FOURIER.

ORIGINES RELIGIONUM.

ARTICLE II.

ἐν τῇ ᾗ δύο διδάσκει τῶν πολλῶν ὁσίαν· ἀλλ' ἐκεῖνο αὐτὸ εἶδθ' ὃ ὡς ἅπαντα τὰ ὅσια ὁσιὰ εἶσι, κτλ., &c.

In Plato Socrates requires of Euthyphro not to teach him "one or two particulars of the multitude of things that are just and right, but to shew him the original pattern itself, by which every thing that is just and good becomes so."

The superscription of this essay is significant of the object I have in view. I propose to treat of some of the most prominent religious systems, of both ancient and modern times. In accomplishing this object I must necessarily appear pedantic, and display more learning than probably some of my contemporaries will feel disposed to give me credit for; but those of my readers who are not able to peruse the classic records of antiquity will pardon this defect, (if defect it can be called,) especially as I intend to give a translation of whatever quotations I may make from ancient authors.

It is necessary in the very onset of our enquiries that we should give the meaning and derivation of the word Religion; we shall then know what is meant by the term, or rather we shall define the sense in which we understand it. The latin word for religion is *religio*, which signifies *piety, devotion, godliness, the worship of God; a reverence, awe, and dread, a solicitous care and fear; honesty, conscience, a scruple of conscience, superstition, niceness*. Thus, *religio est mitri*, "my conscience will not let me;" *hac est religio Phasæ*, Exodus xii. 43, "this is the ceremony or service of the Passover;" *quæ est ista religio*, "what is the meaning of this ceremony or service?"

Nemo vos seducit, volens in humilitate et religione angelorum, "do not imitate those who pretend to humble themselves before the angels, and to pay them a superstitious worship." Various Etymologies have been proposed for the word religion; which may be seen in Varro and Martinius. "The most probable," observes Richardson, "seems to be a *religendo*, the word *religio* seeming emphatically to express the reciprocal bond or obligation of man to man, and also the obligation or duty of man to the Gods in heathen times, and to God among Christians." Religion, as in common usage, may be said to express, generally, "an acknowledgment of our bond or obligations as created beings to God our creator; a consequent return of duty and obedience; godliness, holiness, piety towards God; reverence towards him and to things consecrated to his service; a strict and conscientious discharge of our duties or obligations to each other, as fellow-creatures or creatures of the same God."

Johnson defines it to be "virtue founded upon reverence of God and expectation of future rewards and punishments."

Tillotson uses the word thus—"The doctrine of the Gospel proposes to men such glorious rewards and such terrible punishment as no religion ever did, and gives us far greater assurance of their reality and certainty than ever the world had."

South says, "If we consider it (an offence) directed against God, it is a breach of religion; if as to men, it is an offence against morality."

"Religion," according to Watts, "signifies our duty to God and our neighbour; but properly, virtue signifies our duty to our neighbour, and religion our duty to God."

Religion in the Bible has several senses. 1. It signifies the ceremonial worship of the Jews; 2. It denotes good actions, as in James i. 27: "Pure religion and undefiled before God and the Father is this, to visit the widows and fatherless in their affliction, and to keep ourselves unspotted from the world."

From the whole, we are warranted to infer that the word religion may be applied to morality or to the peculiar mystical and supposed relationship subsisting, or supposed to subsist, between man and his God.

Some writers draw a distinction between religion and superstition. If the term be used to signify morality, the distinction is obvious and just. If it be used to express ceremonial worship, I cannot discern the propriety of the distinction. The Greeks called superstition *δεισιδαιμονία* deisidaimonia, *inanus terror Deorum*, *terror of the Gods*—*demon terror*, in plain English *Devil terror*, an excellent name for Pietism, Methodism, and many other isms which now distract the attention of mankind. Some individuals may be ready to exclaim, why spend so much time in settling the meaning of a word? Is it not so plain that every one can understand it? I answer, as we propose to write on the origin of all religions, it is necessary that we should understand the meaning of the term. Besides that meaning is not so evident, as the oft-repeated question, "what religion are you of?" abundantly testifies. The sense in which we understand it in these essays is, first, speculative opinions concerning Deity, &c.; secondly, ceremonial worship paid to real or imaginary Gods. *Religio* in Latin denotes tying or binding fast, and is therefore significant of that union which subsists or is supposed to subsist between the object of worship and the worshippers. In all mystical religion

this forms an essential ingredient. The God or object of worship is supposed to look down with complacency on the suppliants which bow before his altars, and the suppliants have certain ceremonies and duties to perform, the right performance of which, is supposed to be acceptable to the Deity they worship. Thus Jesus says, or some one has said for him, "I am the vine and ye are the branches, except the branch abide in the vine," &c. Denoting what Christian Divines term "the mystical union of Christ and his church."

And here it should be distinctly observed that we are not going to discuss the origin of morality, but the origin of ceremonial worship. Many writers confound morality with religion, as if the two things were inseparable; whereas, they are essentially distinct. A man may be a good moral character—may conscientiously discharge his duties to his fellow men, without believing in the mystic dogmas usually called religion. Wollaston in his "religion of nature delineated," asserts morality to be the foundation of religion. If this be true, it is reasonable to suppose that the superstructure—*Religion*, cannot exist without its foundation—*Morality*. But if so, heaven help the priests and the generality of their abettors. There is not a greater set of—in existence. They pervert facts, rail against Infidels, pocket the peoples cash, and when they have collected the sayings and narrations of the all-adoring and all-digesting Greek and Latin fathers into a volume or volumes, written with all the subtlety of Ecclesiastical Jesuitry, they call their "Christian evidences;" and assert that any person who has gotten shrewdness enough to detect their fallacies, is sure of being consigned to irremediable torture in a future world. Pious and charitable men, we shall see more of you in the sequel.

But to return to Mr. Wollaston; he says sec. 1. p. 4. "The foundation of religion lies in that difference between the acts of men, which distinguishes them into *good, evil, and indifferent*. For if there is such a difference, there must be religion; and the contrary. Upon this account it is, that such a long and laborious inquiry hath been made after some general idea, or some rule, by comparing the foresaid acts with which it might appear to which kind they respectively belong. And though men have not yet agreed upon any one, yet one certainly there must be." He explains himself further in his first proposition, page 5, "That act which may be denominated morally good or evil, must be the act of a being capable of distinguishing, choosing, and acting for himself: or more briefly, of an intelligent and free agent. Because in proper speaking, no act at all can be ascribed to that which is not endued with these capacities. For that which cannot distinguish, cannot choose: and that which has not the opportunity or liberty of choosing for itself, and acting accordingly, from an internal principle, acts, if it acts at all, under a necessity incumbent *ab extra*. But that which acts thus, is in reality only an instrument in the hand of something which improves the necessity; and cannot properly be said to act, but to be acted. The act must be the act of an agent: therefore of his instrument." The sophistry of this piece of reasoning is evident. Our author asserts at the commencement of the section, that the foundation of all religion is the difference between the actions of men. That on this account men have endeavoured to find out some abstract standard of propriety, by which the goodness or badness

of their actions might be tested. He then assumes the very point to be proved, viz., that if there be a difference in actions, there must be religion. In his first proposition he asserts that no act can be morally good or evil, unless man has the power of choice. From his subsequent observations, the reader is led to infer man has the power of choice, therefore man is a free agent, therefore there is a distinction between actions, some are bad, some good, and some indifferent; and therefore there is such a thing as religion.

The above reasoning is true enough, if applied to morality, but applied to what is usually called religion, it is calculated to deceive. Every person possessed of common sense will admit that there is such a thing as morality; and it is a known truth that men have endeavoured to find out a general rule by which they might discern the obliquity or straightness of their actions. Thus Cicero exclaims: *Formula qucedam constituenda est; quam si sequamur in comparatione rerum ab officio nunquam recedemus.* "There ought to be some rule established; which, if we follow in comparing things with each other, we shall never fall short of our duty." Horace observes, *Adsit regula peccatis quæ pœnas irrogat æquas.* "We ought to have some rule, whereby punishments may be proportioned to the crimes." And Arrian has a remark to the same effect:—*Ἦναι οὐκ ἔστιν ἀνέκμηκτα εἶναι ἀνέκμηκτα τὰ ἀναγκασιότατα ἐν ἀνθρώποις; εἶναι ἐν [καρὸν τας.]* "How is it possible that those things which are necessary (for men to know or to do) should be such as they can have no certainty of knowing or finding out? There must then be SOME RULE." In the motto at the head of this essay we have given a quotation from Plato: Socrates requires of Euthyphro "to shew him the original pattern or rule whereby actions may be tested." Again, he observes, "shew me the original image or picture, that I may see what sort of a thing it is, and when I look upon it, and make use of it as the original pattern, I may be able to affirm that an action performed by you or any other person, if it be of such a sort, is just and good; and if it be not of such a sort, then I cannot affirm it to be so."

But, with respect to the foundation of morals, philosophers have been at variance. As it has been with the Deity so has it been with the foundation of morality. Various opinions have prevailed on both subjects. Cicero observes: *sententia veterum philosophorum de naturâ Dei fuerunt varietatque dissidentes inter se; dinumerare quas esset longum ac difficile. Naturâ duce intelligebant esse Deum; sed non conveniebat inter illas, quid deus esset.* "The sentiments of the ancient philosophers respecting the nature of God were various and disagreeing among themselves; to enumerate which would be difficult and tiresome. With nature for their guide they felt confident that there was a deity, but they were not agreed as to what that deity was." Now, the same differences have prevailed in the republic of letters respecting the foundation of morals. "Hutchinson," observes Price "deduces our moral ideas from a moral sense; meaning by this sense, a power within us, different from reason, which renders certain actions pleasing and others displeasing to us. As we are so made that certain impressions on our bodily organs shall excite certain ideas in our minds, and that certain outward forms, when presented to us, shall be the necessary occasions of pleasure or pain. In like manner, according to Dr. Hutchinson, we are so made that certain affections and actions of moral

agents shall be the necessary occasions of agreeable or disagreeable sensations in us, and procure our love or dislike of them."

Hutchinson is called by the acute Price, a "distinguished writer." I need not point out the similarity between some of his statements and the opinions of the Socialists, because the above extract will shew it. I merely mention these things to shew that on the question, "what is the foundation of morality?" the learned world is divided and further, to shew that my definition of religion, viewed in any light, is correct. For, if the foundation of religion be morality, and if morality, or the rule by which actions may be tried, is uncertain, so must be religion.

However, the difference between actions does not (as Wollaston argues) constitute the foundation of religion. It may constitute the foundation of morality; but it is necessary for the sake of distinctness, to draw a line of demarcation between the two things. Morality is the fulfilment of our bonds and obligations to our fellow-men; religion consists in speculative opinions concerning Deity, the soul, and the ceremonial institutes and observances which such opinions have produced. Now though any moralist has a philological right to call himself a religious man; yet such is not the sort of religion, the origin of which we are going to describe. Having settled, therefore these preliminary matters, we shall in our next essay, plunge in "*Medias res.*"

As I propose to treat of the origin of all religions, "I shall no doubt," to use the language of a learned antiquary, "be accused of rationalism." I beforehand plead guilty to the charge. I can be of no religion which does not appear to be consistent with sound reason, and I cannot stoop with the advocates of priestcraft and *idiotism* to lend my hand to continue the degradation of my fellow creatures; since the priests and their abettors have thought proper to connect the exercise of the highest gift of God to man—*reason* into a term of reproach—*rationalism*. I know not how to return the compliment, (though I do not like to render evil for evil) better than by designating their attempted opposition to reason—"Idiotism."

ZAPHENATH-PAANEAH.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUM- STANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY XX.

No sooner were the *happy* means devised, by which the Christian's *hopes* could be made to harmonise with heathenish ceremonies, than converts of a very *superior* order were daily added to the faith. Talent and genius, rank and fashion, ambition and avarice, volunteered their services in aid of *this* NEW religion. Under these propitious influences, Christianity, in the space of a few centuries, became thoroughly incorporated with many of the philosophical and superstitious notions whose destruction had been one of its original objects! This *seeming* augmentation of its fold, was matter of just exultation to the church, and as, year by year, first one and then another of the ancient delusions adopted her dignitas, or assumed her name.

"Saint Peter gave a nod, and then a wink,
And said, 'Another star's gone out, I think.'"

BYRON.

In the mean time, persecution ceased, the government resumed its habitual liberality, and the only symptoms of religious strife which appeared to exist between different pastors, resembled that generous emulation so often found among rural gentry, who vie with one another in the laudable ambition, as to which shall possess the *finest* flock, the *most* golden fleeces, and the *closest* shearers.

Religious matters went on in this smooth, harmonious way, until our *virtuous* and victorious countryman, Constantine the Great, conceived the *great* idea of turning the *old* superstition with the *new* name, into a *state-engine*, by so far improving on his predecessors' wisdom, as to convert the *apparent* "unanimity of sentiment" into an *established* religion! To this end the bishops were summoned to general councils, from every part of the empire; in order, by their united wisdom and piety, to frame such ordinances as might reconcile all opinions, and unite all hearts! O spiritual dominion and everlasting peace! O ye bodiless souls and soul-less bodies! O ye saints in bliss, with one hand, one foot, and one eye! O ye Crosiers, Mitres, and Tiaras—what "a pretty kettle of fish" did these saints *make* when they all met together! No words can express—no imagination conceive, the contradiction and discord that then took place! Every one, of course, expected to be Pope! Every one *knew* that he *alone* was right! Every one held the most conscientious convictions of *that* truth!—nay, had had these convictions confirmed by dreams, visions, revelations, inspirations, &c., but; on comparing notes, it was found that at these spiritual exercises "Jack was as good as his master;" so that their rivalry had, after all, to be settled, by what, in vulgar English, might be called downright *jaw*—only their language was exceedingly polite, and their manners perfectly gentlemanly! *Some* had been up to heaven, and learned all about it! *All* of them *must* have been, or ought to have gone, to the other place, for on *one* thing *alone* they all agreed, namely, that *there* was *only one* Devil—but then, as this evil genius possessed the power of ubiquity, great difficulty was found in reconciling his rights, with those of two or three other omnipresent agents, without such a "mingling of spirits" as would be blasphemy even to think of.

My pen recoils from the task of narrating the monstrous absurdities they vainly endeavoured to amalgamate; so that I must needs apply to that infallible source, from whence alone the best information of every kind is to be obtained.

In the introduction to the Bible, published by the Rev. John Brown, may be found the following brief sketch of these interesting proceedings and their consequences:—

"While the inundations of the ravaging Goths, Huns, &c., were almost ruining both church and state, the Donatists in Africa, who separated from their fellow-Christians, as not sufficiently pure in their practice; the Arians and half-Arians, through most of the empire, who denied our Saviour's proper dignity; the Pelagians, who denied the necessity of his resurrection for our justification, and of his spirits' influence to regenerate the heart; the Nestorians, who were thought

to hold a two-fold nature in Christ; and the Eutychians, who allowed him but one compounded nature, and other corrupters of the truth, were fearful plagues to the church, by their soul-ruining errors, and by the furious contentions, rival councils, persecutions, and even massacres, which they produced. By such means, the church became a motley mass of practical heathens, mingled with a few real and circumspect Christians. The great zeal of the fashionable clergy was to render her in all her offices, superior and subordinate, similar to the Imperial state; and for the gratification of their carnal proselytes, to borrow whatever they could from the Jewish or Heathen superstitions. Even in the fourth century lordly bishops, metropolitans, archdeacons, sub-deacons, exorcists, &c., were introduced.

"By promoting divisions; by encouraging appeals to themselves from the Eastern and other Bishops; by pretending deeds of councils in their own favor; and by unwearied struggles with the Bishops of Constantinople, the Roman Bishops had long and earnestly contended for the supremacy. * * * Several Popes claimed an absolute power to dispose of not only the Christian kingdoms and empires, but even of what belonged to Heathens everywhere in the world. The haughty Pontiff even pretended to command the angels, whether good or bad, to do what they pleased; nay, they claimed an authority over Jehovah himself, in adding to his standard of faith and practice, apocryphal tracts, human traditions, and decrees of Popes, or their Councils; by pardoning men's sin or indulging them in it; by cancelling the obligation of oaths, &c. Most dreadful were the scenes of wickedness which prevailed against God and man, especially among the Clergy. These, regular and secular, multiplied like locusts, till, by their delusions and oppressive exactions, they everywhere destroyed the souls of the people, enslaved their bodies, and ruined their estates, under the different denominations of Augustines, Benedictines, Franciscans, Dominicans, Carmelites, Jesuits, and huge armies of Monks zealously supported the Romish Bishop and his abominations, while the Pope and his Clergy wallowed in every abomination, and everywhere spread the most pernicious errors, gross idolatry and superstition. By pretences to uncommon sanctity, by magical wonders and pretended visions, they made their ignorant votaries believe what they pleased, and by murderous inquisitions and wars terrified others into a blind submission."

"Doctrines were tried by false miracles and lying wonders; many of the leading truths of the gospel were buried in oblivion, and the contrary errors established and believed; admissions to ecclesiastical affairs, or even to celestial thrones, were sold for money, and none but the poor, who could pay nothing, were consigned to eternal damnation. In ignorance, many of the Clergy were similar to Brutus; but in pride, avarice, oppression, lewdness, blasphemy, and everything abominable, they were complete infernals."

Thus far our meek and charitable brother, as to the health and vigor of what may be properly called THE TRUNK of our holy Religion: for *WE, the branches*, have received all our sap and nutriment through this corrupt channel.

Notwithstanding every obstacle, however, by dint of dove-tailing, morticing, and plastering, an established Church was in time got up, and a magnificent edifice it

was too, in spite of all its blemishes! How mortifying it is to reflect that the ascendancy it so long held over mind and body, was used for no better end than to fix the former in hopeless imbecility, and both in perpetual slavery! I do not like to cite the misfortunes of my own countrymen in proof of this fact, but the following anecdote, abridged from Lady Blessington's 'Idler in Italy,' may be deemed a sufficient illustration.

"The miracle of the liquefaction of the blood of St. Januarius, on the 19th September, presents one of the most extraordinary examples of superstition that it is possible to imagine in the present times, when education has so much dispersed the mists of error and ignorance. I witnessed this ceremony. A small portion of the blood of the saint having been preserved by a pious spectator of his martyrdom, is kept in a vial, which is secured in a press, formed in the wall, with an iron door, the keys of which are intrusted to three different bodies of the State. * * * The blood appears like a morsel of glue. A Priest officiates at the Mass, holding the glass vial in his hand; it was about ten o'clock when we entered the chapel, and as the Priest had been then two hours invoking the saint, the spectators were becoming impatient. They abused the saint in very opprobrious terms, calling him every insulting name that rage or hatred could dictate. At length they avowed their conviction that it was the presence of the English heretics that prevented the liquefaction of the blood. The Priest made a sign to us to take off our bonnets and to kneel, which we immediately did. This compliance appeased the anger of the relations of the saint against us, and once more they directed their abuse to him; fortunately for their lungs and our ears, the blood began to liquefy, and the vial became filled in two or three minutes. No sooner was the fulfilment of the miracle announced, than the whole congregation prostrated themselves, uttering a thousand ejaculations of love and gratitude. During this operation, a number of Priests plied their vocation of levying contributions on the strangers, who were told, that in honor of the saint and the miracle, it was hoped that they would not deny their charity. They tell a story that when the French had possession of Naples, the saint refused to grant the miracle, in consequence of *their* presence; but the French General having intimated that if the Priest did not make the blood flow, in another ten minutes, he himself *would*, the miracle was accomplished within the time limited."

It is impossible to omit this opportunity of saying, that however amusing or instructive such details as the above may be, it is matter of great regret that so many of our nobility and wealthy gentry roll about in their carriages into every part of Europe, to witness or ridicule such mummeries; mixing, meanwhile, their admiration of Soirees, Corsos, and Carnivals, &c. with ejaculations to their *dear redeemer*, and apostrophes to their *dear, happy, native country*, without ever so much as *thinking* of their famishing countrymen, unjustly incarcerated, for having sacrificed youth, health, and vigour in supplying *their* wanton extravagance!

X.

THE WORLD A MADHOUSE.—Delusive ideas are the motives of the greatest part of mankind, and a heated imagination the power by which their actions are incited: the world, in the eye of a philosopher, may be said to be a large madhouse.—*MacKenzie*.

THE NEW MORAL WORLD.

Saturday, December 21, 1839.

NEWS FROM COMMUNITY.

We have received a letter from Tythorly, communicating progress, from which we learn that since our last notice the following members have arrived, viz.: Messrs. CLARKSON and HILL, of Bradford, the former a labourer, the latter a sawyer; Mr. and Mrs. Mc. MILLAN, from Greenwich: Mr. Mc. MILLAN is a tailor and labourer; they have no children.

On Wednesday, the 4th inst., the foundation of the first building was laid by Mr. JOSEPH SMITH and the other members, and the building is now proceeding as rapidly as the weather will permit. Mr. SMITH addressed the members on this interesting occasion, in an appropriate manner; and all present felt highly elated and delighted at this auspicious commencement of their ennobling labours.

The new building extends from the entrance of the road to the farm buildings, and joins on to them. Its dimensions are fifty feet by twenty. The lower story will form a noble dining-room, and will also serve for instructive and recreative meetings; the upper story will furnish sleeping accommodations for sixteen or eighteen persons. Superior plans for furniture, &c. have been proposed by Mr. SMITH, by which the communists will be comfortably and even elegantly lodged. The windows of both dining and upper rooms will be of stained glass, which has been furnished by Mr. SMITH. If the weather should prove favourable, it is expected that this building will be roofed in in the course of the next two or three weeks. The urgency for additional accommodation and the season have rendered it necessary to build with bricks, of which 30,000 at least will be required; but fortunately, from 15 to 20,000 second-hand bricks are on sale at two or three miles distance, which are at the disposal of a good friend to Socialism, and the expense will thereby be materially lessened.

The agent of Mr. GOLDAMID has also given permission to take wood from any part of the estate, where it is being cut, upon very favourable and liberal terms; and, in the meantime, a quantity of timber has been bought at Southampton for present purposes. A large sawpit has been made; it is situated behind the left side of the farm buildings; its dimensions are 37 feet by 5. In short, the most zealous and active exertions are being made by our friends to accelerate the realization of our ultimate plans.

We suppose that the building alluded to will only be used for domestic purposes, until the Community buildings are got ready, when it will be converted into permanent workshops. It will be highly gratifying to our numerous readers to learn, that accommodation for the trades required for the raising and completion of these buildings is being so rapidly provided, and that such favourable circumstances have occurred to forward this preliminary measure.

We insert in another portion of our paper, a list of presents received by the Community, and also a list of articles which are now, or will, in future, be wanted. This latter list is inserted, because many of our friends and some Branches have required information as to the things which will be most useful, in order that their generosity may not be blindly and uselessly directed. The London friends, in particular, who, we believe, intend to unite their efforts in the most tangible and useful manner, have requested this information, and though some of the articles mentioned are of an expensive nature, there is no reason to doubt that our wealthy friends are as desirous of contributing their aid to this interesting experiment, as their less favoured brethren; and the information afforded will be useful as a guide to them.

Each successive communication from Tytherly may be expected to increase in interest, and the Communions themselves express the hope that their dispatches will always be of a nature to give satisfaction and pleasure to their numerous sisters and brothers, for a re-union with whom, under superior circumstances, they are ardently labouring.

THE AGITATION AT HUDDERSFIELD.

Our readers at a distance will have a very inadequate idea of the excitement which has been universally felt in this town, since the opening of the New Hall of Science, from the reports which have appeared in our journal. That event seems to have stirred up a determined feeling on the part of Mr. BRINDLEY, and a few others, to exterminate Socialism and Socialists in Huddersfield, and accordingly, lectures on both sides, attended by discussion, have been incessant. Messrs. BRINDLEY, BARKER, and PALLINTER, were all at work together. The champions of Socialism were Messrs. BUCHANAN and HOLLOCK. We have been informed that the pious determination of the *Christian* worthies we have named, was to get possession of the New Hall for a Sunday School or Chapel, or some such holy purpose, and that this object they were determined to effect before their exertions were concluded.

A brief account of the discussion between Mr. HOLLOCK and Mr. BRINDLEY was given last week. We have so frequently occupied our pages with the exploded fallacies and violent calumnies of BRINDLEY, that we could not inflict upon our readers another nauseating dose of the same description. Some of the newspapers of the district however were in raptures with the proceedings. The *Halifax Guardian* published an extraordinary number, for the purpose of fully setting forth the sayings and doings in the Philosophical Hall, and the *Leeds Mercury* went to the expense of a reporter and large placards to invite public attention to the death and burial of Socialism in Huddersfield. The "report" which that voracious journal published, was, of itself, sufficient to have ensured and justified the pithy name by which CONNERT has immortalised its infamy. The *Mercury*, however, forgot the adage, that "it is not safe to halloo till fairly through the wood," and its pranks have been discovered to be somewhat prematurely chaunted.

Mr. BRINDLEY not content with the verdict of a packed jury, for such the audience at the Philosophical Hall clearly was, seeing that the great majority of the tickets were distributed by his committee, and that he refused an equal partition of them, was ambitious of achieving a real triumph, and succeeded in persuading a number of the leading inhabitants of the town to sign a requisition to the chief constable, requesting him to call a public meeting of the inhabitants to petition parliament against the Socialists. Our friends were not aware of these proceedings till the meeting was publicly announced for the following day at eleven o'clock in the morning, when they took the proper steps, and at the time appointed they met in open meeting, elected a chairman in opposition to the chief constable, who was proposed by the requisitionists, and passed counter resolutions by an overwhelming majority. Mr. BRINDLEY and his friends were astounded and looked remarkably blue upon the occasion, they no doubt regretted exceedingly the false step they had taken. An account of the meeting, from the *Leeds Times*, will be found among the "progress."

The poor "*Mercury*" has been sadly "put out" by this unfortunate blunder; and never, perhaps, in the whole course of newspaper lying, was a more ingenious piece of mendacity perpetrated than that which is in last Saturday's paper put forth as an account of the meeting referred to; but the truth peeps out in spite of the jesuitical attempts

made to stifle it, and we imagine few people will be simple enough to be imposed upon by the fabrication.

It is impossible to be too grateful to these miscalled opponents, but real friends to Socialism, for their strenuous exertions to promote what we have always sought, namely, free and full inquiry. Everywhere they are aiding our own exertions; by the letter from Lincoln, it will be seen that the inhabitants of that City have been called to think about Socialism by the clergy; although we have not yet been able to extend our own labours there, we trust they will continue their labours to prepare the way for a Social Missionary.

One circumstance deserves to be remarked connected with the Huddersfield meeting on Tuesday, which is, that Mr. BRINDLEY finding that a majority was against him, dropped his bullying and offensive manner, and became marvellously fond of liberty of conscience! and free inquiry! In short a complete transformation took place. We have seen this miracle before in the same personage, and it is in perfect keeping with such a character as that which circumstances have made him to possess. The *Leeds Mercury* too, twaddles out some nonsense about "Civil and Religious freedom." It is strange that Civil and Religious freedom was never mentioned while they thought had it all their own way; and at all events the mention of such words or the affectation of holding such sentiments, after the exertions—but too successful in many cases—that have been made to deprive the Socialists of bread, and thereby of life, is so truly barefaced and shameless a prostitution of the terms, that one would wonder at it; did not the usual pranks of these parties accustom us to the exhibition of any degree and description of folly and immorality. Mr. BRINDLEY's exertions in Leeds shall be duly chronicled in our next; two Lectures are announced in the Music Hall, on the 17th and 18th inst. at the time of our present writing.

Since writing the above, we have received the account of the adjourned meeting, which will be found in our record of "progress." It is delightful to witness the impetus which the cause receives, even from the efforts of its opponents to check its onward movement. Much abuse has been showered on LORD MELBOURNE for presenting Mr. OWEN to the QUEEN with the Address from Congress; and now Mr. BRINDLEY and his friends have been the means of sending the Founder of Socialism back to the government and her Majesty with the publicly expressed sympathies of the inhabitants of Huddersfield! "The work goes bravely on."

PUBLIC MEETING AT HUDDERSFIELD.

On Wednesday morning last, the chief constable of Huddersfield called a public meeting (in compliance with the requisition of Mr. Brindley's band of fifty—) of the inhabitants of that town and its neighbourhood, for the purpose of addressing the House of Commons, on the present state of Socialism in this country. The meeting took place in the Philosophical Hall, and was very numerous attended, both by the clergy, tradesmen, and operatives of the town and neighbourhood. The promoters of the meeting, proposed Mr. John Booth, the constable, as chairman, and the Socialists proposed Mr. Richard Brook, bookseller, of Buxton Road, a Roman Catholic; upon the show of hands being taken, Mr. Brook was declared to be elected.

The Chairman after reading the placard calling the meeting, said he was as much opposed to Socialism, as any one in that hall, but as the principle of right of private judgment, had long been established in this

country, he did not see how they could consistently appeal to parliament, upon such a subject (loud cheering); he then called upon

Mr. Brindley—who stepped forward, in a speech of considerable length, contended that he did not wish to interfere with the right of private judgment, and he hoped that the day was far distant when every Englishman might not possess the right to enjoy and discuss his opinion; but Socialism was so immoral, filthy, and abominable, that every Christian was bound to use all the means in his power to suppress it; he then read the intended address to the House of Commons, which stated, that a modern species of infidelity, denominated Socialism, was making rapid progress in the country, and was calculated to do infinite mischief in the manufacturing districts, and concluded, by praying the house to institute an inquiry into the nature of Socialism, and adopt such measures as they might think necessary to protect morality and religion.

Mr. Owen then rose, and in a speech of considerable length, said that his object was not either to destroy the morality or religion of either Hindoo, Mahomedan, Christian, or Jew, but simply to improve the condition of his fellow-creatures, and increase the sum of human happiness, and to prepare himself for this task, he had acquired a large amount of speculative knowledge by reading, and subsequently had travelled through Europe and America, for the purpose of collecting the experience of the first minds. He concluded by moving an amendment to the following effect:—

1. That the Rational System of Society as propounded by Robert Owen, and commonly called the Social System, is not generally understood by the public by reason of the erroneous statements which have been made respecting it by parties whose minds have been incompetent to grasp a system altogether new to the world, embracing the well-being and happiness of the human race through all future generations—so moral, so benevolent, so practical, and so absolutely necessary to be introduced at this period to relieve all society from the religious, political, commercial, domestic, and financial difficulties in which all men of extensive knowledge and experience know the civilised world to be now involved.

2. That a subject of this comprehensive character and magnitude, embracing the permanent interest, present and future, of every individual in this and all other countries, is too large and complicated to be judged of as an entire system to supersede the old system of the world by inexperienced men, who have been trained merely to comprehend the vague notions circulating in small districts filled with local prejudices.

3. That a subject so profound, and so far beyond the ordinary experience of men, when brought forward by an individual who has spent a long life and a large fortune under most extraordinary favourable circumstances, to bring it to a state of great forwardness, and to arousing public attention to its importance, ought not to be decided by a few inexperienced individuals, of local notions and habits only; but that it should undergo a thorough sifting, and full and complete examination, by the government and legislature, and then if found to be based on false principles, and likely to be injurious in practice, it may be entirely abandoned by all parties; but if after such fair and full examination it should prove highly beneficial to the human race, it may be speedily adopted by men of every clime and colour in all the nations of the world.

4. That therefore petitions to both Houses of Parliament, a memorial to government, and an address to Her Majesty, be taken into their most grave consideration, be prepared to be considered at an adjournment of this meeting to Friday next at the same time and place.

Mr. W. Williams then rose and said, much as he was opposed to Socialism, he was equally so to all appeals to secular power to support Christianity; and on these grounds he had refused to sign the requisition. He thought that Christianity was in no danger from Socialism, and, therefore, he deprecated the present proceedings; and besides, he objected to the wording of the address. "Infidelity" was an indefinite term—

a phrase of mere convention and locality. If they were to assist the clergy to put down one kind of infidelity to day, they might call him an Infidel to-morrow (Mr. W. is an Independent) and put him down, (loud cheering).

The amendment was then put and carried by a large majority; Mr. Brindley's party, however, disputed the point, consequently the show of hands was taken over again. Previously to this, however,

W. Brook, Esq. magistrate and millowner, rose and said, if any of his men were present, he hoped they would hold up their hands according to their consciences, and, he publicly declared, he would not take any advantage of it.

On the show of hands being taken, the Chairman declared the amendment to be carried.

Several of the speakers then alluded to the persecution which Socialists were suffering, by being turned off their work; after which

John Brook, Esq. of Armitage-Bridge, rose and said that he knew nothing of Socialism, till he heard Mr. Brindley's lectures, after which, he went home and said to one of his best and honestest men, who he had been informed was a Socialist,—“Jem, I am informed thou art a Socialist—now I cannot keep any one who entertains such principles, and I will give three months' notice.” That was all the persecution he had used, and he did declare, if he had heard no more of Socialism than what he had heard that day, from Mr. Owen himself, he should have agreed with every word, and if Jem, at the expiration of the three months, did not mention the subject, he would not (loud cheering).

Mr. Williams then moved, that it was the duty of Christians to use all means which Christianity recognised, to oppose Socialism, which was carried amid loud cheering.

Mr. Owen then moved that the meeting be adjourned to Friday, at the same hour and place, which was also carried.

Thanks were then voted to the Chairman, and the meeting separated.—*Leeds Times, Dec. 14.*

In reference to the above meeting, we extract the following closing paragraph from a report received from a Correspondent:—“Never was a dominant party, as they expected they were, so completely humbled and crest-fallen as the blind followers of Mr. Brindley were upon this occasion, although the parties held the power of almost life and death, by giving or withholding employment in these times over many who voted against them, and in favour of Socialism.”

THE ADJOURNED PUBLIC MEETING

Was held on Friday, the 11th, at eleven o'clock in the forenoon. The town and neighbourhood was well placarded, and the meeting was numerously attended, but the defeated party, who had again been defeated the previous day, were so disheartened that they could not on this occasion venture to face their opponents. Mr. J. Rhodes was unanimously called to the chair, who opened the meeting by reading the placard calling it, and well explained the object of it. The Petitions to both Houses, the Memorial to the Government,* and the Address to the Queen were then read at the request of the Chairman, of which the following are copies:—

*The Memorial to Government has not yet come to hand; we shall insert it next week.

THE PETITION TO PARLIAMENT.

The petition of the inhabitants of Huddersfield and its vicinity, at a public meeting, called by the chief constable of Huddersfield, at the requisition of the principal merchants, manufacturers, and professional gentlemen, held in the Philosophical Hall, on Wednesday, the 11th day of December, 1839, and adjourned to Friday, the 13th December, 1839.

Humbly Sheweth,—That your petitioners are well informed that a new System of Society has been promulgated, called the Rational or Social System, and that it is making a most rapid and extensive progress through all the large towns in the kingdom, and that it is now making its way into the rural districts.

That the ministers of religion and those who feel an interest in maintaining the existing order of things, in Church and State, have unsuccessfully endeavoured to arrest the progress of these new doctrines, and the desire in the people for this new condition of Society, which promises freedom from poverty, or the fear of it, and a sound practical education of the children of all its members, permanent beneficial employment to all ages fully capable of being employed, without injury to their health, and that they shall live in charity and affection together, each continually promoting the happiness of all the other.

That with such prospects being confidently held out to the people, there is no reasonable expectation that its progress can be staid by the preaching of the ministers of the gospel, or by any coercive measures that can be adopted in the present state of public opinion, or consistent with the principles of civil and religious liberty.

That this subject now, therefore, requires the most grave consideration of Governments, but more especially of the British Government and Legislature, that, through their united wisdom, after full investigation, it may be ascertained what is really evil and what is good in this new system which now occupies the minds and interests the feelings of so large a portion of the population of these realms, both at home and abroad.

That your petitioners therefore pray your Right Honourable House to take this subject, at an early period, into its most grave consideration. That if it should be found by the wisdom of your Right Honourable House to be based on mistaken principles, and its practices likely to prove injurious to the people, it may be put down by the voice of public opinion so declared; or if its principles should be discovered to be true, and its practices to be beneficial, as its advocates state it will be, it may thus receive public sanction, and put an end to the excitement which now agitates and divides families from families over the kingdom.—And your petitioners will ever pray.

Signed on behalf of the inhabitants of Huddersfield and its vicinity in public meeting assembled.

JOSIAH RHODES, Chairman.

ADDRESS TO THE QUEEN.

TO HER MOST GRACIOUS MAJESTY VICTORIA, QUEEN OF GREAT BRITAIN AND IRELAND, &c.

MAY IT PLEASE YOUR MAJESTY,—We, the loyal inhabitants of the borough of Huddersfield and its vicinity, in public meeting assembled, beg to approach your Majesty with sentiments of the deepest respect and affection, and to assure your Majesty that we earnestly desire the prosperity and happiness of your Majesty and of all your Majesty's subjects.

That to ensure both, it appears necessary to us, that some decisive measures should now be applied, respecting the Universal Community Society of Rational Religionists, whose founder and President was presented at the last levee, by your Prime Minister, to your Majesty.

That this Society has been, and is now, actively and successfully promulgating the necessity for an entire new state, or a total regeneration of society, not only throughout your Majesty's dominions, but over the whole world; promising to men and women, of all degrees, by the changes which they recommend, an exemption from poverty, from ignorance, from division, from uncharitableness, and, in fact, from all the ordinary ills of life, among high and low, rich and poor; and that their doctrines, whether true or false, are making rapid strides through the length and breadth of your Majesty's dominions.

That many of your Majesty's subjects who are conversant only with the established notions of society, received from past ages, when our ancestors were inexperienced, compared with the present period, are dreadfully alarmed by the introduction and rapid spread of these new principles, being afraid that they will create many evils and much confusion to the population of your Majesty's dominions, at home and abroad; while other large portions of your Majesty's subjects who differ much in various ways from the evils and disorders of the existing system, in all its divisions and ramifications, are equally in favour of the proposed regeneration of society, provided it be introduced with order, in peace and goodwill, gradually, so as to prevent loss or injury to any portion of your Majesty's subjects.

That under those circumstances, we, the loyal inhabitants of the borough of Huddersfield and its vicinity, are most desirous to see a

speedy termination to these conflicting opinions and feelings, and therefore humbly request your Majesty to give such instruction to your Majesty's Ministers as your Majesty may deem just to your subjects, of all ranks and degrees, to take this subject into their most grave consideration for the benefit of all parties.

Signed on behalf of the Meeting,

JOSIAH RHODES, Chairman.

Mr. Connard then in a speech comprising as much good sense, and as well delivered, as we recollect having heard in any public meeting for a long period, proposed the Petition, Memorial, and Address; it was seconded by John Hanson, who made many shrewd remarks upon the proceedings of the parties opposed to the progress of Socialism. Both were heard with great attention, and deep interest by the audience, especially by the working classes who were present; and whose condition at this period is so critical—not knowing how they are to get over the winter which presents so many fearful forebodings to many of them.

These speeches were followed by some others, and the documents enumerated were then put *seriatim* to the meeting, and carried without even one single dissenting voice. Mr. Pitkethly then came forward, and said that although he belonged to another party, which he thought was right in their views, yet he was by no means unfavourable to Socialism, as explained by Mr. Owen, the founder of it, who he thought ought to understand his own system better than Mr. Brindley or any other person. He advocated Chartism that he might ultimately obtain the innumerable and solid advantages of Socialism with perfect political security; and it was upon this point only that he and many other Chartists differed from Mr. Owen, who thought that the advantages of Socialism could be obtained and secured sooner than the political objects sought for by the Chartists could be obtained. But he said whichever party was right, having known Mr. Owen and his proceedings for many years both in Scotland and England, he had never known any one besides him who through good report and evil report, had pursued the good of the human race without regard to any of our petty divisions of sect, or country, or color, with so much singleness of heart, so much persevering energy and without injuring man, woman, or child; but through the whole of his course in England, Scotland and Ireland, doing all the good in his power by promoting, which he did upon a large scale, the well-being and happiness of all who were under or connected with him. But before he proceeded further, he would take the liberty of asking Mr. Owen a few questions that he might be satisfied upon some points which Mr. Brindley had made doubtful. First: Did Mr. Dale establish the first Infant School at New Lanark. Mr. Owen—No, Mr. Dale who was a truly good man, died eight years before the Infant School was opened. He died in 1808, and the Infant School, and the Institution for the formation of character from infancy to maturity, was not opened until the 1st of January, 1816; and the opening address was sent to the Government immediately after it was delivered, and it is now, I have no doubt, a national document. Mr. Pitkethly—Then you, and no one else, were the actual founder of these new and very superior Infant Schools, and not Oberlin and Wilderspin? No; Oberlin's was a mere Dame School, and Wilderspin never saw the New Lanark School, but derived his knowledge of it from Buchanan, who I had first placed over the infant department, on account of his love for children; but in other respects he knew very little of the system,

being very illiterate, but a very honest and good man. I instructed Wilderspin very often when I was in London, in organizing his first school, which was the third Infant School in this kingdom, and then there was no other in any part of the world known to the English public, or in any country, for I had visited Europe in 1818-19, to see the chief schools, and then recommended Mr. Tallerburgh to establish an Infant School, but I believe he did not succeed in doing so: his pupils were then ten years of age and upwards. Mr. Pitkeathley then asked some other questions, which were answered in the same full and satisfactory manner, and he concluded with proposing the thanks of this town's meeting to Mr. Owen, for his great exertions, through a long life, in the cause of humanity, without any class, sect, or party, in this, or in any other country, being capable of attaching blame to him in any one act of his life, if they will only speak the truth, and what they really know from any authority deserving of the least credit. This motion was seconded and carried unanimously with the most ardent heartfelt feeling of all the audience. Mr. Rhodes then retired from the chair, and a vote of thanks was unanimously passed for his impartial conduct, to which he made a reply that was extremely well received by the audience, and the meeting was dissolved. There could not have been a more striking contrast than there was between the conduct of this meeting and the one on Wednesday, headed by Mr. Brindley and his dejected party.

A CORRESPONDENT.

Huddersfield, Dec. 16, 1839.

PROGRESS OF SOCIAL REFORM.

BIRMINGHAM, DEC. 14.—A course of Lectures are being delivered at Ebenezer Chapel in this town, by the whole of the *Coleridge Revue* of Birmingham and its neighbourhood, alternately; purporting to be in refutation of Infidelity, but which are evidently directed against us, by the hints, and in some instances the direct mention of our name as a body; our Lecturer, Mr. Mackintosh attends these Lectures, and replies to them on Sunday evenings, which has occasioned such an interest in the town, that our Chapel is crowded to excess, and many are obliged to retire without gaining admission. Mr. Brindley paid us a visit on Sunday week last, and expressed his entire astonishment that Socialism should have survived the attack which he had formerly made upon it. I shall not stop to detail the observations of Mr. Brindley on that occasion; for although he is a man of large dimensions and makes such loud reports, his shots are of a very soft and harmless nature, and only tend to show the quixotic bombast of this valiant knight of polemical chivalry. And now to show that Community is not the last thing that our attention is directed to, I forward you a list of presents which is far short of what it is intended to be made, but which may in the mean time be published, with a view to stimulate our friends who have not yet thought of this easy and simple mode of assisting the glorious cause of Community.*

W. WOODWARD.

MAIDSTONE.—By a letter from the friends here, we are happy to perceive that the good cause gains ground. The object of the letter is to communicate the entire approval of the proposed enlargement of this Paper. It states in addition to this, that at the conclusion of Mr. Owen's recent lectures there, the number of paying members was only seven; there are now twenty-one, and it is hoped that there will speedily be a sufficient number to enable them to apply for a Charter. The determination of our friends here to support the proposed enlargement, and their good opinion of the paper are gratefully acknowledged; and we trust that we shall continue to deserve and receive their support.

MAIDSTONE, DECEMBER 10.—Mr. A. Campbell lectured in our Institution, on Sunday last, to a very respectable audience, (considering the inadequate building we have got,) on Community of Property, and the means the working classes have, when properly applied, to put the

same into practice. After the lecture, Mr. Ellis, of Burslem, addressed the audience. The proceedings of the evening went off very well, there being a many strangers present, but they offered no opposition, though repeatedly invited. The clergy of this town appear to care nothing about our "souls;" they are treating us with what they call "silent contempt," but they are busy amongst themselves, at their old work. I wish they would leave it to us to settle for them, which we would by free discussion. We want something to do in this way; our vessel is becalmed; we cannot stir; we want wind. We should like Mr. Brindley to come here. "Let truth with falsehood grapple; who ever knew her put to the worse by a free and open encounter." Our members have agreed to the enlargement of the *New Moral World*, and likewise to make a collection of bones for the Tytherly estate.

SAMUEL NIXON, Sec.

MANCHESTER.—Mr. Southwell, of London, has delivered an introductory lecture, in the large room of the Victoria Inn, "On Machinery and its effects." The room was full, and the lecture gave general satisfaction. Many are enquiring when Mr. Southwell will return again, and there is no doubt but that his next lecture will create great excitement and a full attendance. Many have had their minds disabused of the erroneous impressions received from the newspapers. At the conclusion of the lecture, discussion was invited, and a few questions for information on several points were put, in a friendly way, and apparently answered to the satisfaction of the querists. Many females were present from a distance, as well as the village, and care was taken to provide refreshments for them. A collection was made at the conclusion for a poor widow and her family, whose case was brought before the meeting, although in no way connected with our friends. This is the practical exercise of true religion.—*Condensed from a Correspondent.*

LINCOLN.—Presuming that the readers of the *New Moral World* are anxious to know what is going on in all parts of the old world respecting the feelings that are entertained generally with regard to Socialism, I am inclined to trespass upon your columns, and particularly, as I am writing from a populous city where a Social Missionary has never visited in his ministerial capacity, I may say (as the "Christians" do of the Heathens) we are "sitting in darkness." But, notwithstanding, the Social system has never been publicly introduced amongst us, there are in Lincoln many who are ready and anxious to become converts. Many there are here, whose minds, by the means of that excellent periodical and journal, the *New Moral World*, have become enlightened, and are constantly watching with great eagerness the progress towards the accomplishment of the designs of that excellent philanthropist, Robert Owen. The vast agricultural county of Lincoln, up to the present period, has not had the honor of having a visit from any missionary (excepting Boston); this is a fact exceedingly to be regretted, as a most excellent field is here open, and the harvest that would be reaped by expounding the Social system, I am certain would far and very far exceed the anticipation of its friends generally. During the last few weeks the congregation attending the Independent chapel in this city, have, by its minister, been horrified by the exposure of the views of "a modern sect calling themselves Socialists." Until this time nine-tenths of his hearers, no doubt, had never heard of Socialists, consequently their curiosity became excited and they were anxious to know who and what these new religionists were. Last Sunday evening the pastor of the Independent chapel, (the Rev. S. B. Beynon), a man of acknowledged talent, announced by advertisement that he would deliver a lecture "On the absurdity and danger of Infidel schemes." It was divided into three parts; the first was a violent and ingenious attack upon the Atheists; then followed a no less mercurial castigation of the Deists; and the lecture was wound up by one of the most dishonourable and base attacks, that any human being could utter, upon the Socialists, whom he denominated as a body who wanted to "upset the whole world to gratify their own leathome profligacy and disgusting licentiousness." This system, he added, "was nurtured and fostered by a heavy-headed libertine." I could go on repeating these and similar expressions uttered by a Christian minister, whose oratorical powers are considered first-rate, and whose general character is admitted by his flock to be *disreputable* and *cherishable*. His attack upon the Socialists continued for a period of half-an-hour, and his views of the subject were anything but reasonable. He had certainly picked up a few points, but they were grossly exaggerated; in fact, his description of Socialism altogether was a mass of absurdity. His attack will, however, have the effect of inducing persons to investigate the system, and thereby make converts. I sincerely wish your missionary funds were larger; as long as they remain so limited, and missionaries so few in number, the cause cannot prosper as it otherwise would do.

THOS. PARADISE.

PRESTON, Dec. 6th, 1839.—Mr. Clarke has finished the course of lectures mentioned in my last; the mild

* Want of room postpones this list to our next number.—Ed.

and charitable feelings evinced by the lecturer during their delivery, proves the benign influence of our principles, and have produced a most favourable impression on the public mind. During the month twenty candidates have joined our Branch. Mr. Clarke has ably assisted in re-organizing our Branch agreeably to the new rules: classes are formed into smaller numbers with a superintendent class leader; we have commenced a Library which already consist of 40 or 50 volumes; a mutual improvement class meets every Sunday forenoon; we have commenced the study of grammar and composition, and hope shortly to be able to form a chemical class; we have got several musicians among us who are setting about forming a singing class, to consist of vocal and instrumental music. Mr. Clarke is about to commence a course of eight lectures on the Anatomical Structure of Man, especially with reference to Phrenology, proving that the blind impulsive feelings are entirely dependant upon external circumstances for their direction, and thus rescuing the philosophy of mind from superstition. Our public discussions are getting on famously; we have had an opponent lately in the person of Mr. Watson, a Wesleyan local preacher, who came forward to discuss with Mr. Clarke on the Origin of Moral Evil, our Institution was literally crowded; the discussion closed in a most triumphant manner for socialism. Mr. Watson appears to be a very fair and candid opponent but very little acquainted with our principles, however I hope the circumstances of this discussion may be the means of making him pay more attention to this subject than he has hitherto done. We have sent invitations to all the ministers who have been abusing us from the pulpit, to come forward and set us right instead of bearing false witness against their neighbours, and I hope some of them will be found of sufficient manliness and honesty to do so. We have considered the enlargement of the New Moral World at our Quarterly Meeting, and a resolution was passed expressing our approbation of the proposed enlargement; some of our members stated they would take a stamped copy. Such is an outline of our proceedings, I cannot occupy your columns with details, or I might find abundant matter for enlarging upon, enough however has been said to convince you that we are up and doing, and I hope that by this time twelvemonth Preston will be a leading Branch,

J. MCARTHUR, Sec.

BATH.—The friends at Bristol having informed our brothers at Bath that Mr. Rigby would visit them on the 26th ult. they accordingly prepared for him by engaging the hall of the Three Tons Inn, for a course of three lectures. The first lecture passed off exceedingly well, and gave satisfaction to none more than the landlord of the house, who was present; but in the course of the next day he sent to inform our friends that the Mayor had personally called upon him to intimate, that if he persisted in allowing the lectures to be delivered there, he should be deprived of his license. Of course, this poor victim of a bad system was obliged to succumb, and our friends had to seek for another room at two hours' notice. They succeeded in procuring one, in which the remaining lectures were delivered without opposition of any kind, apparently to the satisfaction of the audience, although discussion was earnestly invited and a great number of local preachers were present at the concluding lecture. Our

Bath friends think that a few more visits from Mr. Rigby would make it a flourishing Branch. The following notice of these lectures we extract from the *Bath and Cheltenham Gazette*, and, although the editor appears not to coincide with our views, he has given perhaps a fairer statement of Mr. Rigby's expressed sentiments than might be expected from the majority of his compeers.

"On the evenings of Tuesday, Wednesday, and Thursday, a Mr. Rigby (who described himself as a Social Missionary) delivered lectures on the above subject, on the first night at the large room of the Three Tons, Stall-street, and on the two other evenings at the room generally used by the Chartists in Galloway's Buildings. The attendance on each occasion was very scanty, and the lectures were but coolly received. On Tuesday, Mr. Rigby described the state of society as at present constituted, and a very gloomy picture he made of it. He stated that the principle on which society was now based was essentially wrong; that reflection showed that the producing power of the country was equal to more than all its inhabitants required; and that it was the duty and interest of a state to see that all its members were well fed, well clothed, well sheltered, and well educated. At present, Mr. Rigby observed, there were 8 divisions or classes of people in the land, which he would enumerate:—

Division 1.—The Royal Family, the Lords Spiritual and Temporal; containing 576 families, forming a population of 2388.

Division 2.—The Dignified Clergy, Archbishops, Bishops, &c.; 12,200 families, 61,000 population.

Division 3.—Baronets, Knights, and Country Gentlemen of distinction; 46,861 families, 234,306 population.

Division 4.—Officers (commissioned and non-commissioned) of the Army and Navy, common soldiers and sailors; 130,500 families, 951,000 population.

Division 5.—The inferior Clergy and Freeholders; 232,654 families, 1,168,250 population.

Division 6.—The Paupers, Criminals, &c.; 367,100 families, 1,828,170 population; or 1-9th of the whole inhabitants.

Division 7.—The Shopkeepers and small Freeholders; 564,799 families, 2,798,475 population, or 1-6th of the whole.

Division 8.—The Working Mechanics, Labourers, Servants, &c.; 2,126,098 families, 10,207,723 population.

From this analysis of the population, it was argued that 6 divisions out of the 8 were consumers, without producing anything; that, under the present system, the idle were rewarded, while the industrious were degraded; that the great evils which afflicted society were competition and private property; that all endeavoured to get as much as they could, and to give back as little in return as possible; that machinery and chymistry, instead of being made to minister to the comforts and lessen the toil of the mechanics, had been brought to bear against the value of his labour; and that, while the producing power had through these auxiliaries been made equal to that of 600 millions of men, and the consumption of the country was only equal to that of 20 millions, the poor-rates had increased from 2½ to 8½ millions per annum. Many other topics were brought forward by the lecturer to add to his dismal portrait; among which the ministers of law and of religion did not fail to receive that share of abuse for the present state of society which the advocates of Robert Owen's system have always found it expedient to allot them. The conclusion which the lecturer came to was, that, in order to render society what (he said) it should be, private property and the competitive system must be abolished; and he purposed in his next address to show how these objects could be effected without injury to any individual, and to demonstrate that, by the means he should propose, the happiness of every man, woman, and child, would be secured!—The second lecture accordingly commenced with an explanation of the views of the Socialists upon what they call "the new world." The leading doctrines are, community of property and co-operation of labour. "The United Association of all classes of all nations," as Mr. Owen is pleased to term the Society he has formed for advancing his principles, was described in glowing terms by Mr. Rigby as a grand scheme for the creation of superior characters, and for the promotion of the general happiness of mankind. The Social Missionary concluded this lecture by quoting the instances of the Quakers and Shakers of America, who, he said, had acted upon the principles of the Socialists, and had proved their superiority over every other system.—The third lecture of the propagator of Socialism comprised the detail of what is styled "The Rational Religion." We shall not enter into details of this system; suffice it to say, that, while it pretends to be one of universal charity, it at the same time proclaims that faith has no part nor lot in the matter; that it holds man's character to be formed for him and not by him; and that consequently, he is irresponsible for his actions, and is undeserving of either censure or praise.—Features of the "system" which sufficiently show its origin and its tendency.—We may remark, in conclusion, that this "Social

Missionary" appears to be "wiser in his generation" than the person who, under the same title, visited this city some 18 months or 2 years since. Throughout Mr. Rigby's addresses there has been a careful avoidance of those licentious and infidel doctrines which were so unblushingly avowed by his predecessor, Mr. Campbell. Rigby has appealed to his audience upon the ground of their temporal interests, endeavouring to persuade them that religious toleration the most unbounded prevails in the communities of the Socialists.

The Editor then proceeds to give an extract from one of the lectures of the Rev. J. E. Giles, as an antidote to the "pernicious fallacies" advanced by Mr. Rigby.

LIVERPOOL.—We take from the *Liverpool Albion*, the following description of the premises now erecting by our friends in Lord Nelson Street:—

"The New Hall of Science is three stories high. On the roof of the building will be a leaded platform, 19 feet by 72 feet, on which will be an observatory for astronomical purpose, and this platform commands a beautiful view of the town, the river, and the docks. The upper story of the hall will be the large lecture-room, peculiarly adapted for scientific purposes, balls, and concerts, 70 feet by 84 feet, 28 feet high inside, galleried all round, an organ and organ gallery, an orchestra for 120 instrumental and vocal performers, and seat-rooms for an audience of 1500 persons. Underneath the lecture-room will be a committee-room, about 24 feet by 12 feet, a news-room about the same size, a library, a store-room for provisions, four large cellars, a large cooking kitchen, with cooking apparatus upon the most approved principles, capable of providing for 1,000 persons, a school-room, nearly 40 feet square, dressing-room for ladies, dressing-rooms for gentlemen, water closets, and other conveniences. The cost of the whole will be such as to enable the Building Society to let the premises on such terms as will be within the means of the poorest members of society when in work, and, at the same time, will realise a profit to the society of, at least, ten per cent. upon all the money expended. From this statement, it is evident, that this building is capable of providing, at the same time, for the amusement or instruction of nearly 4,000 persons; and we feel confident, that the erection of this building will do more to promote the cause of temperance, to enlighten the minds, improve the morals, correct the taste, polish the manners, and elevate the characters of the working classes than any other institution in Liverpool. Adjoining the hall, and belonging to the Building Society, is the Community Hall and Temperance Coffee-house, kept by Mr. William Westwick, where good beds and board for lodgers and travellers, tea, coffee, ginger-beer, lemonade, and other refreshments may be had. The parlours below are neatly and tastefully fitted up. There is a large and elegant drawing-room up stairs, with a good painting of Community, and various beautiful landscapes on the walls, and the whole premises are lighted with gas. It is intended to open the lecture-room at Easter next.

LIVERPOOL.—In your last number, you have reprinted the following passage, from the *Liverpool Albion*: "I really think that if Mr. Bayles had not been protected by a number of the Police, that death might have been his portion, instead of 'victory!'" Many persons, from reading this, might suppose, that the Socialists of Liverpool, were somewhat similar to the Christians of Walsall, as described in your last week's leader. Mr. Bayles when he had nothing more to say against Socialism, abused the dissenters of all denominations. It was the Christian, not the Socialist, part of the audience, whose feelings were roused up by Mr. B. against himself. the discussion has added twenty to the Branch; caused an increased attendance at our lectures; produced a decidedly favourable change in public opinion; and rapidly increased the subscriptions to our Building Fund. The members of the Brougham Institute have lately been discussing the question of Community; I have attended, and spoken on several occasions, and was listened to without interjection. The agitation of the question is sure to do good to our cause. Last Sunday morning, Mr. Finch lectured on one of his favourite topics, taking his text from the Bible; in the evening I lectured on the twelve conditions of human happiness. The papers

of this town are abusing us, on the Marriage Question, yet their own columns contain addresses, from time to time, of a Society for the suppression of Prostitution, even in the same papers that abuse us. One of the metropolitan newspapers, some time since, inserted a paragraph condemnatory of Mr. Owen's views on marriage; yet, the very same paper contained accounts of two men who had nearly killed their wives, by beating them; and a trial for adultery too: a fine specimen of editorial sagacity! I have no hesitation to assert, that two hundred prostitutes may be found residing within a space of one hundred square yards, in one locality, in Liverpool. This is the result of the present system of society, not of that we seek to establish; our system is founded on different principles, and would be different in its results; the present system produces vice and misery, ours would produce virtue and happiness. But Society is on the eve of an important change.

"Inquiring crowds in every place,
With joyful hearts our views embrace;
The storm subsides, the prospect clears,
And blest Community appears."

JOHN FARN, S. M.

LIST OF PRESENTS RECEIVED AT TYTHERLY.

One new alva merino mattress with white water flock bolsters, three blankets, and a counterpane, from a friend at Worcester; one dozen and a half knives and forks, with carvers, from a friend in Manchester, per Mr. J. Smith; from an anonymous friend at Upper Clapton, near Andover, Hants, 28 quires of writing paper, one dozen and a half desert knives and forks, two dozen black lead pencils, two squares of india rubber, two sticks of indian ink, one vol. Dr. Lardner's Steam Engine, one vol. Newton on Vegetable Regimen, two towels, and shaving tackle; from a friend in Salisbury, one pair of large and iron for fire-places, one fire range, and a stove. The following books have been brought to the Library by Mr. Clarkson:—one vol. of the Shepherd, by the Rev. J. E. Smith, donor, J. Jewett; Neale's History of the Puritans, and Buchan's Domestic Medicine, donor, James Clarkson; two vols. Library of Entertaining Knowledge, Cobbett's Grammar, Cobbett's Twopenny Tract, and Answers to Godwin's Lectures on the Atheistic Controversy, donor, Joshua Clarkson; (this latter work is principally the composition of our friend Wilkinson, of Bradford); Walker's Pronouncing Dictionary, donor, Joshua Hill; Cowper's Poems, Burns's Poems, 7 vols., Pope's Works, Thompson's Seasons, Beauties of Franklin, and 3 vols. of a Political Novel. The books and have lately announced have been received.

LIST OF ARTICLES WANTED AT TYTHERLY.

A threshing machine, a winnowing do., a straw-cutting do., (this for horse power) a bone-crushing do.; a large drill for turnips, wheat, &c.; a swing plough, with steel shill boards; dung forks of a good pattern, also, two-pronged do.; guillotine and shears for cutting hedges; small rakes for gardening, also, small trowels and weeding forks; an unlimited number of fruit and flower trees, shrubs, &c., with their respective names; pickaxes and round-mouthed shovels for excavating; wheelwrights' tools, glass, paint, oil, lead, &c., for glazing, plumbing, and painting; nails, sprigs, and screws, of all descriptions, (a great number of these will be wanted); a tap and thread for making joiners' hand and bench screws, and a joiner's clamp; a good turning lathe and turning tools; bellows, anvils, vices, and other tools for blacksmith; whip-saws; pit and other saw files; worsted; lams, raps, and other shoemakers' tools; leather; woollen cloth; also, cotton cords, fasteners, linen for shirts, bed-sheets, &c.; neckerchiefs, worsted-yarn, and stockings; and all sorts of potteryware.

The preceding list is published as a reply to numerous applications, with a view to ascertain what could be contributed of most service to the Community. The London friends have decided upon subscribing to present something of value, and have written to enquire as above. Various parties have also sent intimation that they are either busy preparing articles for the Community store-house, or are desirous of doing so; and it was, therefore, desirable to draw up a complete list of the articles wanted, in order that it might serve as a guide at once to the Branches and to parties unconnected with the society, but yet friendly to its objects and disposed to aid in carrying them into effect.

TO READERS AND CORRESPONDENTS.

CENTRAL BOARD.

COMMUNITY FUND.—The following sums have been paid:—£4 18s 6d. from Salford, Dec. 4th; 17s. from Salford, Dec. 5th; £3 13s. from Wigan, Dec. 6th; £13 2s. 6d. from Lancaster, Dec. 6th; £1 4s. from Finsbury, Dec. 8th; £3 16s. from Preston, Dec. 12th; £17 1s. 6d. from Huddersfield, Dec. 12th; £4 6s. from Paisley, Dec. 12th; £9 1s. 6d. from A. 1, Dec. 7th; £5 9s. 6d. from Birmingham, Dec. 9th; £5. from Finsbury, Dec. 10th; £9 14s. 2d. from Liverpool, Dec. 14th.

QUARTERLY REPORTS.—The following General Reports have been received: Finsbury, Preston, Tunstall, Reading, Congleton, Macclesfield, Hull, Huddersfield, Paisley, Stockport, Ashton, Hyde, Brighton, Bristol. Also the following Reports of the Community Fund:—Finsbury, Huddersfield, Paisley, Stockport, Hyde, Bristol.

REMITTANCES are received from Finsbury, Reading, Preston, Huddersfield, Hull, Paisley, Stockport, (including payments from Hyde, Macclesfield, Congleton, Tunstall, Mottram, Ashton), Bristol, and Brighton.

PLANS FOR COMMUNITY BUILDINGS.—(Extracts from a letter from Mr. Owen.) "It was a most singular circumstance that, when I was lately at New Lanark, my own New Lanark Architect and Builder, Mr. Haddon, whom I first made acquainted with the practical arrangements of the Working Men's most simplified Community, and Mr. Whitwell, whom I first made familiar with my practical ideas of a superior Community, for the more educated and wealthy classes, met me there, and that this unexpected event gave us an opportunity of again considering our ideas upon these subjects—the only three persons in existence who have any thing like an accurate knowledge of what is required in practice, to constitute a Community such as I have always had in contemplation. I told them I now wanted a Community, which should combine the best parts of both the plans; one that could be made to suit the working class at first; and yet, as they advanced in knowledge, and wealth, and superior manners, could be, without expense, or apparent alteration, made to satisfy the most fastidious, in their ideas of every thing connected with the best mode of producing, distributing, educating, and governing, with the most complete domestic arrangements. We considered, and reconsidered, all our own arrangements over again, and I shall bring with me, the plans of our various steps from the beginning, and our final results." In a subsequent letter Mr. Owen says, "enquire, if you please, for an artist, in Birmingham, who executed the splendid drawing for the above engraving of our superior Community. Mr. Whetwell employed him to do it. We shall want another, but yet one much superior in design, and I shall call upon him when I come, if he is still in Birmingham." This gentleman has been found. Mr. Owen added, "It is desirable that the parties who are to direct the proceedings of the society and Community, should soon meet at the Central Board. The Society is at present a society of the working class, and our first Community will of course, be a working men's Community, and be directed by the ideas of working men." It was mentioned in the New Moral World, of last week, that Mr. Owen is expected in Birmingham, on the 23rd. It is expected that Mr. Finch will meet him.

APPOINTMENT OF A MISSIONARY.—On Wednesday, the 11th inst., Mr. William Spiers having been examined by the Central Board, according to law 105, and unanimously approved of, was appointed a Missionary of the Society. He immediately proceeded to fill the office of Stationed Lecturer at Paisley. It is expected that another Stationed Lecturer will shortly be applied for to officiate in the vicinity of Glasgow and Paisley. Persons desirous of appointment should forward their applications and testimonials to the Central Board. From the rapid increase of the society and the everywhere increasing interest in the principles and plans of Social Reform, it is certain that there will be a constantly increasing demand for talent. For information as to such appointments, see the laws of the Society. The "Report of Congress" also contains important matter on this subject, and relative to the present rates of salary.

NEW MORAL WORLD.

W. HERBERT will find the article referred to, at our Liverpool Agents. Mr. FINCH's letter of the 4th. inst. came to hand on the 14th. it shall be attended to.

KENNETH MATTHEWSON, Glasgow, is out of date—we are happy to perceive the progress made in that city.

Mr. PAULSON's strictures are just; but the errors alluded to, are more frequently the result of inadvertence, than conscious bad feeling, and it is difficult for persons who like Mr. P. free out of the influence of the exciting cause, to conceive the prosecution required; their forbearance is much greater than he has any idea of, and most creditable to the principles of which it is the effect.

AN INQUISITIVE SOLILOQUY, will not suit us.

WE HAVE received information that Mr. Southwell, whose lectures in London have been so favourably received, was to leave the metropolis on Wednesday, for the purpose of making a lecturing tour in the provinces; we understand he has determined on the following route: Hull, Leeds, Bradford, Halifax, Oldham, Ashton, Manchester, Stockport, Bolton, Liverpool, Birmingham, Worcester, Stourbridge, Wolverhampton, Coventry, Cheltenham, Bristol: We have no doubt but that the managers of the Branches commemorated will use the proper means to aid Mr. Southwell's object of explaining and enforcing the new views. The effect of his ministrations in London has been most beneficial for the cause of truth and rational reform.

MR. KNIGHT will lecture at Wakefield, tomorrow (Sunday Dec. 22).

WE have received, and forwarded to the Central Board, the Northampton report and remittance. It was a mistake to send it to us.

THE LETTER from the Liverpool Courier, in our next.

THE SALFORD LOCAL BOARD beg to announce that it is their intention to leave the Salford Institution, on Tuesday the 17th. inst.; and also that they intend opening the Corporation Hall for morning services on the 29th. inst. to be continued. All communications for the future, to be addressed to me, 6, Deane Street, Hulme, Manchester, PETER CATTERALL, Sec.

Advertisements.

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Leeds: Printed and Published for the "Universal Community Society of Rational Religionists," by JOSEPH HOBSON, at his Printing and Publishing Office, 2, Market-Street.

THE NEW MORAL WORLD:

UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.

Enrolled under Acts of Parliament, 10 Geo. IV. c. 56, and 4 and 5 Wm. IV. c. 40.

"THE CHARACTER OF MAN IS FORMED FOR HIM AND NOT BY HIM."—ROBERT OWEN.

JOSEPH MORSON, PRINTER, MARKET STREET, BRIGGATE, LEEDS.

No. 62. *New Series.*

SATURDAY, DECEMBER 28, 1839.

PRICE 2d

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JOHN MILTON, THE REFORMER.

The name of MILTON is one of those which now challenges and receives unquestioned homage and admiration. To confess ignorance of his writings, or want of veneration for his transcendent genius, is considered the climax of literary vandalism. "The Divine MILTON" is a phrase "familiar as a household word."

We have occasionally had suspicions in the midst of this ostentation and loudly paraded veneration, that the real character of MILTON and the peculiar tendency and object of his labours and writings, were but very imperfectly understood; that time which changes all things, had produced some singular changes, in the estimation of MILTON's character; and that he now enjoys a high reputation, is quoted as an infallible authority among parties, from whom he would have been the last to expect such a reception.

Perhaps this may be attributed to the fact that by the majority, he is known only as a Poet; and even in that character depends more upon hearsay for his fame than an intimate knowledge of his writings. Comparatively few have any acquaintance with him as a prose writer, and a patriot; one who was, during a considerable period of his life, engaged in an uncompromising warfare against civil, political, and religious tyranny; the dauntless opponent of "thrones, principalities, and powers; of spiritual wickedness in high places." An acceptable and most valuable service has therefore been performed, in giving a cheap and well-executed epitome of the life and times of this extraordinary man,* in which his political character receives that attention which his previous biographers have denied it. The author says the object of the memoir "is to make the popular mind more fully acquainted with the labours of MILTON, in the cause of universal liberty, and more familiar with those unchanging principles of freedom, on which he has demonstrated that the safety of states, and the virtue and happiness of the people, must ever be built." The work is well adapted for the object proposed; and we propose to make it the text-book for a few cursory remarks, which seem applicable at the present time.

The times in which MILTON lived were not dissimilar in many of their leading features, to those in which we find ourselves placed. The institutions of society were fearlessly examined, and their utility scrutinized. Neither kingcraft nor priestcraft were permitted to repose under

the delusive sanctity wherewith antiquity had wrapped them, and bent the knees and faculties of men to their unquestioned supremacy. The chains which bound minds and bodies to regal and sacerdotal slavery, were, in his times, rudely shaken, and their innate weakness displayed. Like the bonds which Sampson in his palmy days so easily snapped asunder,—they fell to pieces before the new found strength of an awakened people; but alas, like the prototype, that people suffered themselves again to be cheated by the deceptive voice of Dalilahs; and shorn of their strength, were delivered into the hands of those enemies to national well-being, from whom they had obtained partial respite and deliverance. The time for full and complete emancipation had not yet come; but a lesson was read, a step gained, obstacles surmounted, and the goal approached. In those stirring times, when all that time had consecrated, when a king—a name in those days, more awe-inspiring than it is now, was led to the block by his subjects, and when an established church was subverted; when the son of a Brewer occupied the palaces and exercised the magisterial powers of the Tudors and Plantagenets, what were the pursuits of MILTON; did he pass his life in learned leisure and seclusion, making sweet verses, or lend the eloquence of his pen to the support of error and tyranny? what was MILTON as a man?

Deeply affecting is the contemplation of the blind bard dictating to his daughters the gorgeous conceptions of his unique genius. The picture is associated in our minds with days and nights of ceaseless study and exertion—study and exertion, so prolonged and incessant, that at last it quenched the light of his bright blue eyes, and hid from their loving and impassioned glance, the glories of the circumambient sky, mountain and valley, ocean and streamlet, trees and plants and flowers; all the varied sights wherewith nature gladdens the poet's bosom, and sheds glory and immortality over his song. Did MILTON dare the sealing up of his eyes in hopeless darkness only to gratify an idle and selfish curiosity? Did he become familiar with the sages and poets of antiquity, merely to re-combine and adapt the fanciful imaginings of the latter into a *Christian* instead of a *Pagan* Epic? No! happily for mankind, he studied for a higher object—a more noble end. To his achievements as a poet we have to add the yet higher claims of a reformer and patriot, and to view him in both these characters as far before the age in which he lived, as his natural endowments exalted him above the mass of those by whom he was surrounded. Yes, that very blindness which gives such a mournful interest to his great poem, and excites such a deep and yearning sympathy with the Poet, was hastened to consummation by his devotion to one of the tasks which his fervent devotion to liberty and truth

* "Life and times of Milton," by William Carpenter, pp. 171. Published by Cleave; from whom may also be had cheap reprints of Milton's "Speech for the liberty of unlicensed printing;" and "The likeliest means to remove Hirelings out of the Church."

prescribed to him. The composition of his *reply* to Salmasius's defence of Charles I. and the institution of monarchy was among the last of his works previous to that event. His exertions as Secretary to the Council of State had greatly impaired his sight, "and he was forewarned of its total loss if he should continue his excessive application to study and writing; but with a magnanimity which must command the admiration of all men, he determined to labour for the good old cause, as he characterised it, until he should be rendered wholly incapable of doing anything more." "My resolution," says MILTON himself, "was unabaken, though the alternative was either the loss of my sight, or the desertion of my study. * * * I considered that many had purchased a less good by a greater evil, the meed of glory by the loss of life; but that I might procure great good by a little suffering; that though I am blind, I might still discharge the most honourable duties; the performance of which, as it is something more durable than glory ought to be an object of superior admiration and esteem, I resolved therefore, to make the short interval of sight which was left me to enjoy as beneficial as possible to the public interest."†

This book, so nobly begun, has been termed by FLAUCHER—"One of the most able and satisfactory; the most eloquent and splendid defence of truth and liberty, against sophistry and despotism, which has ever been exhibited to the world." The fallacy of the divine right of kings; the immediate cause of so many national evils at that period, was demolished for ever, and the great truth, "that political power properly emanates from the people, for whose good it must be exercised, and for whose good it may be rightfully resumed," was proved and established in a decisive and triumphant manner. As a sample of the spirit and principles of this work, we offer the following specimen from the appeal to the people of England, with which it concludes:—

"He has gloriously delivered you, the first of nations, from the two greatest mischiefs of this life, and most pernicious to *humanity*, tyranny, and superstition; he has endued you with greatness of mind to be the first of mankind, who after having conquered their own king, and having had him delivered into their hands have not scrupled to condemn him judicially, and pursuant to that sentence of condemnation, to put him to death. After the performing so glorious an action as this, you ought to do nothing that is mean and little, not so much as to think of, much less to do, any thing but what is great and sublime, which to attain to this is your only way; as you have subdued your enemies in the field, so to make armour, that unarmed, and in the highest outward peace and tranquillity, you of all mankind are best able to subdue ambition, avarice, the love of riches, and can best avoid the corruptions that prosperity is apt to introduce (which generally subdue and triumph over other nations) to show as great justice, temperance, and moderation in the maintaining your liberty, as you have shown courage in freeing yourselves from slavery. These are the only arguments by which you will be able to convince that you are not such persons as this fellow represents you, Traitors, Robbers, Murderers, Parricides, Madmen: that you did not put your king to death out of any ambitious design, or a desire of invading the rights of others, nor out of any seditious principles or sinister ends; that it was not an act of fury or madness; but that it was wholly out of love to your liberty, your religion, to justice, virtue, and your country, that you punished a tyrant."

It may be imagined that those heads which continued decorated with crowns on the Continent, were not very much enamoured of a work which treated so boldly their divine right to do wrong, their displeasure was manifested by ordering his book to be burnt; and upon the restoration of CHARLES II., through the perfidy of MONK, that Monarch failing in his endeavours to get possession of MILTON himself, took vengeance upon his books. The obsequious House of Commons, by a vote, condemned the "Defence of the People of England," and the "Iconoclastes," and ordered them to be burnt by the hands of the common hangman. It was through no fault of the

myriads of kingly and priestly power, that the author escaped the same fate. The votaries of each, however, comforted themselves by heaping every description of abuse and calumny upon him, and devoutly thanked God, who, in his gracious providence, had shut out the light from his eyes, as a punishment for writing these and other expositions of civil and religious liberty! Your true bigot always attributes to Deity his own rancorous passions. MILTON thus touchingly replied to these superstitious and malignant attacks:—

"It is not so wretched to be blind, as it is to be incapable of endring blindness. But why should I not endure a misfortune, which it befores every one to be prepared to endure, if it should happen; which may, in the common course of things, happen to any man; and which has been known to happen to the most distinguished and virtuous persons in history? Shall I mention those wise and ancient bards, whose misfortunes the gods are said to have compensated by superior endowments, and whom men so much revered, that they chose rather to impute their want of sight to the injustice of heaven than to their own want of innocences or virtues? What is reported of the aged Thucydides is well known; of whom Apollonius sang thus in his Argonauts:

To men he dared the will divine disclose,
Nor fear'd what Jove might in his wrath impose.
The gods assigned him age without decay,
But snatch'd the blessing of his sight away.

"But God himself is truth; in propagating which, as men display a greater integrity and zeal, they approach nearer to the similitude of God, and possess a greater portion of his love. We cannot suppose the Deity envious of truth, or unwilling that it should be freely communicated to mankind. The loss of sight, therefore, which this inspired sage, who was so eager in promoting knowledge among men, sustained, cannot be considered as a judicial punishment. * * * I never, at any time, wrote any thing which I did not think agreeable to truth, to justice, and to piety. This was my persuasion then, and I feel the persuasion now. Nor was I ever prompted to such exertions by the influence of ambition, by the lust of lucre or of praise, it was only by the conviction of duty and the feeling of patriotism, a disinterested passion for the extension of civil and religious liberty."

Previous to the establishment of the commonwealth, MILTON was one of the foremost in the numerous attacks upon prelacy. In 1641 he put forth the first of the works intended to subvert the cause of liberty, "Of Reformation in England, and the causes that have hitherto hindered it." In this work, his object is to demonstrate the proposition that prelacy is necessarily inimical to civil liberty. We are tempted to make numerous extracts from this and another work, entitled, "The Reason of Church Government urged against Prelacy," but it would exceed our limits. We must content ourselves with the following eloquent description of the character and effects of a priesthood:—

"The property of truth," says he, "is, where she is publicly taught to awake and set free the mind and spirits of a nation, first from the thralldom of sin and superstition, after which all honest and legal freedom of civil life cannot be long absent; but prelacy, whom the tyrant custom begot, a natural tyrant in religion, and in state the agent and minister of tyranny, seems to have had this fatal gift in her nativity, like another Midas, that whatsoever she should touch or come near, either in ecclesiastical or political government, it should turn, not to gold, though she for her part could wish it, but to the dross and mass of slavery, breeding and settling both in the bodies and the souls of all such as do not in time, with the sovereign truths of sound doctrine, provide to fortify their hearts against her hierarchy. The service of God, who is truth, her liturgy confesses to be perfect freedom; but her works and her opinions declare, that the service of prelacy is perfect slavery, and by consequence perfect falsehood.

This is not mere declamation, unwarranted by facts, as he proceeds to show:—

"They and their seminaries shame not to profess, to petition, and never leave pealing our ears, that unless we sat them like bores, and cram them as they list with wealth, with deereries and pluralities, with baronies and stately preferments, all learning and religion will go underfoot. Which is such a shameful, such a bestial plea, and of that odious impudence in churchmen, who should be to us a pattern of that temperance and frugal mediocrity, who should teach us to condemn this world and the gaudy things thereof, according to the promise which they themselves require from us in baptism, that should the

* Life and Times of Milton, p. 99. † Ibid, p. 100.

Scripture stand by and be mute, there is not that sect of philosophers among the heathen so disolute, no not Epicurus, nor Aristippus, with all his Cyrenaic rout, but would shut his school-doors against such gross sophisters; not any college of mountebanks, but would think scorn to discover in themselves with such a brozen forehead the outrageous desire of filthy lucre, which the prelates make so little conscience of, that they are ready to fight, and if it lay in their power, to massacre all good Christians, under the names of horrible schismatics, for only finding fault with their temporal dignities, their unconscionable wealth and revenues, their cruel authority over their brethren in the word, while they snore in their luxurious excess; openly proclaiming themselves now in the sight of all men, to be those which for a while they sought to cover under sheep's clothing, ravenous and savage wolves, threatening inroads and bloody incursions upon the flock of Christ, which they took upon them to feed, but now claim to devour as their prey. More like the huge dragon of Egypt, breathing out waste and desolation to the land, unless he were daily fattened with virgin's blood.*

It was not to be expected that the priests would tamely submit to such expositions of their character as this, and therefore Bishop HALL, or his son, published, early in 1642, what was termed, "a modest confutation," in which the usual priestly weapons of contumely, virulent and rancorous personal abuse were unsparingly used. The pious priest volunteered the following advice to MILTON's acquaintances: that is—if they were *genuine Christians*! "You that love Christ, and know this miscreant wretch stone him to death, lest you smart for his impunity." How like to this are the speeches and writings of the so-called RELIGIOUS *par excellence* at the present day! The STOWELLS, O'SULLIVANS, MCNEERS, MCNEILS, and, lower down in the moral scale, the BRINDLEYS, and the wretched newspaper scribes who pawn their brains for bread—all evince the same characteristics. Stones and sticks are much more easily found than arguments; and it is no wonder that they should so readily resort to them. Yet there is something irredeemably ludicrous in the advice—"You that love Christ stone this miscreant wretch!" O Christ! what a libel is this and similar advice on thy life and precepts!

The works to which we have alluded were directed against the prelates and their coadjutors; but MILTON had to learn the bitter truth in after years that priestcraft in any guise is the enemy of liberty and independence of mind. After the overthrow of prelacy the Presbyterians, who cordially joined in pulling it down, evinced unequivocal symptoms of a desire to occupy the same position and pursue a similar course to the deposed party. They exhibited the same hankering after the "mammon of unrighteousness;" and when they secured the ascendancy, evinced the same intolerant disposition as the Episcopulians had done. They revived the *imprimatur* of the star-chamber, and expurgated every book of every word or phrase which accorded not with their taste. This monstrous grievance called MILTON again into the field, and produced his celebrated "Speech for the liberty of Unlicensed Printing." We must give an extract or two from this noble composition:—

"We boast our light; but if we look not wisely on the sun itself, it smites us into darkness. Who can discern those planets that are oft ambust, and those stars of brightest magnitude, that rise and set with the sun, until the opposite motion of their orbs bring them to such a place in the firmament, where they may be seen evening or morning? The light which we have gained, was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge. It is not the unfrocking of a priest, the unmitring of a bishop, and the removing him from off the presbyterian shoulders, that will make us a happy nation; no, if other things as great in the church, and in the rule of life both economical and political, be not looked into and reformed, we have looked so long upon the hairs that Zuinglius and Calvin have becombed up to us, that we are stark blind. There be who perpetually complain of schisms and sects, and make it such a calamity that any men dissent from their maxima. It is their own pride and ignorance which causes the disturbing, who neither will hear with meekness, nor can convince, yet all must be suppressed

which is not found in their Syntagma. They are the troublers, they are the dividers of unity, who neglect and permit not others to unite those discovered pieces, which are yet wanting to the body of Truth. To be still searching what we know not, by what we know, still closing up truth to truth as we find it, (for all her body is homogenous and proportional,) this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in a church; not the forced and outward union, of cold, and neutral, and inwardly divided minds.

Next, it is a lively and cheerful passage of our happy success and victory. For as in a body when the blood is fresh, the spirits pure and vigorous, not only to vital, but to rational faculties, and those in the acutest and the pertest operations of wit and subtility, it argues in what good plight and constitution the body is; so when the cheerfulness of the people is so sprightly up, as that it has not only wherewith to guard well its own freedom and safety, but to spare, and to bestow upon the solidest and sublimest points of controversy and new invention, it betokens us not degenerated, nor drooping to a fatal decay, by casting off the old and wrinkled skin of corruption to outlive these pangs, and wax young again, entering the glorious ways of truth and prosperous virtue, destined to become great and honourable in these latter ages. Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle issuing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also the twilight, flutter about, amazed at what she means, and in their various gabble would prognosticate a year of sects and schisms.

"And now the time is special is, by privilege to write and speak what may help to the further discussing of matters in agitation. The temple of Janus, with his two controversial faces, might now not unsignificantly be set open. And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple; who ever knew TRUTH put to the worse, in a free and open encounter? Her confuting is the best and surest suppressing. He who hears what praying there is for light and clear knowledge to be sent down among us, would think of other matters to be constituted beyond the discipline of Geneva, framed and fabricated already to our hands. Yet when the new light which we beg for shines in upon us, there be who envy and oppose, if it come not first in at their encumbers. What a collusion is this, when as we are exhorted by the wise man to use diligence, 'to seek for wisdom as for hidden treasures,' early and late, that another order shall enjoin us to know nothing but by statute? When a man hath been labouring the hardest labour in the deep mines of knowledge, hath furnished out his findings in all their equipage, drawn forth his reasons as it were a battle ranged, scattered and defeated all objections in his way, calls out his adversary into the plain, offers him the advantage of wind and sun, if he please, only that he may try the matter by dint of argument; for his opponents then to seek, to lay ambushments, to keep a narrow bridge of licensing where the challenge should pass, though it be valour enough in soldiership, is but weakness and cowardice in the wars of truth. For who knows not that truth is strong, next to the Almighty; she needs no policies, no stratagems, nor licensings to make her victorious; these are the shifts and the defences that error uses against her power: give her but room, and do not bind her when she sleeps, for then she speaks not true, as the old Proteus did, who spake oracles only when she was taught and bound, but then rather she turns herself into all shapes, except her own, and perhaps tunes her voice according to the time, as Menechmus did before Ahab, until she be adjured into her own likeness."

We find that we have exceeded the limits usually assigned for this portion of our paper, and must for the present conclude. We have presented MILTON in the character of a vigorous opponent of kingcraft and priestcraft—the eloquent and fearless advocate of unfettered thought. In a future article we shall examine his character as an educational and social reformer.

FOURIERISM.

ARTICLE VI.

Having explained the meaning of the term *group* as described by Fourier, and having seen that it is a small number of choice friends drawn together by some particular bond of union, as friendship, ambition, love, or family affection, let us now explain the meaning of the *Séries de Groupes* with which we concluded our last article.

* *Prose Works*, p. 53.

A Series consist in the congregation of all those groups which are working at the same branch of industry, as the culture of the vine—or the manufacture of a fabric or any other employment. From this close neighbourhood between the groups will arise a strong emulation (cabalistic) or rivalry, for each group, will double its exertions to compete with the other group, with which it is surrounded. This effect will be the more certainly produced inasmuch as the similarity of employment between neighbouring groups will afford a fit ground for making a comparison between the relative values of their labours.

The series ought to be organised in such manner as to offer to the labourers every facility to pass from one series to another, whenever they feel weary of the particular occupation they are engaged in. "This passion," (restlessness,) says Fourier, "although the most prescribed of all is that which produces the most healthy equilibrium: the health is sure to be injured when a man labours for twelve hours every day, for months and years together, at a monotonous employment, which does not exercise successively all the parts of the body and of the mind. Variety in the description of labour and short hours, have, moreover, this advantage—they multiply the kindly relations between the parties with whom his different employments make him acquainted; they correct whatever there is of selfishness and exclusion in the mind, and produce harmony on the important question of the division of the products of labour, between the three great classes of a phalange, viz., the capitalists, the men of talent, and the labourers."

Such arrangements as the preceding would insure the proper gratification of two of the three distributive propensities of our nature, viz., the Cabalistic or Emulative, and the Restless or Alternative propensity, called by Fourier, *La Papillonne*. As to the third distributive propensity, the Composite or Enthusiastic, its gratification would be assured to the labourer, by the choice he would have of engaging only in those departments of labour which he preferred. But, besides this, many other circumstances would concur to develope and to gratify this propensity in a society where nothing would be omitted which could exalt the condition of the labourer, and improve at once his body and mind:—"It is necessary," says Fourier, "that this passion apply to every social undertaking—that the Composite and the Cabalistic replace the vile features of our present civilization, as the lack of sufficient food to nourish our children—and the apprehension of dying of hunger, or of being cast into a depository of mendicants."

COMPARISON BETWEEN SOCIAL INDUSTRY AND COMPETITIVE INDUSTRY.

Industry according to the definition of Fourierists, comprehends domestic, agricultural, manufacturing, and commercial labour; also, the functions of the educator and the study and practice of the sciences as well as of the fine arts.

To this list might be added that of legislation, with the exception of war, which is a great anomaly and a symptom of subversion which speaks loudly against our present social arrangements. But Fourier has purposely omitted the administrative department in his system, in order that he might be the more easily distinguished from those pretended political reformers who are always attacking the government instead of amending the social institutions of the people. Of all abuses which need reform, that of government is in the opinion of Fourier the least urgent, for by its compactness and centralization it is the least imperfect of those departments of the social fabric which exercise an influence over the happiness of mankind.

The different departments of industry may be classed in the following order of importance:—first, domestic economy; second, agricultural; third, commercial; fourth, manufacturing. It is necessary

therefore that we first inquire how to organize these in the best

"There can exist only two methods of exercising industry—the morcelling method, by individual and isolated families, such as we see in the present day; and the social method of united exertions in the production of wealth, with a fixed rule to guide the equitable division of the products to each, according to the three industrial agents—CAPITAL, LABOUR, and TALENT.*

Let us now behold the contrast between the morcelling or competitive system of society, and the social or co-operative system of producing wealth. I quote from an interesting little work, published at Paris this year, by *M. Charles Pellier*†

The Social System of Industry operates—	The Morcelling or Competitive System operates—
First—By the greatest union possible in each department of industry.	First—By the greatest division in each department of industry.
Second—By short hours and varied employment for the labourer.	Second—By very long hours of labour of the most monotonous kind.
Third—By the most detailed subdivision of employment, giving to each group of labourers a choice of the employment they might prefer—	Third—By the greatest complication, forcing upon one individual various departments of labour—

BY A CHEERFUL AND PLEASING ATTRACTION.	BY CONSTRAINT AND FEAR OF POVERTY.
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THE RESULTS

OF THE SOCIAL SYSTEM ARE—	OF THE MORCELLING SYSTEM ARE
Wealth generally diffused, and in increasing quantities.	Poverty.
Truthfulness.	Deception.
Real liberty.	Oppression.
Constant peace.	War.
Temperate climate.	Intemperate climate.
The prevention of disease.	Production of disease.
Constant progression.	Constant retardation.
GENERAL CONFIDENCE AND UNITY OF ACTION.	GENERAL SUSPICION AND LUCIFIFICITY OF ACTION.

History informs us that almost all society, up to the present day, has been constituted on the morcelling system; that is, by isolated non-associated families.

AMO.

ON THE EXISTENCE OF MORAL EVIL, AND ON THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

ESSAY XXI.

The virgin purity of the primitive church, inadequately denoted by her snowy robes, became rather sullied through familiar contact with the Pagan Mythology; but these light stains were chiefly of a metaphysical dye, derived from the refined speculations of Asia, Greece, and Italy, and are not to be compared with the deep pollutions she afterwards received from the embraces of ferocious barbarians prolonged through many generations.

We might, without reproach, pass in silence over that long and dreary interval, known to history, by the name of the *dark ages*, during which the finest provinces of Europe and Asia, were desolated by endless hordes of northern savages, whose rapacity left scarcely a trace of ancient civilization. It chanced, however,

* *Traité de l'association domestique-agricole.*

† *Notice Biographique sur Charles Fourier suivie d'une exposition de la Théorie Sociétaire.* Paris, 1839.

that the most potent leaders of these ravagers, had the sense to discover in the constitution of the Christian Church, an instrument, no less adapted to their temporal, than to their eternal welfare; they therefore granted to her, an indulgence denied to almost every other institution, *the privilege of existence*, a favour she did not fail to repay with her wonted gratitude. One of the most important consequences of this favour was, that the Christian Clergy, became the sole depositaries of the little learning permitted to remain in this hemisphere; and consequently the sole historians, for the space of nearly a thousand years, of their own acts and designs. Whatever the cause of truth may have lost by this privation on one side, it has gained on the other: for the brief details we shall presently give of her proceedings, during the period in question, will, on that account, be entitled to a higher degree of credit, than if they could have been derived from a different source.

We must, however, in the first place, advert to another subject, which has reference to the history of these times, but which, for the reasons just given, could not have been the theme of such partial historians. It has been conjectured by several learned antiquaries, that great part, not to say the whole, of the details contained in this gospel, were admitted, for the first time, during the dark ages, in compliment to the usages of those superstitious barbarian conquerors: and though this notion has, I believe, been successfully contraverted, still it is far from improbable that the church, with her usual complaisance, would try to conciliate her protectors, by adopting some of their customs; appropriating some of their wisdom; and, perhaps, by parodying some of their popular legends, or religious traditions, in the same manner as the parable of the rich man and Lazarus seems to have been introduced for the purpose of reconciling the Jewish notion, concerning "Abraham's bosom,"* with the Christian doctrine of "The resurrection of the body," and as the doctrine of purgatory was admitted with a similar intention of blending the above Christian dogmas with the Greek notion of "the separate existence of the soul." Let any one compare the details given in Matthew iv., 1—11, with the story narrated (in Mrs. Jamieson's "Winter Studies,

&c.," vol. 3, p.p. 114—211) concerning the manner in which the Chippewa Indians *fast and dream*, for the purpose of obtaining a guardian spirit, and they will at once perceive the high probability of the scripture account having been adapted to some similar practice established among the European savages.

The following details are abridged from vol. 3, chap. 7, of a work entitled "View of the state of Europe during the Middle Ages, by Henry Hallam." The author, who is much esteemed for his fidelity and learning, usually cites the Catholic authority from which his facts are quoted. The whole chapter merits a careful perusal.

"At the irruption of the northern invaders into the Roman empire, they found the clergy already endowed with extensive possessions. Besides the spontaneous oblations upon which the ministers originally subsisted, they had obtained, even under the Pagan Emperors, by concealment or connivance, certain immoveable estates, the revenues of which were applied to their own maintenance and that of the poor. * * * Passing rapidly from a condition of distress and persecution to the summit of prosperity, the church degenerated as rapidly from her ancient purity. * * * Covetousness, especially, became almost a characteristic vice. * * * The devotion of the conquering nations, as it was still less enlightened, than that of the subjects of the empire, so was it still more munificent. They left indeed the worship of Hesus and Taranis in their forests, but they retained the elementary principles of that, and of all barbarous idolatry, a superstitious reverence for the priesthood; a credulity that seemed to invite imposture, and a confidence in the efficacy of gifts to expiate offences. Of this temper the ministers of religion took advantage. Many of the characteristics of the faith of those ages, appear to have been promoted for the purposes of fraud. To those purposes conspired the veneration for relics; the worship of images; the idolatry of saints and martyrs; the inviolability of sanctuaries; the consecration of cemeteries; but, above all, the doctrine of purgatory and masses for the relief of the dead.

A creed thus contrived operating upon the minds of barbarians, devout though dissolute, caused a torrent of opulence to pour in upon the Church. Donations of land were continually made to the Bishops, and in still more ample proportions to the monastic foundations. The Clergy failed not above all, to inculcate upon the wealthy sinner that no atonement could be so acceptable to Heaven as liberal presents to its earthly delegates. To die without allotting a portion of worldly wealth to pious uses was accounted almost like suicide, and hence intestacy passed for a sort of fraud on the Church, which she punished by taking the administration of the deceased's effects into her own hands. The Monks prostituted their knowledge of writing to the purposes of forging charters in their own favor. The ecclesiastical history of the middle ages presents one long contention of fraud against robbery—of acquisitions made by the church through such means as I have described and torn from her by chainless power. Those very men who in the hour of sickness and impending death showered the gifts of expiating devotion on his altars, had passed the sunshine of their lives in sacrilegious plunder. The Bishops acquired and retained a

* The just are guided to the right hand of Hades, (a place in the world not regularly finished; a subterraneous region, where the light of this world does not shine,) and are led with hymns sung by the angels appointed over that place unto a region of light in which they just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the fathers and of the just which they see, always smiles upon them, while they wait for that rest and eternal new life in heaven which is to succeed this region. Thus place we call the Bosom of Abraham. But as to the unjust, they are dragged by force to the left hand, by the angels allotted for punishment, no longer going with good will, but as prisoners driven by violence, to whom are sent the angels appointed over them to reproach them and threaten them with their terrible words, and to thrust them still downwards. Now, those angels that are set over these souls, drag them into the neighbourhood of hell itself * * * for a chaos deep and large is fixed between them; inasmuch, that a just man that hath compassion upon them cannot be admitted, &c., &c." Such is the Jewish edition of purgatory, according to the testimony of Josephus (Discourse concerning Hades.) I do not know where the Jews obtained their idea of it, but it is so full of horrors, that one would think it might have satisfied the Catholics without innovation; but, the Greeks! the Greeks!

great part of their ascendancy by intellectual superiority; as they alone were acquainted with the art of writing, they were entrusted with political correspondence, and with the framing of the laws. As they alone know the elements of a few sciences, the education of royal families devolved upon them as a necessary duty.

By means of excommunications and interdicts, the church, for the offence of a nobleman, put a county, for that of a prince his entire kingdom, under an interdict, or suspension of religious offices. No stretch of tyranny was perhaps so outrageous as this. During an interdict, the churches were closed, the bells silent, the dead unburied. No rite but those of Baptism and extreme unction performed; the penalty fell upon those who had neither partaken, nor could have partaken the offence, and the offence was often but a private dispute in which the pride of a Pope, or his Bishop had been wounded! This was the mainspring of the machinery, which the Clergy set in motion—the lever by which they moved the world. From the moment that these interdicts and excommunications had been tried, the powers of the earth might be said to have existed only by sufferance. All disputes among princes were to be referred to the Pope. If either party refused to obey, he was to be excommunicated and deposed. Every Christian Sovereign was to attack the refractory delinquent under pain of a similar forfeiture. A project of this nature had not only a magnificence, flattering to the ambition of the church, but was calculated to improve on benevolent minds, sickened by the cupidity and oppression of princes. By the ostentation of immense riches, the ancient monastic orders had forfeited much of the public esteem. No means appeared so efficacious to counteract this effect as the institution of religious societies strictly debarred from the temptations of wealth. Upon this principle was founded the orders of mendicant friars, incapable, by the rules of their foundation, of possessing estates, and maintained only by alms and pious remunerations. These new preachers were received with astonishing approbation by the Laity, where religious zeal usually depends a good deal upon the opinion of disinterestedness in their pastors. And the progress of the Dominican and Franciscan friars in the thirteenth century bears a remarkable analogy to that of our English Methodists. They practised all the stratagems of itinerant preaching in public streets, administering the Communion as a portable Altar.

The Clergy did not forget to secure their own absolute exemption from the criminal justice of the state, but the most mischievous species of exemption, was, from the observance of promissory oaths. The 'Clerical' writers of the thirteenth and fourteenth centuries complain in terms of indignation, and seem almost ready to reform the abuses of the 'Popes.' They distinguish, however, between the abuses which oppress themselves and those which it was their interest to preserve, nor had the least intention of waving their own enormities and authority. But the Laity came to more universal conclusions. A spirit of inveterate hatred grew up among them, not only towards the papal tyranny but the whole system of ecclesiastical independence.

The rich envied, and longed to plunder the estates of the superior Clergy; the poor learned from the Wal-

dens and other sectarians to deem such opulence incompatible with evangelical ministers.

The sensible decline of the papacy is to be dated from the pontificate of Boniface VIII., who had strained its authority to a higher pitch than any of his predecessors. But all the rapacious exactions, all the scandalous venality of which Europe had complained, appeared light in comparison with the practices of the rival popes during the 'SCHISM.' Tents repeatedly levied upon the Clergy, annuities regularly exacted and enhanced, &c. &c. &c."

Alas! when will the people learn to unshaltify themselves, and begin to distinguish the palpable difference between their *Teachers* and their *GUIDES*, their *Leaders* and their *FRIENDS*? X.

CHRISTIANITY AS IT IS, AND SOCIALISM AS IT IS.

TO THE EDITOR OF THE ALBION.

"DEAR SIR.—The Rev. Joseph Baylee having himself broken the terms of the discussion that took place last week, between himself and Mr. Farn, the Social Missionary for Liverpool, by proposing to sing a Trinitarian Doxology after Mr. Farn's last speech; and the *Standard* having published a lying and slanderous report of that discussion, and grossly misrepresented and vilified the principles of Socialists, I trust that you will, in fairness towards that body, of which I esteem it a high honour and distinguished privilege to be a member, insert the following remarks upon that report.

The character of the Editor of the *Standard* was formed for him and not by him, and he must have been placed in very unfavourable circumstances, and been very badly trained, or he would pay more regard to truth and decency. I think he never could have learned Dr. Watts's little hymn for children on this subject. I will therefore, transcribe a portion of it for his improvement:

"O, 'tis a lovely thing for youth
To walk betimes in wisdom's way
To fear a lie,—to speak the truth,
That we may trust to all they say;
But liars we can never trust,
Though they should speak the thing that's true;
And he that does one fault at first,
And lies to hide it, makes it two."

"I assure him I am not angry with him; that I neither praise nor blame him for what he has written; and that I shall be most happy, at any time when it is in my power, to render him a service. Such conduct, on my part, necessarily flows from the great principle of Socialism, "that the character of man is formed for him and not by him." I think this gentleman, who is a great advocate for Scriptural education, would have learnt better if he had studied the New Testament more attentively. "When Jesus was reviled, he reviled not again; when he was persecuted, he threatened not." "As ye would that men should do to you, do ye even so to them," says the great Teacher of Nazareth, "for this is the law and the prophets." "By this shall all men know that ye are my disciples, that ye love one another." "Love your enemies; do good to them that hate you; and pray for them that despitefully use you and persecute you, that ye may be children of your Heavenly Father." Thus, you see that the great principle of Robert Owen and the great

principles of the Gospel are, in practice, the same. "The tree is known by its fruits: a good tree cannot bring forth evil fruit, nor a bad tree good fruit; wherefore, by their fruits ye shall know them." Judging by my past conduct, then, I believe there is not an individual in Liverpool, not even the Editor of the *Standard*, that thinks I should connect myself with any system or body of men that gave encouragement to avarice, dishonesty, immorality of any kind, or Atheism, knowing them to do so; and there are few who will not allow, that I am as capable of judging in these matters as the Editor of the *Standard* himself. But to the report.

"After noticing the subject and rules of the discussion, it says, 'The Rev. Mr. Baylee commenced with reading an appropriate hymn, and offering a most affecting prayer, that the Almighty would open the hearts of all scoffers and infidels;' that 'the whole theatre stood up whilst the rev. gentleman was praying; but that the three socialists on the platform did not pay the same courtesy to the sentiments of their antagonist.'" In reply, I beg to say, that I think the Almighty could not be pleased with a prayer which consisted of slander towards opponents: it was too soon to call them scoffers and infidels, and thus prejudice his audience against them, before he had proved them to be such. But I will charitably suppose that it was not the Socialists that he called scoffers and infidels in his prayer, but himself and his friends; because, throughout the discussion, instead of answering the arguments of Mr. Farn, he did nothing but scoff at and ridicule the principles of Socialism; and, when charged with it, maintained, in justification of his conduct, that *ridicule is a good test of truth*. The word infidelity is opposed to the word fidelity, which means faithfulness, truthfulness, sincerity; consequently, infidelity means unfaithfulness, insincerity, hypocrisy. Mr. Baylee told us that he was an 'ambassador of God,' and 'a faithful minister of Jesus Christ.' I fear he has studied Greek more than he has studied the sayings of Him he calls master, or he would have learned better than to have *prayed in a theatre*, before a mixed audience, when he must have known that he could not do so, and call upon all his audience to join him, without doing violence to the consciences of Jews, Catholics, Unitarians, Quakers, Socialists, and many others. Jesus would also have taught him, 'Give not that which is holy to the dogs, neither cast ye your pearls before swine;' and he must consider Socialists of the *genus of swine*, because he afterwards told us, that they would live in community like pigs. Jesus would also have further taught him, 'When ye pray, ye shall not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.'" Judging from his subsequent conduct, I cannot give the rev. gentleman credit for a spark of piety in the matter. To me it appears, that his prayers had no other objects than to rouse the religious prejudices of his audience, to lull their judgment asleep, and to ascertain whether he had the majority of the audience with him, as he expressed great thankfulness that so few Socialists were present, and hoped he should be able, before the discussion closed, to make them still fewer. To me he appears to have been unfaithful to his professions, and therefore, an infidel. We are obliged to him for his profession of good intentions towards us, and for the great service he has really rendered to our cause, for he has driven away a host of prejudices against us, added fourteen new members

to our society, and materially assisted our funds: and we hope he will have sufficient moral courage to come forward again and discuss the doctrine of 'Free Will,' as he promised; and, after that, we shall be happy to meet him once more, to discuss 'Socialism as it is;' because in the late discussion he attacked only that which is not Socialism. The nature of God, the existence of the Devil, the nature of the human soul, a future state, the dogmas of orthodoxy, none of these have anything to do with Socialism. We only profess to teach how mankind may be best educated, best provided for, best governed, and made most moral and happy in this world, leaving every one to follow the dictates of his own conscience as to preparation for another. Mr. Baylee affirmed, that Socialism denies the existence of a God, and then, most inconsistently brought forward a great number of passages from Mr. Owen's writings, which proved that Mr. Owen not only believed in a God, but ascribed to him nearly as many attributes as he ascribes to him himself. Then he said, 'The Socialists deny a personal God.' If they do, so does the first article of the Church of England, for it says that God is without body, parts, or passions; and I think it will puzzle all the divines of the Church to shew how God can be either one or three persons, without bodies, parts, or passions. Mr. Baylee said, that 'if the Socialists cannot effect their object by reason, they propose to do it by force.' Every person who has read Mr. Owen's writings knows that he repeatedly states that his object is to change all the existing forms of government and religions of faith, for a religion of pure charity for the opinions and feelings of all, and for a government that shall secure the greatest happiness of all, by means of reason alone, without the least injury to the property or person of a single individual. 'The religion of the Socialists has no dogmas of faith, but consists in the unceasing practice of promoting, to the utmost extent in our power, the happiness of every man, woman, and child, without the least regard to sect, party, country, or colour.' Is there a single individual in Liverpool that will say that this is not a good religion, or that it is capable of producing vice and immorality. Mr. Baylee attempted to prove that Socialists have private opinions concerning God, &c., which they wish to keep secret, and, as a proof, read what he calls our secret opinions from pamphlets, which, he said, he bought at the Social Institution, in London, and at a public book shop, in Manchester, which pamphlets were not authorised Socialist works at all; and this he called 'tearing open the bowels of Socialism.' Mr. Baylee then attacked the principle of man's irresponsibility, and stated the evils which he said must flow from it; to which Mr. Farn replied, that though man is a necessary agent in all his thoughts, feelings, and actions, and, therefore, deserving of neither praise nor blame, still society is bound by the same law of necessity to restrain individuals when their conduct is injurious to the peace and welfare of others.

"With the report of the two first night's discussion, however, I do not so much complain: it is as fair as I expected from the Editor of the *Standard*; but the report of the third night is most outrageously false from beginning to end, and must astonish all those that heard the discussion and saw its conclusion.

"The first paragraph says, 'the audience was not so numerous on the third as on the two preceding evenings.' The fact is, there were about one hundred persons more

on the third than either of the former evenings. The Editor then proceeds to vomit all the filth of Billingsgate upon us and upon our system. He says, "The Rev. Mr. Baylee proceeded to expose the more diabolical portion of that system of debauchery, demonstrating, in the most forcible manner, the awful state of depravity and infamy to which it must inevitably reduce those who fell into its hellish grasp. He, in very forcible terms, described the infernal vortex which it had opened to engulf all that remained of religion, of morality, of virtue, of chastity, or even decency, and the pitiable state of mental and moral depravity into which mankind must fall before that pestilential and desolating system could be adopted. He unmasked its hypocrisy, and laid bare its most filthy parts, in terms calculated to impress his audience with its fallacy and absurdity. After disposing of a few of the more glaring absurdities advanced by his infidel adversary, he left the subject, and entered into the sublime and great beauties of Christianity." It is quite true, that the Rev. gentleman's conduct, on the third evening, had lost all the appearance of Christian charity which he put on the two former evenings: so much so, that he lost the respect even of his friends, but his language was nothing like so bad as it is represented to be by this reporter. It is not true, that Mr. Baylee proved one of the charges of immorality, unchastity, hypocrisy, &c. that he brought against Socialism.

"To make the last paragraph of the *Standard's* report at all like truth, it requires that you change the name Farn for Baylee, and Baylee for Farn, it will then read thus:—"The result, as might be expected, was in the highest degree creditable to the talent of the Social missionary, Mr. Farn, and will, doubtless, tend to the advancement of the holy cause in which he is so ardently labouring. On the other hand, it has done much towards exposing in the most effectual manner, the filthy and contaminating nature of priestcraft and hypocrisy, and the shame of those who oppose the permanent improvement and happiness of society." Instead of singing the Doxology at the conclusion, as he had proposed to do, and probably, passing some flaming resolutions, the Rev. gentleman and his colleagues, ashamed of their work, slunk away; and the ladies waving their handkerchiefs, and the gentlemen their hats, concluded the meeting with three most hearty cheers for Socialism.

"I am, dear Sir, yours, sincerely,

JOHN FINCH.

Liverpool, Nov. 28, 1839."

THE NEW MORAL WORLD.

Saturday, December 28, 1839.

MARRIAGE SYSTEM OF SOCIALISM.

UNDER this heading a talented letter has been addressed to the editor of the *Liverpool Courier*, in consequence of the article to which we incidentally alluded last week. The writer takes a very similar view, in many respects, to that embodied in our remarks upon the "Permanency of Marriage Unions in the New state of Society;" and it is unnecessary to quote the opening passages of the letter. The following exposure of the manner in which Mr.—or, as the writer wittingly calls him, *Saint GILES*—garbles Mr. OWEN's writings, is most effective:—

"The present system of marriage, says Mr. Owen, according to Mr. Giles, 'is blasphemy, if anything is blasphemy, against the laws of nature.' Let Mr. Owen speak for himself: 'As men and women have not been formed with power to create their own feelings, or to love or hate at their own pleasure, but are, on the contrary, compelled to receive such feelings as the influence of external objects produce in their organization, it is blasphemy, if any thing is blasphemy, against the laws of their nature, for man or woman to make any promises or engagements relative to their feelings of affection or hatred, or of liking or disliking, for each other.—*Lectures on the Marriage System of the New Moral World*, page 16. By ROBERT OWEN. Hebron, Leeds, 1838. The omission of the word *their*, which Mr. Giles, or yourself, has done in the passage copied into your paper, makes the greatest possible difference in its meaning. Mr. Giles in his simplicity and good-will overflowing, might possibly not see this!

"Again; Mr. Owen is made to say, through the mouth of Mr. Giles, that 'CELIBACY, beyond the period plainly indicated for its termination by nature, is a great crime.' Here are the words of Mr. Owen without the assistance of Mr. Giles: 'Let it be known to all, that when the mind of man shall be regenerated, and he shall enter upon the state of moral good, in an association of sufficient numbers to support and protect itself and its rising generation against the ignorance and consequent prejudices of moral evil; that CELIBACY, beyond the period plainly indicated for its termination by nature, (although esteemed a high virtue under the reign of moral good,) will be known to be a great crime, necessarily leading to disease of body and mind, and to unnatural thoughts, feelings, and conduct, and to every kind of falsification of our real impressions, sympathies, and sensations.'—*Lectures as above referred to*, pages 10, 11. In this sentence the words 'will be known to be' are substituted with the word 'is,' by Mr. Giles, which makes it mean quite another thing. Now this is precisely the way Mr. Giles contrives it in nearly all his quotations, contained in his pamphlet, from the lectures of Mr. Owen; here and there he drags from their connections a few words: these he disjoins and jumbles together with the art and design of the most accomplished juggler; and as soon as the picture is made in his estimation sufficiently hideous, he christens it an Owenite, and then calls loudly for protection against the monster. His 'Satanic device,' 'accursed thing,' and many other scraps and patches of a similar texture, have all undergone a drilling from this pious necromancer before they could be in a fit state to appear in the pages of his pamphlet."

The writer then proceeds to give a brief outline of the system by which it is proposed to supersede the present immoral one. We give the following quotation, not because there is anything new to our readers in it, but because the unwearied and persevering promulgation of misrepresentation by our opponents, renders repeated contradictions requisite.

"To prove this I have ample means in store, but for the present I cannot trespass much longer on your columns; and shall therefore, presuming that you are already ashamed enough of *Saint Giles's* company, pass on to see what the marriage system of the New Moral World, as proposed by Mr. Owen, is, or rather is to be. It is not, however, nor ever was contemplated by Mr. Owen, that the new system of marriage should be adopted in society under its present arrangements; on the contrary, he advises that all parties holding similar views to his own, when they marry, to have such contract entered into and completed according to the law and forms which at present exist, or may in future legally exist. But when mankind shall become more virtuous, more intelligent; when experience shall have taught them how to avoid the rocks and quicksands on which others have suffered in all past ages of the world; when every man shall feel and practically illustrate in his own person, that his happiness consists in seeing and making others happy; when all shall be well fed, well clothed, and well educated; when the institutions of society shall be kept under the guardianship of truth, unmixed with error; when both the fruit and the shade of the vine and the fig-tree shall be the right and the property of all; when, in short, the religion of Jesus Christ, pure and undefiled by any device of man, shall flow in one grand harmonious stream through the land; then, and not till then, does the PHILANTHROPHIC OWEN expect the due and entire fulfilment of his new marriage arrangements.

"These arrangements are:—

"1. That three months' notice of the intention to marry shall be publicly given; and if, at the end of that time, the parties remain of the same mind, the nuptials shall be solemnised.

"2. That if after the lapse of a twelvemonth, both parties discover they are unsuited to each other, and that it will be a mutual benefit for them to separate, they shall come forward and publicly declare the same. But in order to prevent rash and imprudent separations,

which might afterwards be repented of, they must return and live together for six months longer; when, if they still desire to part, they are to be declared legally divorced. If, however, the desire for separation is not mutual, but exists only on one side, another interval of six months must elapse before any legal separation can be effected. The marriage and the divorce are to be equally public.—*New Moral World*, Nov. 23, 1839, p. 898.

"Such then, sir, is the system which has awaked your dire and fearful forebodings, and which is to be introduced into community; further experience, and the intelligence of man in its onward course through his years of generation, will enable him continually to alter and amend, so that the greatest amount of virtue, happiness, and enjoyment may uninterruptedly be secured individually and mutually to all its inmates.

"Behold the contrast! Shall I direct your attention to the rich and affluent?—But they have the law of divorce to fly to; "marrying, re-marrying, and re-marrying, is by no means immoral in a person who has a few thousand pounds a year." Consult the records of the Ecclesiastical Court! Some of the blighting and hideous effects of the present system of marriage are there. Shall I next take you to the homes of what are called the middle walks of life? The direst sufferings and acrimony that are perpetuated, and fill the bosoms of thousands; and, lastly, turn we to the sons and daughters of toil. Take your answer from the courts of justice—from the heart-rending, sickening, and deplorable scenes which are daily to be witnessed in our streets, courts, and alleys:—deception, envy, jealousy, hatred, and revenge" prevail on every side, and "sincerity, kindness, affection, sympathy, and pure love" almost unknown. Why is this so? In a great measure the answer of this question may be drawn from the present system of *indissoluble* marriage. But under the contemplated arrangements of Mr. Owen, the dark side of this melancholy picture will be changed for one of cheerfulness, harmony, and domestic felicity.

"To conclude:—I believe I have proved to the satisfaction of every man who is an admirer of fair play that Mr. Giles is unworthy of confidence. If you think otherwise, I hereby challenge you, or any other person, to go with me through a critical and full examination of the lectures of Mr. Owen on this subject in the columns of your journal, on condition that you will not again condescend to take your breathings within the atmosphere of the tainted exhalations of SAINT GILES.

Very respectfully yours, T. W.

Liverpool, Dec. 9, 1839."

The editor of *The Courier* thus comments upon the preceding letter:—

"We have thought it our duty, on the principle *audi alteram partem*, to give insertion to the above communication; but we must be allowed to say, that our correspondent seems to us to leave Mr. Owen's case much about where he found it. It is not by a hypocritical cavil respecting the difference between "the laws of nature" and "the laws of their nature," and the charge of foul and abominable profligacy alleged against Mr. Owen's system is to be got rid of. Our correspondent, we assert, has totally failed to show that Mr. Giles has misrepresented Socialism or its founder. The only variation that we can perceive between Mr. Giles's quotations from Mr. Owen and those given above is, that there is a degree of circumlocution about the latter which partly obscures their meaning. Reduce them to plain English, and the propositions will be found in both cases substantially the same. We are told, to be sure, that this universal libertinism, when "desire" will be the only law, is not to take place till society is prepared for it. This may, indeed, in some measure excuse Mr. Owen; but it makes not his doctrines the less false, nor the preaching of them less mischievous. It is a part of the madness of his system to suppose that any such social regeneration will ever take place. As well may we expect grapes from thorns, or figs from thistles, as a moral regeneration from a system which rejects the only agency by which any moral change can be effected, and stigmatises "religion" as one of the three great causes of "all crime and immorality amongst mankind." If Mr. Owen's marriage system is not to be introduced till this takes place it will not be introduced at all. But in the meantime the poison is spread, the source of domestic happiness, of public and private virtue, is contaminated; Mr. Owen may have his own notion as to the proper time for the application of his theory, but his followers will take the liberty of applying it for themselves. Of this we have already had proof. A woman lately appeared before one of the police-courts in London, stating that she had been married on Owenite principles, and that her husband had deserted her. Of course he had a perfect right to do so, provided he had conceived an affection for another object.—*EDIT. COURIER*."

This is an admirable specimen of newspaper reasoning and morality. The grave forgeries which the writer proves Saint GILES guilty of are

mere "hypocritical cavils;" the omission of words and alteration of the sense of a sentence by a "minister of the gospel," is charitably done to save the Christian readers the trouble of reading the "circumlocution" of the author. Kind man! excellent man! what a great deal of trouble you take to save your readers' patience, purses, and eyes!

We suspect that Mr. OWEN's "mad" expectation of a "social regeneration" rests upon somewhat more stable grounds than the editor of *The Courier* dreams of. We plead guilty to being affected with the same "madness;" and are happy to know that the greatest and best of men in all ages have been equally "mad," and laboured to promote "social regeneration," according to their knowledge and abilities. We shall not stand still to please the editor of the *Liverpool Courier*. As to the objection implied in the expression that "desire" will be the only law, we have to ask, what is it that produces "laws" now but the concurrent "desire" of society for their enactment? Our ancestors made laws, which were the exponent of their knowledge and "desires;" we do the same. Shall we deny our posterity the same liberty? Must amendment and change be interred in our graves?

Again; the *Courier* confounds "religion" and "morality." He says that religion is the "only agency by which any moral change can be effected." We beg to correct him. It is upon the authority of grave divines that we assert that religion and morality have no necessary connexion; for they frequently tell us, the "cold moralist," who rests contented with the performance of his duties to man, without believing in the curious collection of absurd and puzzling and incomprehensible dogmas which they dignify with the name of "religion," will most certainly be doomed to everlasting perdition; morality will not save them from the "bottomless pit." We all know that "a man may be a very good moral man without being religious." This has nearly passed into an axiom. But we go farther than this, and assert, that the "religion" mentioned by the *Courier* is the cause of immorality. It is the cause of division and hatred among the various sects of its professors; and hatred and division are immoral. It is causing its emissaries everywhere to slander, calumniate, and persecute the Socialists, and to deprive them where possible of employment, bread, and, consequently, life, simply because they cannot believe as it is desired they should do; and we believe that lying and cruelty are included in the category of immoralities. Priestly religion is the parent of these immoralities; we therefore oppose it, because we are the friends of peace, concord, and brotherly love. Our morality leads us to fraternise with our fellow-men, wherever they are situated; to "desire" their welfare; and, not content with mere "desires," to labour earnestly to produce it. We see in this beautiful and magnificent world a home for the whole human family; and our object is to make them enjoy it, as sisters and brothers, without contest, fraud, or anger. In one sentence our system may be comprised—plenty for all, peace for all, love to all. If the religion of our contemporary is opposed to this consummation, we do not envy him, and sincerely hope he may soon get a better.

When he becomes more "moral" and less "religious," he will hesitate to asperse the character of his fellow-men. If he finds that their actions are erroneous, he will pity and endeavour to reform them; but he will never think of reiterating falsehoods, exploded, proved, falsehoods against their principles and character, as he has done in his closing paragraph.

The wretched woman who was the author of the false and trumped up tale to which he alludes, has been fully exposed in the public journals; her paramour has written to the newspaper, explaining their connexion, and disavowing any connexion with the Social body; at

the same time he has stated himself to be a member of the Established Church; and, at all events, whatever credence may be given to his assertions on these points, there is strong and incontrovertible evidence that the Hall was never used till seven months after the period spoken of by the woman; and that neither of the parties were in the slightest degree connected with the Manchester Branch, or had paid one farthing to its funds.

If therefore the illustration which the "*Courier*" has selected is worth any thing, it militates against the very "religion" of which its editor is so enamoured. JOYNS is a religious man; a member of the Established Church; he has deserted his wife and family; co-habited with another woman for some time, and has now left her and her child; therefore, after the manner of our opponents, we are warranted in concluding from these facts, that Episcopalianism is a horrible, licentious, and immoral system, which strikes at the root of all social order and virtue!

One thing is quite certain—it is a great propensiveness to break the ninth article of the decalogue. Witness this very *lie* we have been commenting upon.

MR. BRINDLEY IN LEEDS.

We have been informed that Mr. BRINDLEY's proceedings in the Music-Hall, Leeds, were similar to those which have given him such unenviable notoriety in other places. The Branch in Leeds, decided against meeting him, except in fair and open discussion, and therefore declined attending any of his so-called lectures to give a reply to the misstatements of which they are composed. A Public Challenge was however placarded, along with this intimation:—that we were ready to meet him on equal terms, and on condition that the proceeds of the discussion should be paid over to the Unemployed Operatives of Leeds, after defraying the expenses, those of the Disputants excluded. Mr. BRINDLEY refused these terms "*because he had a wife and family to support.*" So that here at last we have discovered the secret of his zeal. Mr. BRINDLEY has no other means of supporting his wife and family but by calumniating his fellow-men and getting them deprived of employment. Mr. BRINDLEY supports his wife and family by depriving the wives and families of others of their support. Henceforth let it be known that Mr. BRINDLEY's business is to support his wife and family not to explain or defend truth.

Mr. BRINDLEY repeatedly called for Mr. FLEMING, and said that he did not dare to meet him. Mr. FLEMING was quite ready to meet Mr. BRINDLEY upon the terms mentioned above, but as Mr. FLEMING argues for the truth and not for personal advantages, he could not think of filling Mr. BRINDLEY's pockets, and thus encouraging a reckless slanderer in his cause of persecution and defamation. Let our readers look at the paragraph we have extracted from the *Leeds Times* respecting the result of his infamous advice at Huddersfield, and then say whether every means ought not to be taken to stop the career of such an enemy to public tranquility and morality as this man is.

It would appear, however, that second thoughts have shown him the impolicy of refusing a fair meeting after his boasting, and he has therefore put forth a challenge to Mr. OWEN to meet him upon the terms suggested by the Leeds Socialists. He knows that Mr. OWEN's kind and forbearing spirit prevents him from treating him in accordance with his conduct, and he hopes to bully over him as he did at Worcester, where his life was in danger from the infuriated partisans of superstition. But Mr. BRINDLEY dare not meet Mr. FLEMING. This is evidenced by his shrinking from the contest to which he was fairly invited.

The career of this man is drawing to a close. The clergy of Leeds have avoided him;* he has disgusted the well intentioned and reflective of his audiences by the horrible picture his conduct affords of the evils resulting from mal-education and violent passions. Ere long he must find some other method of "supporting his wife and family."

It is agreed that a discussion shall take place between Mr. OWEN and Mr. BRINDLEY in the first week of the new year, the proceeds to be appropriated to the relief of the unemployed operatives; the other arrangements are to be determined by a Committee mutually appointed.

LITERARY NOTICES.

"THE HERALD OF THE FUTURE."

We hail with much pleasure the continued improvement of this excellent miscellany. The number just issued for December is an evidence of the determination of its conductors to furnish useful and varied instruction. We are scarcely able to select from the articles it contains, all seem so applicable to present circumstances and full of interest. We are, however, induced to pass over, for the present, the excellent articles on the "Struggle of Political and Religious Parties," and "On Responsibility," to the following:—

EXTRAORDINARY ACCOUNT OF AN ESCAPED CONVICT.—"It has seldom fallen to our lot to record a more romantic and affecting account than the following recital of a juvenile convict apprehended in Manchester, four years ago, for stealing a gown. The heroic devotion of the swarthy partner of his crimes has rarely been surpassed by any female either in ancient or modern times. His name is George— and received the little education he enjoyed, at a Sunday School in Manchester. He was tried at the New Bailey, Manchester, by the late Mr. Norris, and was sentenced, for this his first crime, to ten years' transportation. Although it is not usual to transport beyond the seas, those convicts whose sentence does not exceed a term of ten years—yet in this case George—was torn from the land of his birth, and banished to the penal settlements, in New South Wales. Here he was employed in breaking stones, &c., and suffered the usual treatment which the law ordains in similar cases.

"Three long and wearisome years rolled over the young captive—when, urged by the desire to regain his freedom at any risk, he succeeded in escaping from the continent, by swimming in company with a fellow convict from the shore, towards a ship which they perceived in the distance. After a desperate struggle between life and death, the two youths succeeded in reaching the ship, and in hiding themselves between the hatchways in a large water tub, unperceived by any of the crew. They dreaded to show themselves to the crew lest they should be sent back to their old quarters, were their fate would assuredly have been made far worse (if possible) than before.

"One or two days elapsed during which they were in a state of most dreadful suspense. They were up to their necks in water; they were famished by exercise, fatigue, and hunger—and did not dare to make themselves known. All this time they heard the busy crew, sometimes taking their meals—sometimes enjoying their grog, and thus increasing the pangs of hunger and anxiety. At length they were discovered by a sailor who secretly supplied them with a little biscuit, which served to prolong that life which was now worth so little. They remained in the water tub ten or eleven days, and so great was their dread of being taken back to the penal settlement, that they both escaped from the ship, when it was off the coast of New Zealand. George was stronger than his companion, and often did he see him sinking in the billows, and constantly requiring his sustaining hand. In this horrible predicament the love of life rose superior to all, and impelled them with so desperate an energy in struggling with the mighty Pacific, that they at length succeeded in gaining the beach. Here George found his companion almost lifeless with exhaustion, and he himself was almost equally overcome with fatigue. Summoning up the little strength which remained, he sought around the beach for some provisions to recruit himself and companion. To his inexpressible joy, he had not sought long before he found a fire with some fish in the course of boiling, and without consulting Grotius or Puffendorf on the rights of property, he partook of it, and gave also to his companion. Again did George sally forth to procure more food

* Already some of them have commenced preaching against his persecuting spirit and unchristian conduct.

for his sickly comrade, but never more did that sickly comrade partake of food. The natives who had prepared the fish, and who had placed it on the fire had returned in the meanwhile, and when George returned, he was horror-stricken to behold the frightful cannibals dragging his companion away—and what was still more heart-rending, he received the last token of affection from his companion, in the backward waving of his hand, intimating to him to escape, if possible, by flight. But this was not permitted him. Ere he could effect his escape he felt the horrid thrust of a New Zealand lance in his back, and which brought him senseless to the earth. Days passed away, and when George first recovered his senses, and opened his eyes, with the vacant curiosity and astonishment of a person just awaking from sleep, and struggling to call up his memory, he found himself reposing on a rude couch, and attended by a female who was applying leaves to his wounds. At the moment he felt the thrust of the spear, a vivid apprehension of the dread of eternal punishment as taught to him in the Manchester Sunday School, caused him a momentary anguish, but no sooner did he find himself recovering, and protected by a female, than those superstitious emotions were replaced by others of a softer nature. His female attendant was one of the many wives of the chief of the tribe, and she had pleaded earnestly for the life of George—she had succeeded in her prayer, and was now ministering to his wants. She was young and beautiful, and appears to have been smitten with a secret sympathy for the white stranger. The reader therefore will not wonder that the affection was reciprocated by George. In short they loved each other, and if the love of one exceeded the love of the other, it was that of the female, whose affection soon kindled into rapt devotion to the fate of her beloved George. She fearlessly protected him in all the petty quarrels of the natives, and assiduously instructed him in the language, manners, and customs of her kindred. The first task which George performed, was to bury the mangled remains of his unfortunate comrade, and in which mournful task, he was assisted by his fair companion. A period of eight months rolled away, and George was transformed into a New Zealander. He was so successful in pleasing the chief, as to obtain his fair mistress for his wife, and they lived happily together. At the first war which occurred, George was carefully secreted by his anxious wife, who would not allow him to be exposed to danger, but this so displeased the chief, that in every succeeding war, George went forth to battle, and by his courage and success, secured the attachment of the whole tribe, although he was not yet twenty-four years of age. But soon the novelty of romance was exhausted. George began to cast a lingering eye to his native land.

"Whose magical name
Thrilled to his heart like electric flame,
The home of his childhood, the haunts of his prime,
All the passions and scenes of that rapturous time"

unfolded themselves to his view. He imparted his wish to his wife, and she, determined never to forsake him, resolved to accompany him. For 200 miles did the faithful wife accompany him on foot, and when they reached the beach they hailed the ship which took them to a neighbouring island, where George found a missionary station. It was none other than that of Mr. Williams, who lately returned to the Polynesian Islands, in the new bark *Victoria*, and who was in Manchester last year collecting money for the missions. The contact of English society so forcibly awakened the love of country in George, that his affection for his wife suddenly diminished, and the result of the awful struggle of his feelings was, to leave his wife behind, and escape to England. The time for departure arrives—the couple both proceed to the ship, and at the moment of parting, his wife is forced into a boat and rowed back to the shore. She perceives the treachery, and she returns it with increased fidelity. A few minutes only, and she wretched woman, labouring under pregnancy with the first pledge of the nuptial union, is seen swimming by the side of the ship. Again she is taken back—again she plunges into the ocean and is shortly climbing the ship's side. The refinement of a civilized crew, offers her a looking glass, a comb, and some beads as a suitable atonement for the brutal insult to her devoted fidelity. She spurns the wicked offer—is again forced back, and is finally beheld upon the bench cutting her breast and neck in the most shocking manner. In all probability she has, ere this, died of a broken heart—her heroic and devoted attachment to the young Englishman proving how strong is Woman's Love! George returns to Liverpool with Captain Curry, from whence he comes to Manchester, and is arrested by the police, while in illicit connexion with a woman of ill fame, with whom he was in company four years ago, when he committed the crime for which he was transported. Such is the history of George, who is now confined within the walls of the New Bailey, waiting fresh punishments from the strong arm of the law.

In reflecting upon this affecting detail we will conclude by observing,

1st.—That it should teach us the importance of being careful in the choice of companions. Recollect the words of the Greek poet, "Evil

communications corrupt good manners." George attributes his last crime to the influence of bad company.

2nd.—It shows how useless is the ignorant method employed by ministers of Religion and Sunday School Teachers, of endeavouring to make men virtuous, by the hope of reward or the fear of punishment, by the hope of heaven or the fear of hell. Virtue is too pure a jewel to be obtained by persuasions and threats; and George—remembered his religion, only when it was of no practical use.

3rd.—It proves that those whom we insultingly call barbarians, are capable of sentiments as genuine as any practised by more civilized people, and it should encourage us in our exertions to make of all nations under the firmament, one vast brotherhood.

4th.—It shows how absurd are our penal laws, and how useless in preventing and in punishing crime, for not only did the law fail in preventing the commission of George's first crime, but it failed in keeping him within the paths of virtue for a single month after his return.

5th.—It shows how defective is the construction of British Society in not furnishing useful education, and agreeable and profitable employment for every person living. George—was born into a society which first depraved him, and then tortured him for being depraved by it. A more unwise and a more unjust construction of society can scarcely be imagined, and it would be well, if half the energy displayed in Pulpits and Sunday Schools were also employed in forming such social arrangements, as would insure to every child a good education, and healthy and profitable employment." AMO.

The number is concluded by a lengthy extract from an unpublished Poem by ROBERT BUCHANAN, in which we discern more than his usual force and eloquence. Mr. HOLLICK contributes an article on "The dealings of the faithful with those who differ from them in opinion," which will repay perusal, and suggests some useful thoughts. This number will give satisfaction to all lovers of truth and progression.

MOVEMENTS OF ROBERT OWEN.

The Foresters of Staly-Bridge and the neighbourhood, numbering 470, a body of decidedly the most moral, humane, and best-disposed of the working classes, applied as heretofore to the clergy of the town for an anniversary sermon, on which occasion they were also going to open a new organ in their really splendid Hall, when, to their infinite surprise, these ministers of grace and faith, one and all, refused, for the first time, to accede to their request. Pray, Mr. Editor, what do you opine was the "most potent, grave, and reverend" reason of those very rev. gentlemen for declining to address these orderly and peaceable men? Why, foresooth, "*You Foresters have rented your Hall to the Socialists, in consequence, we decline to preach to you.*" The Foresters, as a body, having ascertained this, at once acted as all wise, well regulated, and philosophical bodies would do—they directly set about to enquire for themselves, to be really certain that the tenants of their Hall, or they themselves, merited such clerical contumely; to this end, they directly invited Robert Owen, Esq., the founder of the system, propounded by their tenants. This truly great and good man accepted their invitation to address them, instead of the clergy, on this happy occasion; and I have not the slightest hesitation in stating that Mr. Owen has kindled such a flame in Staly-Bridge, that the united efforts of the clergy of this, or any other country, will never extinguish to the latest period of time.

I, and a few friends from Manchester, started early for Staly-Bridge on the day of the lecture; and, on arriving, we had the very great pleasure to find Mr. Owen looking in the very best health and spirits; may he long continue so. He was "hard at work," as he stated, scarcely daring to apply a moment of time to his own wants, so completely and devotedly is he married to the public. I presented two letters of address, and was received in a way highly gratifying to myself. After remaining at the Sun about two hours, during which time, most of us were, by Mr. Owen, actively employed, we walked in a body to the Foresters Hall, and were received by the secretary and friends, who escorted us through the extensive building. The great room or Hall is spacious and elegant, fitted up with every degree of neatness and convenience. The principal window presents a specimen of painting in this art of an exquisite character. We were informed it was executed by Mr. Joseph Smith, late of Rulford. Opposite to this window, at the other and extreme end of the Hall, the organ is placed, in a moderately sized gallery, which adds much to the splendour of the whole. This room, I am informed, will contain 1200 persons comfortably. We were next shown the anti-rooms, which were also very commodious. The kitchen is fitted up with every possible convenience for cooking, on a large scale: there is

* Menander.

also a very ingenious apparatus for cooking by gas. We were lastly led into the library. This I think the most pleasing feature of the whole: it is neatly fitted up also with glass cases, containing a tolerable quantity of books, globes, mathematical, and other instruments. Mr. Owen evinced great pleasure here. We then descended to the Sun, connected with the Hall, where an excellent dinner had been prepared in honour of Mr. Owen's visit. Twenty-five sat down. Amongst the principal guests (old world) were A. Tealdi, A. Heywood, T. Culverwell, Esqrs.; Mr. A. Campbell, Social Missionary, for Stockport; Mr. R. Buchanan, Social Missionary for Manchester District, with many others. The dinner gave the highest satisfaction, and did much credit to the worthy host, Bradbury. Very soon after dinner, the whole party ascended to the Hall, which was unpleasantly full, long previous to the lecture; indeed, most of the friends from Manchester, with at least two hundred, had to stand during the whole lecture. The proceedings of the afternoon commenced with a voluntary on the organ; after which, the orchestra, which consisted of eighteen instrumental, and thirty vocal, performers, went through the fortieth Social hymn in fine style.

THE LECTURE.

The lecture was of a pleasingly varied character, on general and the most important topics, which is decidedly the best course to pursue, under similar circumstances. The lecturer, first, in a very impressive manner spoke of the great desirableness of unity, brotherly love, and unbounded charity; he then went fully and concisely into the all-pervading error, namely, that man forms his own belief, independently of his feelings and convictions, and is, consequently, an object of praise or blame, as the case may be; pointing out, in the most clear and pathetic manner, the monstrous evils that have occurred in all ages, solely the event of such a doctrine being propounded to the world, showing how irrational it was to suppose that all men could be justly governed under any complicated system of human laws, which presupposes men to be influenced alike by the same external circumstances.

"There can be no question now," said the lecturer, "and I have no hesitation in stating it, that the legislators and law-givers of all times, and in all ages, were totally ignorant of human nature, and consequently of all the vital practical measures to your and the world's happiness."

"Your minds have been directed to the clouds, or anywhere, before the study of yourselves and human nature generally; on this account, every imaginable error has been committed; human nature has remained unchanged in its original character, and has been forced to act infinitely worse by all the attempts hitherto practised."

"Do you expect the relief of all these tremendous evils will drop from the clouds? No, no, my friends, you must now cease to ask others to do for you, that which you can do for yourselves, and which they cannot do for themselves: all of you who have now discovered the magnitude of the errors which have hitherto formed the mind and governed the conduct of the whole human family, must consider, in good earnest, the practical steps necessary to put an immediate stop to these melancholy proceedings; to put man hereafter in a condition to become rational, that one and all may attain charity and affection for, and have full and unbounded confidence in, each other, through all succeeding generations."

After the lecture, which occupied about an hour, Mr. Owen named three children, with his usual and appropriate remarks. The afternoon proceedings terminated by the orchestra performing, in good style, Handel's celebrated Chorus—"How excellent thy name, &c."

Ten was served in the Hall; but in consequence of the intolerable heat and great concourse of visitors, Mr. Owen and his friends partook of ten at the Sun.

On arriving at the Hall for the evening's lecture, we found the room unpleasantly full, and long before the lecturer commenced, it was perfectly crammed to suffocation. I am told that the numbers which could not obtain admittance may be fairly stated at 1000.

THE EVENING'S LECTURE

was opened by the band playing an overture, after which another of Handel's anthems was sung. Mr. Owen expressed much pleasure at their musical arrangements, and thought the tone of the organ very good. This lecture was principally an answer to the many objections urged against Socialism: he first recapitulated some of his afternoon lecture, and then proceeded to handle the subject of marriage in a most instructive and pleasing manner, showing the many false statements made to the public on this subject, and giving an outline of his system of marriage, which was listened to with the deepest attention. He next entered on the subject of religion, reading the "ten articles of the theory and practice of the system," which will be found in No. 7

Tract, now publishing, and which Mr. Owen pronounces to be the best that has been yet given to the public. On the reading of each of these articles he commented at large, pointing out in a beautifully succinct and plain manner the superiority of this system to that of any other hitherto given to the world; combating with all that charity which he is so well known to possess: the slanders and misrepresentations of his opponents, all of whom he gave credit for being honest in their intentions, erring only in mistake; this he interspersed with some passages of his life, which were in the highest degree entertaining and instructive. At the close of the lecture, which occupied nearly two hours in the delivery, the Rev. B. Watson, teacher of the classics, got up and stated his pleasure, giving Mr. Owen credit for his good intentions, for that he had watched with some interest Mr. Owen's proceedings nearly twenty years; the result of this was a visit which he, together with a party of English nobility and gentry, paid to New Lanark; he was delighted with all he saw, particularly so, but he begged to ask Mr. Owen why he did not work out his system, and what was the reason other mill owners had not adopted his Lanark scheme. Mr. Owen replied that his system was about to be worked out, for that an estate had been secured in Hampshire, where parties were taking practical measures in reference to his scheme at New Lanark: other mill owners did not as he had done because they were not similarly constituted. Mr. Watson thanked Mr. Owen for his kindness in answering these questions. Some one now asked Mr. Owen how he could make a rational man out of an irrational one? precisely, my dear friend, replied Mr. Owen, as you construct railways where there were none previously. This answer elicited a loud and general burst of laughter. These lectures have given every satisfaction. The Foresters express great delight at having acted so judiciously on the whole, and signify their intention of soon having Mr. Owen a second time, if possible. The little town of Stayly-Bridge was in a state of "great sensation" the whole of the day.

J. HALL.

PROGRESS OF SOCIAL REFORM.

MANCHESTER DISTRICT.—It is now some time since I had the pleasure of addressing you on the position of Socialism in this district, other parties having released me from the necessity of writing so often as I should otherwise have done, from the regular and excellent reports which they have from time to time forwarded. However a few words from me at the present time, may not be altogether out of place. I am glad to say that the good cause continues to progress in this quarter with unabated vigour; Mr. Brindley's visit has done an immense deal of good in Manchester, our meetings have been crowded ever since, a great number of candidates have been added to the members of that glorious phalanx who have so fearlessly taken the field against the errors of the Old Immoral World. Our friends have been disgusted with his ungentlemanly and brutal conduct, and his dastardly attempt to get our friends turned out of employment have completely failed; the manufacturers and employers of Manchester being too wise to turn off their best and most steady workmen through the misrepresentations of this unprincipled fire-brand. In the outer Branches of the district activity and energy prevails. Oldham is firm and steadily increasing; Rochdale, where lately I met Mr. Pallister in discussion, has been improving ever since that event; Warrington has just resuscitated from inactivity, having secured a new room in which I gave a course of lectures a fortnight ago, and I have no doubt that if we can only follow up regularly with lectures we shall yet make it an effective branch; the friends of Bolton have secured a new room much larger than their former one, situated in the centre of the town, and from this new circumstance they expect a great impetus to be given. I gave a course of lectures some time past in the theatre, Blackburn, illustrated with the Magic Lantern, to most crowded audiences, hundreds being turned back; which lectures were the means of enabling the Branch to pay above £8. of debt due by them, besides all incidental ex-

penes. I have likewise been in Heywood and Burnley, lecturing to good audiences, besides assisting our Huddersfield friends in the late dead set made on them by the priests and their ignorant and infuriated dupes. Ere long we expect to have efficient Branches in Heywood, Stalybridge, and Bury, in addition to these at present belonging to the Association. In short, taking the state of trade and other opposing circumstances into consideration we are doing as well as might be expected, in this large and important District. I go next week to the Potteries to assist our friends there, out of their difficulties, and on Thursday will lecture in Carpenters' Hall, Manchester, on the agency and personality of the Devil, whom we mean to raise in *propria persona*.

R. BUCHANAN.

OLDHAM, Dec. 16th.—Last Saturday evening the Monthly Festival was held here, and the numerous and respectable assembly highly enjoyed the innocent festivities of the occasion. On Sunday Mr. Buxton, of Manchester, delivered two eloquent and impressive lectures. That in the evening was on the destitution and misery inflicted on man by the bad arrangements of society, and Religions of Faith. The audience was very large; and it is almost impossible to describe the effect produced by the lecturer's exposition of his subject. The misrepresentations and calumnies which have been circulated respecting the socialists have at length caused some of the manufacturers to institute an inquiry, to ascertain whether any of these awful characters were in their employ or not. This enquiry has convinced them that the best and most esteemed of their workmen are those who attend the Social Institution. John Ryan has left the situation of agent to the Co-operative Society, and the shareholders have elected John Bardsley, a native of Oldham, whose industry, honesty, and previous habits peculiarly fit him for the situation. A new Sunday School is erecting and expected to be opened about the beginning of the year.

HUDDERSFIELD.—FRUITS OF MR. BRINDLEY'S VISIT.—Our readers will remember that this personage lately advised factory owners, &c., to dismiss every Socialist from their employment. Since our last publication another house at Mill's Bridge, have dismissed and noticed several; and amongst the number who have been discharged, and are now under notice, by Messrs. Starkey Brothers, of Long Royd Bridge (alluded to in our last) are seven who are old and faithful servants. One has been in their employment seven, one eight, one thirteen, one fourteen, one fifteen, and two nineteen years!! Previous to the visit of Mr. Brindley, the masters were perfectly satisfied with the men, and the men were happy in working for kind and generous masters. Mr. Brindley will, no doubt, be satisfied with having thus deprived so many families of the means of daily bread, and thus performed, so satisfactorily, the christian injunctions of love and charity towards his fellow-creatures. It is but an act of justice to Mr. Brindley, however, to remember, that since he left his situation in Birmingham,* he has not been able to procure the interest of any friends possessing church patronage; or he might now have been "pursuing the noiseless tenor of his way." We heard him say, in the Philosophical Hall—"I stand before you without a pound of income in the world;" so that he is obliged as

it were to *execute* the Socialists for bread. "Necessity has no law," and few can judge to what degree crimes are extenuated by circumstances so inauspicious; but because the turpitude of an evil action is, in some measure, diminished by a consideration of this nature, we would not therefore confound the unchangeable distinctions of right and wrong, nor withhold our reprobation from advice like Mr. Brindley's, which, if unfortunately, it were ever to prevail, would spread envy and hatred, desolation and misery, far and wide throughout the land.—*Leeds Times*.

CHELTENHAM, Dec. 16, 1839.—On Saturday Nov. 30th, Mr. Rigby arrived here from Bath, and lectured in our Institution the following day to a numerous and respectable audience, who were highly pleased with Mr. Rigby's delivery, which, together with the subject, was well calculated to subdue the "religious" rancour and prejudice which exists in this town; he also lectured Dec. 2nd, 3rd, 5th, and 6th, on the following topics:—The present condition of Society, and the various plans of reform compared with that of the Socialists.—On the means by which the happiness of every man, woman and child, may be secured without injury to the person or property of a single individual.—On the Religion of the Rational Religionists.—The Marriages of the Old Immoral World contrasted with those of the New Moral World. On Wednesday the same week, we had the best Festival I have yet seen here, attended by 70 persons who were well entertained, and expressed their gratification to have exceeded the expectations of the most sanguine. We had an excellent band of music; and happiness and enjoyment was pictured in every countenance. Mr. Rigby delivered a neat and appropriate address at the commencement, and another at the conclusion; the President introduced several sentiments during tea-time, on charity, benevolence, and Sociality which had an excellent effect on the minds of the party, eliciting some response and plenty of table talk. On Sunday Dec. 8th, Mr. Rigby lectured against Infidelity so excellently as to convince several sectarians who were present, that Socialism instead of being an irreligious and immoral system, is in fact pure and undefiled religion, and the only means whereby charity, good-will, and peace can be realized, two of these are old men who have been members of Christian congregations in this town for years, said they never heard true religion preached till they heard Mr. Rigby, and they felt satisfied the Scriptures can never be fulfilled until Communities are universally established; although Mr. Rigby invited discussion at the end of the lecture, no person came forward except when he lectured on Marriage, when quoting a passage from the Bible, a person who is said to be a Town Missionary, expressed his doubts that such a passage was to be found in the Bible, and when Mr. Rigby referred to the Bible and proved that it had not been misquoted, the gentleman apologised, and observed that he agreed with Mr. R. in condemning the existing institutions in Society. During the past week we have obtained great assistance from Mr. R. in bringing before the public a prospectus for a Hall of Science, Capital £1000. He explained the mode of procedure at two preliminary meetings, held at the Temperance Hotel, from which we dated a hand-bill, calling a public meeting; having fixed the price of 2s. 6d. with the Landlord for the room in which we met, as we took refreshments he did not make the charge; but judge of our surprise when we saw a hand-bill published and signed by three of the leading

* Stourbridge—Ed. N. M. W.

tee-totalers and sectarians, stating that the "Socialists" had no committee-room in the house: we did not trouble to contradict this specimen of *truth*, being fearful as the landlord is of course dependent on their support, that he may be blamed by them for allowing a Socialist to drink coffee in his Hotel. We have already disposed of upwards of 100 shares for the Hall, and are determined to get it erected. Mr. Rigby lectured on Sunday Dec. 15, on his return from Stroud, to a crowded audience in a very impressive manner; we have added to our Branch five candidates during his visit, and have several more on the point of following their example; if we had Mr. Rigby with us a short time, our Branch would shake off its slumbers and would overcome all the existing opposition.

S. OCKFORD.

LEEDS.—Mr. Buchanan, the Missionary, of the Manchester District, delivered two counter lectures, in the Music Saloon, in reply to the farrago of abuse pompously styled "LECTURES," by Mr. Brindley. The Saloon was well filled, by an attentive audience, to whom Mr. Buchanan, in a lucid and eloquent manner exposed the leading absurdities and falsehoods of Mr. Brindley's mode of attacking Socialism. We were sorry to perceive that the audience were so far participants of the prevailing excitement; that the usual rule of silence was, on both evenings, broken through by repented and vehement cheering. At the conclusion of Mr. Buchanan's first lecture, Mr. Fleming rose to inform the strangers present of his reasons for declining to meet Mr. Brindley after his meetings, and to declare his readiness to meet him upon equal terms of time, &c.; but, at the same time, his determination to be in no way accessory to putting money into the pockets of a slanderous and mischievous impostor. He wanted no pecuniary benefit from the discussion himself, and if Mr. Brindley was what he represented himself to be, the Secretary and accredited agent of a Birmingham Society; let them pay him for his services, such as they were. He repeated his readiness to meet Mr. Brindley, if the surplus proceeds were agreed to be given to the unemployed operatives of Leeds. This declaration was loudly cheered, a discussion of no great consequence followed; but the meeting was protracted till nearly eleven o'clock. Mr. Buchanan on the second Evening delivered an able exposition and defence of the social views on Religion, Property, and Marriage. A considerable number of strangers were present, among whom we observed several ministers and town Mission Preachers. At the conclusion of the lecture Mr. Kershaw stepped forward to question some of the statements in the lecture; Mr. Fleming replied, and a smart discussion ensued, which ended in the defendant of priestianity beating a retreat from the field, looking very crest-fallen; although, "even when vanquished he could argue still." Another person in the gallery made a long speech about God. Mr. Buchanan closed the proceedings in an eloquent and triumphant reply. The meeting did not separate till nearly eleven o'clock; and both of them told well for the cause.

THE GREAT "CONFUTER" OF SOCIALISM!

TO THE EDITOR OF THE NEW MORAL WORLD.

SIR,—Having been induced to attend one of Mr. Brindley's meetings, I certainly expected to hear some-

thing like argument brought forward upon a subject so momentous as that in question. I had every reason to suppose that argument would have been of a powerful metaphysical and logical character, when Mr. Brindley had presumed to assert that he had "confuted Robert Owen, and his emissaries, in various parts of the kingdom;" having had an opportunity of once hearing Mr. Owen deliver his own sentiments, I felt that Mr. Brindley could not be either an ignorant or an uncharitable man, if he had been thus successful, but it is impossible for me to convey to you my disappointment and disgust on witnessing the impudence, vulgarity, and buffoonery of this boaster. Mr. Brindley should be taught to respect the reflective powers of those persons whom his propositions induce to attend for the purpose, as they suppose, of hearing sound and weighty argument, upon a subject of such vast importance to millions of persons; he must not be allowed to imagine that the educated or uneducated mind can be impressed by low declamation, unless he can produce facts in opposition to those furnished by Mr. Owen, which as he cannot destroy, he weakly attempts to ridicule, forgetting that those axioms which he quotes and states as nothing new, are facts with which some of his auditors were perhaps before unacquainted, but having heard them, they will, by the process of reflection, which he so mountebanklike described, form a judgment, and be thus enabled to review the follies and wickednesses of that church and party, which pay Mr. Brindley for spouting a course of nonsense, insulting to any audience, and which can only at the time be tolerated by the most bigotted religious and blindly party-spirited of their adherents. Mr. Brindley's address was particularly characterised by the meanest refuge of the human mind. What because of his christian charity, when he threw out the vile idea of the working men, who are socialists, being thieves, and advised their employers to beware of them? Where was the christian feeling, when an audience chiefly composed of the professed supporters of the church of Christ, would respond to it with riotous applause? Now Mr. Editor when I contrast this virulent conduct of this party with what little even I know of the Socialists, for I am not a Socialist, but have been educated strictly in the christian faith, and then bring to a comparison the Founder of the Social System, with the man who presumes to oppose him, as a man, and not his system, professing christians will be found at a fearful discount. The Socialists should feel very thankful to Mr. Brindley for his exertions, as they are decidedly in their favour, and are quite calculated to induce the greater portion of the people to read and understand for themselves. Having lately read Mr. Giles's two lectures against Socialism, I think it will not be a difficult task to prove that a woman's wit will be sufficient to reply to them, or rather to show him, that his premises are false. I will prove that the character of the child is physically formed for him and not by him, consequently the man. I have as yet only read two of the numbers of the *New Moral World*, but shall provide myself with some of the works published by the Socialists, and as I am aware that they admit music as a grand department in their education, and harmonic of the human faculties, I will, if you think the opposition worthy your attention defend the cause against brother St. Giles.

St. CECILIA.

Leeds, Dec. 21, 1839.